

# श्रीमद्भगवद्गीता भाष्यम्

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## श्रीमद्भगवद्गीता भाष्यम्

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

### Chapter 06

In the last class we completed शङ्कराचार्य's भाष्यम् on the fifth chapter of भगवद्गीता and now we will enter the sixth chapter and the chapter begins with an elaborate introduction by शङ्कराचार्य, first we will study that introduction.

अतीतानन्तराध्यायान्ते ध्यानयोगस्य सम्यग्-दर्शनं प्रति अन्तरङ्गस्य सूत्र-भूताः श्लोकाः 'स्पर्शान् कृत्वा बहिः' [गीता ५-२७] इत्यादयः उपदिष्टाः । तेषां वृत्ति-स्थानीयः अयं षष्ठः अध्यायः आरभ्यते ।

अतीत-अनन्तर-अध्याय means the fifth अध्याय, अतीत-अध्याय means a chapter which has already gone by. So what is the chapter which has gone by? You will say fifth chapter, but logically speaking fourth chapter also has gone, third chapter has also has gone. So it is like the people ask the question which month has got twenty-eight days. We will jump and say February, they will say no all the months have got twenty-eight days. Similarly, अतीत-अध्याय is not the fifth chapter only, अतीत-अध्याय means first, second, third, fourth and fifth. So now शङ्कराचार्य wants to talk about the fifth chapter only. Therefore he uses the second adjective अतीतः अनन्तरः च, अनन्तरः means immediately preceding. So अतीतः means preceding chapter. अतीतः अनन्तरः means immediately preceding chapter. And once you add these two words then it

will mean only the fifth chapter. Therefore both adjectives are significant. That is what I want to say, अतीतः and अनन्तरः अध्याय means पञ्चम अध्याये सूत्र-भूताः श्लोकाः उपदिष्टाः – certain capsule verses were taught. सूत्र-भूताः means capsule verses उपदिष्टाः means were taught. After उपदिष्टाः you have to put a full stop. And what were the capsule verses that were taught? ‘स्पर्शान् कृत्वा बहिः’ [गीता ५-२७] इत्यादयः – the verses beginning with स्पर्शान् कृत्वा i.e., the twenty-seventh verse, इत्यादयः means etc. Etcetera means all those three verses twenty-seven, twenty-eight and twenty-nine. The last three verses were taught which were capsule verses. Of what capsule verses? ध्यानयोगस्य सूत्र-भूताः – capsule verses on ध्यानयोग or निदिध्यासन योग; Vedantic meditation capsules. What type of ध्यानयोग is it? ध्यानयोग is further explained as अन्तरङ्गस्य – which is a direct means, अन्तरङ्ग means अन्तरङ्ग साधनस्य. So ध्यानयोग which is a direct means as contrasted with कर्मयोग. कर्मयोग which is also a साधनम् only but कर्मयोग is not अन्तरङ्ग साधनम्, ध्यानयोग is अन्तरङ्ग साधनम्. Therefore the adjective अन्तरङ्ग is to exclude the कर्मयोग which is बहिरङ्ग साधनम्. So कर्मयोग बहिरङ्ग साधन विलक्षणस्य अन्तरङ्ग ध्यानयोग साधनस्य. And this ध्यानयोग is direct means for सम्यग्-दर्शनं प्रति – for the सम्यग्-दर्शनम्, clear Self-knowledge, unobstructed Self-knowledge. So सम्यग्-दर्शनम् here means unobstructed Self-knowledge. Here we have to make an aside note that श्रवणम् is supposed to be a direct means Self-knowledge. श्रवणम् is also a direct means of Self-knowledge, मननम् and निदिध्यासनम् also are said to be direct means of Self-knowledge. What is the

difference between श्रवणम् and निदिध्यासनम्? Our approach is श्रवणम् gives direct knowledge but it is obstructed direct knowledge. सप्रतिबन्धक अपरोक्ष ज्ञानस्य श्रवणम् कारणम् भवति. मननम् and निदिध्यासनम् are not the means for ज्ञानम् but मननम् and निदिध्यासनम् are the means for removing the obstructions. मननम् removes संशय obstruction, निदिध्यासनम् removes habit obstruction. संशय प्रतिबन्ध निवृत्त्यर्थम् मननम्, विपरीत भावना प्रतिबन्ध निवृत्त्यर्थम् निदिध्यासनम् and therefore सम्यग्-दर्शनम् here means अप्रतिबन्धक अपरोक्ष ज्ञानस्य, for getting unobstructed अपरोक्ष ज्ञानम् निदिध्यासनम् is a साधनम् because निदिध्यासनम् is meant to remove the obstruction. Triangular format is the obstruction for Vedantic assimilation. As long as we remain in triangular format वेदान्त will never be assimilated. Therefore निदिध्यासनम् is for deliberate removal of triangular format. Therefore triangular format प्रतिबन्ध निराकरणेन सम्यग्-दर्शनम् – unobstructed वेदान्त ज्ञानम् one can get. This was mentioned in the last three verses of the fifth chapter. तेषां वृत्ति-स्थानीयः, वृत्तिः means व्याख्यानम् in the form of स्थानीयः means in the form of a commentary, षष्ठः अध्यायः आरभ्यते – the sixth chapter has begun in the form of a commentary. So अयम् षष्ठः अध्यायः – the following sixth chapter has begun in the form of a commentary. Commentary of those three capsule verses. तेषाम् means those three सूत्र श्लोकः वृत्ति रूपेण व्याख्यान रूपेण sixth chapter has begun. Continuing;

तत्र ध्यानयोगस्य बहिरङ्गं कर्म इति, यावद् ध्यान-योगारोहणासमर्थः तावद् गृहस्थेन अधिकृतेन कर्तव्यं कर्म इति, अतः तत् स्तौति ।



So the sixth chapter is going to be a commentary on ध्यानयोग it has been said. Naturally what do we expect is that the sixth chapter should start with the preparation for meditation like शुचौ देशे प्रतिष्ठाप्य स्थिरम् आसनम् आत्मनः ॥ गीता ६-११ ॥ कृष्ण should start with आसन, the postures etc. Because meditation means posture etc must be talked about. But peculiarly कृष्ण begins the sixth chapter with कर्म. He says अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स सन्न्यासि च योगी च न निरग्निर्न चाक्रियः ॥ गीता ६-१ ॥

Thus it talks about a गृहस्थ who is dedicated to नित्यनैमित्तिक कर्म, so naturally for a thinking person this must create a doubt because meditation means cessation of stoppage of all the कर्मस. And the fifth chapter is meditation chapter. Therefore there should be no scope for कर्म in the sixth chapter, but कृष्ण is starting the chapter with कर्म which will create a doubt and two types of doubts will come. One is an ordinary doubt and thereafter a technical doubt, technical doubt will be discussed later; here the ordinary doubt: why कर्म when ध्यानम् is the topic? Because कर्म means doing action, ध्यानम् means stopping all the other action. Therefore शङ्कराचार्य says कर्म is introduced in the sixth chapter to glorify the कर्म as a preparatory stage for ध्यानम्. When you want to glorify कर्म you want to glorify the आश्रम also which is associated with कर्म. The आश्रम associated with कर्म is गृहस्थ आश्रम. Therefore कृष्ण wants to talk about गृहस्थाश्रम and गृहस्थाश्रम कर्म to glorify गृहस्थाश्रम and कर्म as preparation. After glorification of गृहस्थाश्रम and कर्म कृष्ण will introduce

सन्न्यास आश्रम and renunciation of कर्म in the third श्लोक. Thus the first two श्लोकs are glorification of गृहस्थाश्रम and the glorification of कर्म as a preparation for ध्यानयोग, and once the mind is ready for ध्यानयोग one should renounce the गृहस्थाश्रम and one should renounce कर्म also and engage in ध्यानयोग. Thus the first two श्लोकs are गृहस्थाश्रम and from the third श्लोक onwards सन्न्यास and ध्यानम्. This is how the development of the sixth chapter is. Therefore he says तत्र – this being so, that means the sixth chapter is primarily meant for सन्न्यास and ध्यानयोग. So सन्न्यास and ध्यानयोग is the primary topic of the sixth chapter, because ध्यानयोग is the अन्तरङ्ग साधनम्. But still गृहस्थ आश्रम and कर्मयोग have got an indirect role called बहिरङ्ग साधनत्वम्. Therefore he says even though the sixth chapter is dealing with अन्तरङ्ग ध्यानयोग and सन्न्यास आश्रम only still ध्यानयोगस्य – for that ध्यानयोग कर्म बहिरङ्गं भवति – even though सन्न्यास is अन्तरङ्ग साधनम् कर्म is बहिरङ्गं भवति – is an indirect साधनम्. इति हेतोः – because of this reason, इति here means हेत्वर्थे, since कर्मयोग is an indirect means for ध्यानयोग, गृहस्थेन अधिकृतेन कर्म कर्तव्यम् – every गृहस्थ अधिकृतेन – who alone is fit for वैदिक कर्मs. Why do we say ‘who alone is fit’? ब्रह्मचारि is unfit for वैदिक कर्म, वानप्रस्थ is unfit, सन्न्यासि is unfit, therefore शङ्कराचार्य is approaching in the classical manner that a गृहस्थ who alone is fit for वैदिक कर्म should perform those वैदिक कर्मs, पञ्चमहायज्ञs regularly. Therefore गृहस्थेन अधिकृतेन वैदिक कर्म कर्तव्यम्. What type of वैदिक कर्म? बहिरङ्ग साधनभूत वैदिक कर्म कर्तव्यम्. And naturally the question will come should this वैदिक कर्म and

गृहस्थाश्रम continue throughout the life if you ask, शङ्कराचार्य says no, according to *Vedic* vision both गृहस्थाश्रम and कर्म are only upto a particular state. And after that state is reached गृहस्थाश्रम must be renounced as envisioned by वेदs गृहस्थाश्रम also must be renounced and कर्म also must be renounced after some time. Does after some time means after death? After death you need not renounce कर्म, why? You are not there do to कर्म. Therefore शङ्कराचार्य says the level, demarcation is यावत् – until, ध्यानयोग-आरोहणासमर्थः – a person is ready for निदिध्यासनम्, until a person is समर्थः or असमर्थः – not ready, as long as a person is not ready or until a person is ready, both ways are ok, as long as a person is not ready or until a person is ready, आरोहण-असमर्थः, यावत् means as long as, असमर्थः – a person is not ready, ध्यानयोग-आरोहणम्, आरोहणम् here means अनुष्ठानम्, ध्यानयोग means निदिध्यासनम्. As long as a person is not ready for the performance of निदिध्यासनम्, तावत् – until then गृहस्थाश्रम and वैदिक कर्म both of them are compulsory, which means after preparation a person should drop कर्म and a person should drop गृहस्थ आश्रम also. This is the original vision of the वेदs, now we are not recommending, don't worry. शङ्कराचार्य is talking about the original vision. Once you are ready for निदिध्यासनम्, what should you do? Quit गृहस्थाश्रम and quit वैदिक कर्म also. According to the classical *Vedic* vision a person cannot give up वैदिक कर्म without giving up गृहस्थाश्रम. Because if a person remains in गृहस्थाश्रम and drops the वैदिक कर्म, what will happen? It will become प्रत्यवाय दोष. Therefore these are all from *Vedic* angle शङ्कराचार्य discusses. Nowadays people

don't do वैदिक कर्म itself and nowadays all these topics are irrelevant, from the *Vedic* angle a गृहस्थाश्रमि cannot give up कर्म, therefore he should give up गृहस्थाश्रम and once he gives up गृहस्थाश्रम he need not perform कर्म. Therefore he can spend the time for निदिध्यासनम्. Therefore until then कर्म कर्तव्यम् इति अतः – therefore, तत् स्तौति, तत् means वैदिक कर्म and गृहस्थाश्रम are glorified by कृष्ण in the first two श्लोक. वैदिक कर्म गृहस्थ आश्रम स्तुतिः in the first two श्लोक and from the third श्लोक onwards सन्न्यास and निदिध्यासनम् will be the topics.

Now a पूर्वपक्षि comes; this is going to be a technical discussion.

ननु किम्-अर्थं ध्यानयोग-आरोहण-सीमा-करणम्? यावता अनुष्ठेयम् एव विहितं कर्म यावत्-जीवम्।

Now पूर्वपक्षि is entering into his own favourite पूर्वपक्ष which is ज्ञानकर्म समुत्त्वयादि. He is always irritated the moment the सन्न्यास topic comes, because सन्न्यास means कर्म has to be given up, whereas a ज्ञानकर्म समुत्त्वयादि argues ज्ञानम् can give liberation only when वैदिक कर्म also must be combined, only a combination of कर्म and ज्ञानम् will give liberation and once you accept the combination कर्म becomes compulsory that means वैदिक कर्म will become compulsory, that means गृहस्थ आश्रम will become compulsory, that means सन्न्यास does not exist at all. This is the discussion; we should remember this is purely an academic topic for us. It has nothing to do with our practical life because whether वैदिक कर्म is to be done or not to be done we need not discuss now



because nowadays nobody is involved in अग्निहोत्र or औपासन etc. Even सन्ध्यावन्दनम् is not there, and of course as far as ladies are concerned even those कर्मs don't exist at all, therefore now in our present day the whole discussion has not practical reference at all. Therefore I am discussing from academic angle – गृहस्थाश्रम वैदिक कर्म and सन्न्यास आश्रम – this is the discussion. The पूर्वपक्षि says गृहस्थाश्रम and वैदिक कर्म should exist along with ज्ञानम् for liberation. शङ्कराचार्य argues गृहस्थाश्रम cannot exist with वेदान्त साधन, therefore सन्न्यास आश्रम and ध्यानम् is the topic of this chapter. Therefore the academic discussion which we need not compare with our present lifestyle at all, the pure academic discussion is does the sixth chapter talk about the meditation practiced by a गृहस्थाश्रमि along with वैदिक कर्म or not. This is the question. ज्ञानकर्म समुच्चयवादि says the sixth chapter is talking about the meditation by a गृहस्थ along with वैदिक कर्म अनुष्ठानम् and शङ्कराचार्य argues no. He says the sixth chapter is talking about निदिध्यासनम्, for a सन्न्यासि who has given up गृहस्थाश्रम and वैदिक कर्म. That means once निदिध्यासनम् comes into operation शङ्कराचार्य argues सन्न्यास also comes to operation.

This will be very disturbing for all गृहस्थाश्रमि students, that is why I avoid भाष्यम् in the public. शङ्कराचार्य argues the moment निदिध्यासनम् starts सन्न्यास आश्रम begins. And the beginning of निदिध्यासनम् means the beginning of सन्न्यासाश्रम, the beginning of सन्न्यास आश्रम means the end of गृहस्थ आश्रम, the end of गृहस्थ आश्रम means the end of वैदिक कर्मs.

So what is the academic discussion now? Beginning of निदिध्यासनम् is the beginning of सन्न्यास and the beginning of सन्न्यास means the end of गृहस्थ आश्रम, the end of गृहस्थाश्रम is the end of कर्म. And since कर्म ends, where is the question of ज्ञानकर्म समुच्चय? There is no question of समुच्चय at all because when I am assimilating ज्ञानम् वैदिक कर्म as a सन्न्यासि I don't perform, therefore there is no question of समुच्चय at all. Therefore the sixth chapter deals with सन्न्यास आश्रम and निदिध्यासनम्, this शङ्कराचार्य wants to establish. What is he going to get by this? So what is the भाष्यम् topic? The भाष्यम् topic is the sixth chapter of the गीता deals with सन्न्यास आश्रम and Vedantic meditation. This is the topic of शङ्कराचार्य's भाष्यम्. And by establishing that, what is शङ्कराचार्य's going to get? His aim is dismissal of ज्ञानकर्म समुच्चयवाद. A combination of वैदिक कर्म is required for meditation he wants to establish but शङ्कराचार्य says वैदिक कर्म is not required for meditation. This is what he is going to do. Therefore now पूर्वपक्षि argues.

ननु – I have an objection. किम्-अर्थं ध्यानयोग-आरोहण-सीमा-करणम्? – why are you placing ध्यानयोग as the demarcating line, सीमा-करणम् means demarcation for गृहस्थ आश्रम. ध्यानयोग-आरोहण, आरोहण means अनुष्ठानम्, ध्यानयोग-अनुष्ठानम् you are placing as a demarcation for entry into सन्न्यास आश्रम and end of the गृहस्थ आश्रम. So you are making Vedantic meditation as a demarcating line for the end of गृहस्थाश्रम and the end of वैदिक कर्म and the entry into सन्न्यास आश्रम? Why are you making this? In short, why are you asking us to become सन्न्यासि? Why are you asking the

meditators to become सन्न्यासि by putting a demarcation line? यावता – because I am asking this question because विहितं कर्म यावत्-जीवम् अनुष्ठेयम् – वैदिक कर्म has to be done lifelong. This is said by the पूर्वपक्षि. यावत्-जीवम् means lifelong, विहितं कर्म means वैदिक कर्म, पञ्चमहायज्ञ, including अग्निहोत्र औपासन etc. अनुष्ठेयम् एव – has to be performed. This means lifelong वैदिक कर्म should be performed means lifelong गृहस्थ आश्रम should continue, which means सन्न्यास should not be taken at all. In short, सन्न्यास doesn't exist as an आश्रम and in fact, his argument is every सन्न्यासि will have प्रत्यवाय पापम् and he will go to नरकम्. So शङ्कराचार्य says सन्न्यासि will get ज्ञानम् and मोक्ष, पूर्वपक्षि says सन्न्यासि will get पापम् and नरकम्. Then who will get मोक्ष? गृहस्थ will get मोक्ष because he does वैदिक कर्म lifelong and also he practices meditation. Therefore why do you make such a demarcation? This is the पूर्वपक्ष. Now elaborate introduction is given dismissing that पूर्वपक्ष and establishing सन्न्यास आश्रम as the topic of the sixth chapter and in सन्न्यास आश्रम Vedantic meditation as the topic; this is going to be the discussion. We will see.

न, 'आरुरुक्षोः मुनेः योगं कर्म कारणम् उच्यते' [गीता ६-३] इति विशेषणाद्, 'आरूढस्य' च शमेन एव सम्बन्ध-करणात्।

I am repeatedly saying that this is an academic discussion only which is not relevant nowadays because of one main reason that गृहस्थ आश्रम was associated with the presence of वैदिक कर्म and सन्न्यास आश्रम was associated with the absence of वैदिक कर्म. This is the difference between गृहस्थ

and सन्न्यासि. वैदिक कर्म सहितत्वम् is गृहस्थत्वम् and वैदिक कर्म रहितत्वम् is सन्न्यासित्वम्. This is the classical difference between गृहस्थ and सन्न्यासि in *Vedic* days. But now we don't have any difference between गृहस्थ and सन्न्यासि. Whether we look from वैदिक कर्म angle or लौकिक कर्म angle – because from वैदिक कर्म angle both are same as both don't do वैदिक कर्म. Therefore वैदिक कर्म cannot be a standpoint to differentiate two आश्रमिs. Can you differentiate these two आश्रम from the लौकिक कर्म standpoint? That also you cannot, because as far as लौकिक कर्मs are concerned both are equally involved in लौकिक कर्मs perhaps the सन्न्यासिs are involved more in लौकिक कर्मs travelling all over. Therefore the सन्न्यास-गृहस्थ differentiation has gone now. That is why I said the discussion is purely academic discussion. Therefore this discussion should not disturb you because शङ्कराचार्य is going to establish that the sixth chapter is meant for सन्न्यासिs, and when you listen to that you will be disturbed because you may get worried that you are not सन्न्यासिs. You need not have this worry because you are also not सन्न्यासिs and we are also not सन्न्यासिs, it doesn't make any difference. Therefore let it be very clear the word गृहस्थ and सन्न्यास are academically discussed. Therefore this is purely for the sake of understanding the *Vedic* concept of these two आश्रमs.

Now शङ्कराचार्य says this demarcation is not given by me, this demarcation is given by कृष्ण Himself that गृहस्थ आश्रम is associated with कर्म and सन्न्यास आश्रम is associated with ज्ञानम्. Therefore when you do कर्म you should be a गृहस्थ, and once you come to ध्यानम् you should be a

सन्न्यासि, this instruction is given by कृष्ण only. Where does कृष्ण gives this difference? शङ्कराचार्य says न. न means your पूर्वपक्ष is not correct. What is the पूर्वपक्ष? वैदिक कर्म should continue lifelong, that statement is not correct. Why? Because 'आरुरुक्षोः मुनेः योगं कर्म कारणम् उच्यते' [गीता ६-३] इति विशेषणात्. This is the third श्लोक of the sixth chapter. In the sixth chapter third श्लोक विशेषणात् कृष्ण is distinguishing these two types of साधनस. Here विशेषणम् means distinguishing. Distinguishing कर्म साधन and ध्यान साधन. And how does He distinguish? By showing that these two साधनस are practiced in two different आश्रमस. These two different साधनस कर्म and ध्यानम्, meditation are to be practiced in two different आश्रमस. In कर्म आश्रम meditation is not there, in meditation आश्रम कर्म is not there. Therefore these two are mutually exclusive. When कर्म is there गृहस्थ आश्रम is there, and ध्यानम् is not there; when ध्यानम् is there सन्न्यास आश्रम is there but कर्म is not there. Thus कृष्ण कर्म and ध्यानम् as mutually exclusive by making them as two different आश्रमस. इति विशेषणात्. The details we will be seeing in the third श्लोक. And not only that 'आरुरुक्ष्य' च – so the one who has come to ध्यानयोग, आरुरुक्ष means climbed the ladder. What ladder? Spiritual ladder. The one who has evolved into Vedantic meditation, into the practice of Vedantic meditation, शमेन एव सम्बन्ध-करणात् – शमः means quietude, quietude means freedom from कर्म. So शमः means quietude and quietude means कर्म त्यागः. You cannot say he is quiet and doing कर्म. Therefore quietude means freedom from कर्म only. शमः is equal to कर्म त्यागः, कर्म त्यागः means वैदिक कर्म त्यागः,



वैदिक कर्म त्यागः means सन्न्यासः. Therefore the word शमेन शङ्कराचार्य interprets as सन्न्यासः. शमेन means सन्न्यासेन, एव सम्बन्ध-करणात् – is connected. What is connected? Vedantic meditation is connected with सन्न्यास only. गृहस्थ alone is connected to कर्म, Vedantic meditation is not connected with a गृहस्थ at all, it is connected with a सन्न्यासि only; where is the question of ज्ञानकर्म समुत्त्वय? This is the question. Continuing;

आरुरुक्षोः आरूढस्य च शमः कर्म च उभयं कर्तव्यत्वेन अभिप्रेतं चेत् स्यात्, तदा 'आरुरुक्षोः आरूढस्य च' इति शम-कर्म-विषय-भेदेन विशेषणं विभाग-करणं च अनर्थकं स्यात् ।

शङ्कराचार्य continues. He says for an unprepared person who is a गृहस्थ, कर्म is the साधनम्. For the prepared person who is a सन्न्यासि, Vedantic meditation is the discipline. Thus शङ्कराचार्य makes a demarcation: unprepared person - गृहस्थ – कर्म and prepared person for meditation - सन्न्यासि - ध्यानम्. This is the clean demarcation, which means कर्म and ध्यानम् can never coexist. This is the statement he gave in the previous paragraph. Now in this paragraph शङ्कराचार्य makes a suppositional argument. Suppose कर्म and Vedantic meditation have to be combined for all the people lifelong, that is ज्ञानकर्म समुत्त्वय is the intention of कृष्ण, then he need not make two statements – for the unprepared कर्म is the साधन and for the prepared ध्यानम् is the साधन – this differentiation he need not make. If कर्म and ध्यानम् are meant for all, then he need not add two separate adjectives, viz., for the unprepared कर्म and for the prepared ध्यानम् he need not say. Therefore he

says **स्यात् चेत्** – suppose, **शमः कर्म च**, **शमः** means quietude, that is **शमः साधनम्**, and **कर्म**, **कर्म** means **वैदिक कर्म**, **उभयम्** – both of them, **कर्तव्यत्वेन अभिप्रेतम्** – is intended by कृष्ण as a combined साधन. Here **शमः** can be interpreted as *Vedantic* meditation; quietude and *Vedantic* meditation. And **कर्म च** – **कर्म कर्तव्यत्वेन अभिप्रेतम्** – is intended by कृष्ण as a combined साधन. ‘**आरुरुक्षोः आरूढस्य च**’, **आरुरुक्षोः** means for the unprepared person, साधक. The literal meaning of the word **आरुरुक्षु** we will be seeing in the third verse. Here this much is enough to note that **आरुरुक्षु** means the unprepared person. And **आरूढस्य** means for the prepared person. So for the unevolved and evolved people both **कर्म** and the *Vedantic* meditation were intended to be practiced as a combined साधन, **तदा** – then **विशेषणं विभाग-करणं च अनर्थकं स्यात्** – कृष्ण need not add these two adjectives unprepared and prepared at all because both the साधनs are to be practiced by both unprepared and prepared as they both require combination. If all the people require ज्ञानकर्म समुत्तय then why unnecessarily say for the unprepared person ध्यान कर्म and for the prepared person also ध्यान कर्म, for all the people it is there, therefore these unprepared and prepared adjectives will be redundant if your approach is intended by कृष्ण. Therefore **विशेषणम्** here it means these two adjectives unprepared and prepared, and **विभाग-करणम्** – and their separation, stratification, in the form of **शम-कर्म-विषय-भेदेन** – as one साधन for one type of person, and another साधन for another type of person. Here **विषय** means साधन, **शम** साधन and **कर्म** साधन. And **शम** साधन is for the prepared one and **कर्म** साधन is for the unprepared one,

this classification would not have been required if both साधनs are meant for the prepared and unprepared person. And since कृष्ण gives these two adjectives what should be right approach? For the unprepared person कर्म is साधन, for him meditation is not there; for the prepared person meditation is साधन, for him कर्म is not required. This is the clean highway. But पूर्वपक्षि doesn't accept that, he wants to give another interpretation for the third श्लोक.

The whole introduction is going to be a very complicated discussion. I will try my best to explain but the only saving grace is this is an academic discussion which is not relevant nowadays. Nowadays neither गृहस्थ is there nor सन्न्यासि is there.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

आरुरुक्षोः आरूढस्य च शमः कर्म च उभयं कर्तव्यत्वेन अभिप्रेतं चेत् स्यात्, तदा 'आरुरुक्षोः आरूढस्य च' इति शम-कर्म-विषय-भेदेन विशेषणं विभाग-करणं च अनर्थकं स्यात् ।

शङ्कराचार्य is introducing the sixth chapter of the गीता, and in this introduction also he refutes ज्ञानकर्म समुच्चयवाद, which is a powerful and popular philosophy of his time. And they have also written commentary on प्रस्थान त्रयम्. Therefore whenever the opportunity comes शङ्कराचार्य refutes the ज्ञानकर्म समुच्चयवाद and when we use the word कर्म it refers to वैदिक कर्म, which can be performed only by householders like अग्निहोत्रम्, औपासनम् etc., that is the meaning of the word कर्म. And the difference between ज्ञानकर्म समुच्चयवादि and Advaitin is this, Advaitin also accepts the importance of ज्ञानम् and कर्म, the समुच्चयवादि also accepts the importance of both of them. Therefore we do agree that both कर्म and ज्ञानम् are extremely important for a spiritual seeker. But our controversy is not in the necessity of both of them but in the application of both of them. We say they should be applied sequentially only, initially कर्म should be followed and thereafter कर्म should be dropped and thereafter ज्ञानम् should be taken up. That is when कर्म is on ज्ञानम् is not on and when ज्ञानम् is on कर्म is not on. They are sequentially applied but not simultaneously. In संस्कृत we call it क्रम समुच्चयवाद, क्रम means sequential. Whereas the समुच्चयवादि claims they are not to be sequentially combined but they are to be simultaneously combined, that

means वैदिक कर्म should continue lifelong and ज्ञानम्, viz., श्रवणमनननिदिध्यासनम् also should continue lifelong. And since both of them should continue lifelong सन्न्यास should never be taken. Because once सन्न्यास is taken, वैदिक कर्म cannot be practiced, therefore सन्न्यास has no scope at all in समुच्चयवाद. Therefore eternal गृहस्थाश्रम combining both and getting liberation as a result of that. This is the controversy whether it is सम समुच्चयः negating सन्न्यास or क्रम समुच्चयः in which सन्न्यास can be accommodated.

This is a very big controversy, as I said, in those days, nowadays we need not discuss that because we are not talking about सन्न्यास आश्रम in our classes. Therefore it is not required. But for शङ्कराचार्य it is very important. And शङ्कराचार्य has refuted the समुच्चयवाद in the introduction the भगवद्गीता अवतारिका भाष्यम् he has refuted, तृतीया अध्याय अवतारिका भाष्यम् he has refuted, पञ्चम अध्याय अवतारिका भाष्यम् he has refuted, already in three places he has refuted, but still शङ्कराचार्य is not satisfied. In षष्ठाध्याय अवतारिका भाष्यम् also he refutes the समुच्चयवाद. But in this अवतारिका भाष्यम् he refutes the समुच्चयवाद through a different method.

In the three previous places he refuted by giving various logical arguments, mindset etc. But here the approach is different. What is the difference? The whole vision of शङ्कराचार्य must be clear. The approach is by establishing सन्न्यास आश्रम as a *Shastric* prescription. सन्न्यास आश्रम is prescribed by the शास्त्र. And since सन्न्यास आश्रम is prescribed by the शास्त्र, समुच्चयवाद cannot stand. Because a



सन्न्यास आश्रमि cannot follow समुत्त्वय. Why सन्न्यास आश्रमि cannot follow समुत्त्वय? Because सन्न्यासि cannot follow वैदिक कर्मs, he has to snap the sacred thread and he has to drop all the ties, formally he has to drop all the ties with his wife. Therefore सन्न्यास आश्रम is a ritualistic renunciation of all the ties with family which is called वैदिक सन्न्यास, ritualistic सन्न्यास, वैध सन्न्यास, formal सन्न्यास, विविदिषा सन्न्यास, that सन्न्यास is prescribed in the शास्त्र. We are not talking about the internal सन्न्यास followed by a गृहस्थ. In this अवतारिका भाष्यम् शङ्कराचार्य is not talking about the internal सन्न्यास of a गृहस्थ but he is talking about the ritualistic सन्न्यास in which the family ties and Vedic rituals are formally snapped for good. If this वैध सन्न्यास or ritualistic renunciation is prescribed by the शास्त्र it means ज्ञानकर्म समुत्त्वयवाद is not acceptable to the शास्त्र. Therefore षष्ठाध्याय अवतारिका भाष्यम् is the establishment of the ritualistic renunciation, external renunciation, taking to monastic order. So in this अवतारिका भाष्यम् शङ्कराचार्य establishes monastic order of life. That is point number one you should remember; only then the entire introduction will be understood. The second point is this monastic order of आश्रम सन्न्यास has been explicitly, openly talked about in various places of the शास्त्र. In the उपनिषत्s it is very clearly said पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ॥ बृहदारण्यकोपनिषत् ३-७-१ ॥ There are several places in the वेदs and the उपनिषत्s where the monastic order is formally and explicitly established. In जाबालोपनिषत् it is clearly said ब्रह्मचर्यं परिसमाप्य गृही भवेत्। गृही भूत्वा वनी भवेत्। वनी भूत्वा

प्रव्रजेत् ॥ जावालोपनिषत् ४ ॥ So thus there are several places where monastic order has been established. But शङ्कराचार्य doesn't want to quote those portions. He doesn't want to take the help of those quotations; he wants to establish भगवद्गीता itself prescribes monastic order. He doesn't want to establish monasticism through उपनिषत्s, he wants to establish monasticism through the भगवद्गीता itself. This is the challenge शङ्कराचार्य takes. This is a difficult challenge because in the भगवद्गीता monastic order is not openly said. In fact we have got so much support for the गृहस्थाश्रम. भगवद्गीता supports the गृहस्थाश्रम explicitly; there is no explicit prescription of monastic order. Since it is not explicitly prescribed we have to look for implicit prescription. Implicit prescription means indirect proof we have to go through and through those references शङ्कराचार्य has to establish a monastic order. So वैध सन्न्यास through भगवद्गीता and शङ्कराचार्य is going to find several such supports in the sixth chapter. Even though it is there mentioned in the eighteenth chapter, नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ गीता १८-४९ ॥ Some rare support is there. Generally nobody reads that line. That is why सुरेश्वराचार्य chose the word नैष्कर्म्यसिद्धि for his book. There कृष्ण himself openly mention परमां नैष्कर्म्यसिद्धिं न गृहस्थेन अधिगच्छति, He says सन्न्यासेन. But in so many places गृहस्थाश्रम is said that that line will not be heard at all, it is like talking in Chennai railway station, it will not fall on the ears. Like that नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ गीता १८-४९ ॥ will not fall on the ears because in all other places गृहस्थाश्रम is talked about. Therefore explicit support is less,

implicit support alone is there. Therefore with the help of the sixth chapter शङ्कराचार्य wants to establish monastic order. What is the advantage once the monastic order is established? ज्ञानकर्म समुच्चय is burst, demolished because in monastic order there is no वैदिक कर्म because sacred thread itself is removed. There is no सन्ध्यावन्दनम्, no औपासनम्, no अग्निहोत्रम्, even formal पूजा a सन्न्यासि should not do. But the शङ्कराचार्य are doing it so popularly that most of the people think that सन्न्यासि means three hours पूजा he should do. They are doing as an exception in the मठम्, but even formal पूजा a सन्न्यासि cannot afford to do; to do it is the renunciation of all कर्म where is the question of ज्ञानकर्म समुच्चय. This is शङ्कराचार्य's development. For that he first he takes the third verse of the sixth chapter, which was mentioned in the last class. In the third verse कृष्ण clearly talks about क्रम समुच्चय of कर्म and ज्ञानम्. In the third verse first line He talks about आरुरुक्षु as a spiritual seeker and in the second line He talks about आरूढः as a spiritual seeker. आरुरुक्षु means the one who is preparing for meditation, claiming the ladder to practice meditation. He has not climbed the ladder; he is climbing the ladder as a preparation. Therefore आरुरुक्षु means a preparing seeker. For a preparing seeker what is the साधन? कृष्ण says कर्म साधनमुच्यते वैदिक कर्म is prescribed. And then in the second line, कृष्ण talks about आरूढः the one who has already climbed the ladder of preparation therefore we will call him a prepared seeker. *Preparing seeker and prepared seeker they are two stages of one and the same seeker.* Preparing seeker and prepared seeker these two adjectives talk about not two separate

seekers but they talk about two stages of one and the same seeker. And that means a preparing seeker is in the first stage which means he is not in the second stage; a prepared seeker is in the second stage which means he is no more in the first stage. The two stages are mutually exclusive stages, a seeker cannot be both a preparing and prepared seeker simultaneously. This is the preparation for सम समुच्चय निषेध, क्रम समुच्चय you can talk about. Then these two lines are talking about the two stages of one and the same seeker. And then कृष्ण says for a preparing seeker वैदिक कर्म is the साधन. For a prepared seeker शमः is the साधन. What is the meaning of the word शमः? We need not bother here now, we will say शम साधन whatever it is. But when a person is a prepared seeker for him शम साधन is said, when a person is a preparing seeker कर्म साधन is said, therefore शङ्कराचार्य argues for a preparing seeker कर्म is the साधन for him शम is not the साधन. And for a prepared seeker in the second stage शम is the साधन and that means he is no more a preparing seeker that means for him कर्म साधन has become irrelevant and therefore he should drop the कर्म. While talking about two separate stages by saying that these two stages are mutually exclusive, शङ्कराचार्य says these two साधनs also are mutually exclusive. If these two stages are mutually exclusive, these two साधनs are also mutually exclusive, the two साधनs being कर्म and शम. And when these two साधनs are mutually exclusive how can you combine कर्म with शम साधन? Whatever be the शम, how can you bring कर्म along with that? That means once you come to शम साधन कर्म will have to be dropped. And therefore समुच्चय is not there.

And then शङ्कराचार्य argues in this paragraph that if समुच्चय is intended by कृष्ण, i.e., if combination is intended by कृष्ण, He need not talk about these two stages at all. Why should he say one साधन is for one stage and another साधन is for another stage? Why should He say, why should He talk about two stages in the form of a preparing seeker and a prepared seeker, if कर्म and शम or to be combined by all the seekers? If all seekers should combine कर्म and शम why should कृष्ण talk about these two separate stages and for the first stage कर्म and for the second stage शम, why should कृष्ण take the trouble and add the two adjectives? Therefore शङ्कराचार्य is holding on to the two adjectives – आरुरुक्षु and आरूढ, preparing and prepared seeker and by segregating the adjectives he wants to establish two stages. And once he establishes two stages then these stages are mutually exclusive, if the stages are mutually exclusive the साधनs are also exclusive and if the साधनs are mutually exclusive you cannot combine them.

So we are going to get into a lot of analysis. The entire भाष्यम् is the analysis of the words, it is a textual analysis and many students are not interested in textual गीता, they are interested only in the conceptual गीता and for them this entire introduction will be boring. Those who are interested only in the concept and not interested in the words of गीता I am giving a warning for them these two classes will be boring classes, you should develop interest in textual analysis then alone the भाष्यम् will be interesting, and if you are not textually interested, take these two classes as a साधन in तितिक्षा. You should learn to put up with whatever I am going to say. You will have to



tolerate this portion. Therefore शङ्कराचार्य says 'आरुरुक्षोः आरूढस्य च' – if for all the seekers – preparing and prepared seekers, शमः कर्म च उभयं कर्तव्यत्वेन अभिप्रेतम् – if a combination and ज्ञानम् and कर्म are intended by कृष्ण for all seekers – preparing and prepared seekers, then why should कृष्ण add these two adjectives: preparing seeker and prepared seeker at all, when all the seekers will have to follow ज्ञानम् and कर्म? What is the benefit of this division? So तदा – then, 'आरुरुक्षोः आरूढस्य च' इति – in the form of preparing and prepared, विभाग-करणम् – separating the seekers into two stages, विभाग-करणम् means division into two stages, and विशेषणम् – adding special adjectives of separation. What are the two adjectives? Preparing seeker and prepared seeker इति विशेषणम्, अनर्थकं स्यात् – will be totally redundant. Upto this we saw in the last class.

And for this पूर्वपक्षि is giving a justification which is going to come in the following paragraph. That is further hair-splitting. शङ्कराचार्य has already split the hair and पूर्वपक्षि is splitting it further. What is that?

तत्र आश्रमिणां कश्चिद् योगम् आरुरुक्षुः भवति; आरूढः च कश्चिद्; अन्ये न आरुरुक्षवः न च आरूढाः । तान् अपेक्ष्य 'आरुरुक्षोः आरूढस्य च' इति विशेषणं विभाग-करणं च उपपद्यत एव इति चेद् ।

Here what is our controversy? What is the significance of these two adjectives preparing seeker and prepared seeker? According to शङ्कराचार्य the significance is to talk about two stages of one and the same seeker; in one stage कर्म is relevant

and in the other stage कर्म is not relevant. Therefore these two adjectives are to segregate two stages which are mutually exclusive. And if both कर्म and ज्ञानम् are not mutually exclusive, and if they are required for all the seekers, then the preparing seeker and the prepared seeker adjective is not necessary he said. For that पूर्वपक्षि gives an ingenious argument. The adjectives will be still useful even in समुच्चयवाद I can justify the adjectives. He says preparing and prepared seekers both of them require समुच्चय ज्ञानम् and कर्म. And they are not talking about two different stages. These two adjectives are not meant to talk about two different stages of साधन. The preparing and the prepared adjectives is to separate from non-seekers. These two adjectives are added to separate the preparing and prepared seekers from another group of people. They are not meant to differentiate two stages of a seeker but they are adjectives to separate from another group of people put together. Who are they? There are many people who are neither preparing seekers nor prepared seekers. Then who are they? They are non-seekers who are not interested in मोक्ष itself, only when people are interested in मोक्ष then they will come under seeker category and only when they come under seeker category we have to talk about preparing or prepared, therefore there are non-preparing, non-prepared, non-seekers, and कृष्ण wants to talk about those seekers who are different from non-seekers. And then he says all those seekers, who are different from non-seekers, whether they are preparing seekers or prepared seekers should do ज्ञानकर्म समुच्चय. Therefore these two adjectives are relevant not for separating two stages

but to separate the seekers from non-seekers. Therefore कृष्ण is talking about समुच्चयवाद only. Look at the पूर्वपक्षि. तत्र, तत्र means among the entire humanity, आश्रमिणाम् – among all the वैदिकs, आश्रमिs means वैदिकs, we need not talk about the other human beings who don't come to वैदिक सम्प्रदाय at all, therefore आश्रमिणाम् means वैदिकानाम् मध्ये, निर्धारणे षष्ठी, कश्चिद् योगम् आरुरुक्षुः – there is a seeker who is preparing for ध्यानयोग. The word योग refers to ध्यानयोग because this is the introduction to the sixth chapter called ध्यानयोग, आरुरुक्षुः we will call him a preparing seeker. This is one group. भवति – is there. कश्चिद् आरूढः च भवति – there is another person who is a prepared seeker. What is common to both of them? Both are seekers – preparing मुमुक्षु and prepared मुमुक्षु. And there is a third category, that is his contribution, what is that? अन्ये – there is a third group of people, न आरुरुक्षवः – they are not preparing seekers, न च आरूढाः – they are not even prepared seekers, they come under the category of non-seekers. In fact, there are many भक्तs who say 'I don't want मोक्ष.' Even in the पुराणs we find, they offer special prayers 'I don't want to get even मोक्ष', I want to come to your place or I want to be in बृन्दावनम् or in काशि or in गङ्गातीरम् and I want to be born again and again, I want to be at your feet and I want to sing your glory, O Lord! न मोक्षम् इच्छामि. Therefore अन्ये – they are non-seekers of मोक्ष. तान् अपेक्ष्य – from the standpoint of those non-seekers कृष्ण is talking about these two groups of preparing seekers and prepared seekers, so 'आरुरुक्षोः आरूढस्य च' इति विशेषणम् and विभाग-करणम् – this division also is useful. And then what is the conclusion? Both these

people preparing seekers as well as prepared seekers require शमः च कर्म च they all should combine. This विशेषणम् is to separate the two from non-seekers. Therefore what is wrong in combining both of them? Once you accept combination then the problem is सन्न्यास will be out, and he can have black flag to say down down सन्न्यासि. Now शङ्कराचार्य has to refute that interpretation. We will read.

न, 'तस्य एव' [गीता ६-३] इति वचनात् पुनः 'योग'-ग्रहणात् च 'योगारूढस्य' [गीता ६-३] इति । यः आसीत् पूर्वं योगम् आरुरुक्षुः, तस्य एव आरूढस्य 'शम' एव कर्तव्यं 'कारणं' योग-फलं प्रति उच्यते इति । अतः न यावज्-जीवं कर्तव्यत्व-प्राप्तिः कस्यचिद् अपि कर्मणः ।

शङ्कराचार्य says न – your interpretation is unacceptable. That is the word preparing and prepared seeker this adjectival expression is not meant to segregate one group of seekers from another group of non-seekers. These two adjectives are not meant to segregate two people, but these two adjectives are meant to segregate two stages of one and the same seeker only. If you read the third श्लोक clearly you can note that. What is that? Going to the third श्लोक – we have not yet come to the third श्लोक, in the introduction itself he analyses – कृष्ण says for a preparing seeker कर्म is the साधन. This is the statement number one. And in the second line कृष्ण says 'तस्य एव' [गीता ६-३] – for the same seeker. We are not talking about another person at all but for the same seeker, 'योगारूढस्य' [गीता ६-३] – who has now become prepared. That means a time gap is there. Previously he was preparing

and he has lived गृहस्थाश्रम for several years and now he is ready निदिध्यासनम् and now at this moment for the तस्य that word तस्य शङ्कराचार्य underlines, for the same seeker and not only the same seeker, 'योगारूढस्य' word is also there, that means the preparation process is complete. That means a time lapse is there, therefore it is a previous stage and another present state. Therefore when clearly कृष्ण says person is one and the same, the words are आरुरुक्षु and आरूढ – preparing and prepared, how can you interpret as two different group of people. The third verse never allows such an interpretation. Therefore he says न – your approach is wrong. Why? 'तस्य एव' [गीता ६-३] इति वचनात् – कृष्ण says uses the expression तस्य – for the same seeker, which means the difference between the previous seeker and this seeker is previously he was not ready and now he is ready for निदिध्यासनम्. This is सङ्ग्रह उत्तरम्, capsule answer. शङ्कराचार्य himself will explain that clearly. पुनः 'योग'-ब्रह्णात् च 'योगारूढस्य' [गीता ६-३] इति – not only the word तस्य is to be underlined, not only तस्य is important, 'योगारूढस्य' [गीता ६-३] – the word is also there, योगम् आरुरुक्षुः is the previous expression, योगारूढ is the present expression and तस्य is there clearly indicating these two stages of one and the same seeker, when कृष्ण is so explicit why are you twisting the verse and combine ज्ञान and कर्म. It is incorrect. Therefore पुनः, पुनः means again, 'योग'-ब्रह्णात् च 'योगारूढस्य' [गीता ६-३] इति पदेन – the word योग is employed by कृष्ण. Both these put together is सङ्ग्रह उत्तरम्. Hereafter he explains यः पूर्वं योगम् आरुरुक्षुः आसीत्, you can understand, one and the same seeker who was preparing some



time before by following पञ्चमहायज्ञs; that word पूर्वम् is very important, previously; योगम् आरुरुक्षुः आसीत्, आसीत् should be read after आरुरुक्षुः, तस्य एव –the very same person आरूढस्य – who has now become prepared and therefore ready for meditation and therefore who is looking for more time, because when he wants to spend more time in meditation, because he is ready for meditation, therefore he wants to practice meditation, therefore he wants to more time, already his time is spent in देवयज्ञ, पितृयज्ञ, मनुष्ययज्ञ family यज्ञ, so already his time is guzzled by the पञ्चमहायज्ञs and therefore वेद says now that your mind is ready for meditation may you drop all the कर्मs. And therefore आरूढस्य – for that person ‘शमः’ एव कर्तव्यम् he should take to शम साधन. What is शम साधन? We will say later; he should take to शम साधन and he should drop कर्म, because he is no more a preparing seeker. So ‘शमः’ एव कर्तव्यम् – that alone should be done and not only that, योग-फलं प्रति ‘कारणं’ च – and that शम becomes the means of मोक्ष for him. Until now कर्म was the means, now for him the कर्म means is replaced by शम means. योग-फलं प्रति means मोक्षम् प्रति ‘कारणं’ भवति, इति उच्यते – it is clearly said by कृष्ण. And कृष्ण has to explicitly say that because otherwise dropping the कर्म or reducing the कर्म will create lot of guilt for a person. A person who has been heavily ritualistic and heavily religious and heavily पूजा oriented, there are some people who do several सहस्रनाम अर्चन, and they do not have time for वेदान्त, but they don’t want to cut a few of them because suppose सुब्रह्मण्य अष्टोत्तरम् he drops, मुरुगन् will punish him, he will take him to task. The worry is our children and

grandchildren will be affected. Not only we are worried about ourselves most of the parents are afraid of the पापम् affecting the children and grandchildren. So much fear as I have said, the religion causes more fear than ज्ञानम्. And to avoid that fear कृष्ण gives green signal that you can either reduce remaining in the गृहस्थ आश्रम that is option number one, or you have an option two: renounce गृहस्थ आश्रम. Renouncing गृहस्थ आश्रम also can create guilt. I left my wife who believed in me. Because for many husbands that can create a guilt. Therefore formal सन्न्यास is to remove the guilt of snapping the tie of with spouse or parents. Duty to the parents is there and when he takes सन्न्यास he snaps tie with the parents. Therefore there is a guilt as a son I have duty to the parents and I am neglecting that duty that guilt can come, शास्त्र says you need not feel that guilt. Make sure that the parents are taken care of by other children. You need not feel guilty because guilt based on duty is very powerful guilt in Indian culture. And for that formal renunciation alone will remove that guilt because whichever शास्त्र prescribed the duty that very शास्त्र is absolving me of that duty, therefore I don't have प्रत्यवाय पापम्. Guilt free mind will come only when he takes formal सन्न्यास. Otherwise what will happen is you cannot totally renounce and he has to maintain some skeleton कर्मस. Therefore कृष्ण gives permission for सन्न्यास in the third श्लोक by removing any guilt which can come because of सन्न्यास. प्रति उच्यते इति.

These श्लोकs are important for सन्न्यासिs and would be सन्न्यासिs. Because society will create guilt, in fact generally somehow people enjoy giving guilt. Even the students who are

attending two classes they will create a guilt in the other students who attend only one class. This problem of making the other person uncomfortable gives some kind of joy to some people. Always make the other person uncomfortable. The society enjoys creating the guilt person. Therefore शास्त्रम् clearly says सन्न्यास आश्रम is legitimate आश्रम and a सन्न्यासि need not feel any guilt, it is to get out of all duties because duty is a भारम् (burden), not only moral and family duties but business duties are also भारम्, therefore वेदान्त provides an आश्रम which is duty free आश्रम so that unpreoccupied mind is available. You may remain in गृहस्थ आश्रम and try to get out of भारम् of the duty by surrendering to ईश्वर. That method is there. Remain in the family and offer all the duty at the feet of the Lord. अनन्याश्चिन्तयन्तो माम् that method is there. But शास्त्र itself provides another आश्रम in which you don't have duty to the wife, children, family, society etc. No religious duty, no rituals, no national duty, no notional duty; it is a special unique आश्रम शास्त्र prescribes and शङ्कराचार्य says the sixth chapter talks about that आश्रम so that निदिध्यासन can be done without any preoccupation. It is not that everyone should take to सन्न्यास, but शङ्कराचार्य says सन्न्यास provision is there. And once the provision is there समुच्चयवाद is demolished. Therefore उच्यते इति. Then the पूर्वपक्षि comes with another argument which is not openly given, but there is a hidden पूर्वपक्ष for which शङ्कराचार्य gives the answer in the next line which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

न, 'तस्य एव' [गीता ६-३] इति वचनात्, पुनः 'योग'-ब्रह्णात् च  
'योगारूढस्य' [गीता ६-३] इति । यः आसीत् पूर्वं योगम् आरुरुक्षुः,  
तस्य एव आरूढस्य 'शम' एव कर्तव्यं 'कारणं' योग-फलं प्रति  
उच्यते इति । अतः न यावज्-जीवं कर्तव्यत्व-प्राप्तिः कस्यचिद् अपि  
कर्मणः ।

Introducing the sixth chapter of गीता शङ्कराचार्य takes  
the opportunity to once again refute ज्ञानकर्म समुच्चयवाद  
which he has already refuted in the गीता introduction, the third  
chapter introduction as well as the fifth chapter introduction.  
Here he is establishing through another method by establishing  
सन्न्यास आश्रम विधि in the वेदs. Once सन्न्यास आश्रम is  
accepted as a prescription of the वेदs then ज्ञानकर्म  
समुच्चयवाद is refuted because in सन्न्यास आश्रम one can  
pursue only ज्ञानम्, he doesn't have the facility to pursue कर्म.  
Therefore establishing सन्न्यास आश्रम is an indirect method of  
refuting ज्ञानकर्म समुच्चयवाद. And the सन्न्यास आश्रम, the  
monastic order can be established by quoting श्रुति प्रमाणम् also  
or by quoting स्मृति प्रमाणम् also. Somehow he has to establish  
सन्न्यास आश्रम, and even though he could have made use of  
श्रुति प्रमाणम्, he doesn't want to make use of श्रुति. He wants to  
show his पाण्डित्यम् by showing that भगवद्गीता itself is talking  
about सन्न्यास आश्रम. And not only भगवद्गीता is talking about  
सन्न्यास आश्रम the entire sixth chapter of निदिध्यासनम् is  
addressed to a सन्न्यासि. This is the contention of शङ्कराचार्य.  
Even though the explicit word सन्न्यासि is not there in the sixth

chapter, शङ्कराचार्य wants to analyse the sixth chapter and firmly establish that कृष्ण's sixth chapter of गीता is directed towards a सन्न्यासि who has taken to monastic order in a formal and ritualistic manner.

Of course that doesn't mean a गृहस्थ should not study the sixth chapter, very careful. That does not mean a गृहस्थ should not follow निदिध्यासनम्, that is not the message. In the sixth chapter कृष्ण is directly addressing a सन्न्यासि, a formal सन्न्यासि only. This he wants to show to be present in the entire sixth chapter. And for that he has taken the third verse of the sixth chapter as the introduction of सन्न्यास आश्रम where कृष्ण clearly says

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ गीता ६-३ ॥

For a spiritual seeker who is preparing for निदिध्यासनम् वैदिक कर्म is an important means. For a spiritual seeker who is preparing for निदिध्यासनम्, of course, through श्रवणम् and मननम् route only, वैदिक कर्म is a compulsory means, and once a person has prepared, for a prepared seeker कृष्ण is prescribing सन्न्यास as an ideal infrastructure to effectively pursue निदिध्यासनम् without the mental preoccupation of rituals, procuring materials for ritual and maintaining wife and children all these hassles he can be out of and by taking to शमः, according to शङ्कराचार्य, the word शम in the third verse refers to formal ritualistic monastic order only. योगारूढस्य तस्यैव शमः, विद्वत् सन्न्यास in the form of monastic way of life. That is prescribed by कृष्ण. He clearly says तस्य एव – one and the

same seeker, in the first stage he is a गृहस्थ, in the next stage he is a सन्न्यासि. This is कृष्ण's intention.

And when this much is said a पूर्वपक्षि can come and raise a question. It is this question that I introduced in the last class. If you are revising the last class or remembering the last class I introduced a technical question by a मीमांसक पूर्वपक्षि who negates the सन्न्यास आश्रम itself. What is the technical question? He quotes a Vedic injunction, Vedic prescription, a powerful prescription यावज्जीवमग्निहोत्रं जुहोति, it is a वेद वाक्यम्. This वाक्यम् means यावज्जीवम् – as long as one is alive, i.e., मरण पर्यन्तम्, until death अग्निहोत्रम् जुहोति – a गृहस्थ must continue to perform अग्निहोत्रम्. And therefore even when he comes to वेदान्त and enters into श्रवणम् and मननम् and thereafter wants to practice निदिध्यासनम् he can enter into निदिध्यासनम्, but even while practicing श्रवणमनननिदिध्यासनम् अग्निहोत्र should continue or not, वेद विधि says even after coming to निदिध्यासनम् you should continue अग्निहोत्रम् and attend the class but not stopping अग्निहोत्र and अग्निहोत्र represents वैदिक कर्म. And therefore यावज्जीव वेद वाक्यम्, it is called यावज्जीव वाक्यम्, prescribes ज्ञानकर्म समुच्चय. You should do श्रवणमनननिदिध्यासनम् and parallelly until death you should do वैदिक कर्म and this combination of वैदिक कर्म and निदिध्यासनम् will give liberation. This is the पूर्वपक्षि not mentioned in the भाष्यम् but we have to supply.

And if such a पूर्वपक्षि comes what is the answer? शङ्कराचार्य doesn't elaborate the answer, he says that is not



correct. He just brushes aside by saying that argument is not valid. Now we have to know how शङ्कराचार्य refutes this statement. Lot of मीमांसा we have to use, of course this has been done elsewhere that you have to apply here. That is why you will find a thorough understanding of one भाष्यम् will be possible only when we have the thorough understanding of भाष्यम् elsewhere. We have use that भाष्यम् here and this भाष्यम् has to be used at the place, गीता भाष्यम् will have to be used in उपनिषत् भाष्यम् and उपनिषत् भाष्यम् will have to be used in ब्रह्मसूत्र भाष्यम् etc. It is an involved study. So elsewhere शङ्कराचार्य gives the argument like that. Suppose you take यावज्जीवमग्निहोत्रं जुहोति that a गृहस्थ should perform the *Vedic* ritual lifelong, if you take it as a compulsory rule without an exception then you will have a problem. what is that? Elsewhere the very same वेद prescribes सन्न्यास also. The very same वेद which has said यावज्जीवमग्निहोत्रं जुहोति prescribes सन्न्यास also which means entering into सन्न्यास is renouncing वैदिक कर्म.

Now if you keep these वेद विधिs in proximity you can see a contradiction. One वेद विधि says you have to perform कर्म lifelong and another वेद विधि says you can take सन्न्यास for आत्मज्ञानम् which means entering into सन्न्यास is renouncing कर्म. So one statement says you should do कर्म lifelong, another statement says in सन्न्यास you can renounce कर्म. Now our conflict is should I do कर्म lifelong or am I allowed to renounce the वैदिक कर्म through सन्न्यास. If you take the rule one as absolute, then the rule two will get falsified. And if you accept the rule two then the यावज्जीवमग्निहोत्रं जुहोति will be

falsified because a सन्न्यासि cannot perform अग्निहोत्र lifelong; that is not there. Therefore rule one and rule two must be harmonised in such a way that they should not contradict each other. In legal terms they call it harmonisation of the constitutional laws. Harmonious interpretation is very important. What is harmonious interpretation? Interpretation of one विधि should not negate another विधि. And how do we harmonise these two rules? You have to accept सन्न्यास विधि because it is given by वेदs. And once सन्न्यास विधि is accepted for him यावज्जीवमग्निहोत्रं जुहोति will become inapplicable. You have to accept सन्न्यास विधि because it is prescribed by the वेद and once you accept सन्न्यास विधि it means for a सन्न्यासि यावज्जीवमग्निहोत्रं जुहोति law will become inapplicable. The what do you do with यावज्जीवम् विधि? That you interpret as a person should perform अग्निहोत्रम् lifelong as long as he is a गृहस्थ. Thus यावज्जीवमग्निहोत्रं जुहोति is applicable to a गृहस्थ. Once a person follows the सन्न्यास विधि which is a choice and chooses to take सन्न्यास, then he becomes सन्न्यास आश्रमि and for सन्न्यास आश्रमि यावज्जीवम् विधि is not applicable. Therefore don't quote यावज्जीवम् विधि for a सन्न्यासि. You have to quote that only for a गृहस्थ. Therefore a गृहस्थ must continue the कर्म even if he comes to वेदान्त or निदिध्यासनम्, he will have to continue the कर्म as long as he is a गृहस्थ. He will get freedom from वैदिक कर्मs only under one condition, the condition being he should renounce गृहस्थ आश्रम and the moment he becomes a सन्न्यासि यावज्जीवम् विधि will become irrelevant. Therefore both विधिs are relevant for different आश्रमिs and once a person

becomes a सन्न्यासि he doesn't do ज्ञानकर्म समुच्चय. Therefore where is the question of ज्ञानकर्म समुच्चयवाद?

Suppose the पूर्वपक्षि argues one more argument, यावज्जीवम् वेद वाक्यम् should be extended to a सन्न्यासि also. Suppose a पूर्वपक्षि argues that यावज्जीवम् वेद वाक्यम् should be applied to a सन्न्यासि also because वेद says one should perform अग्निहोत्र lifelong even if you become a सन्न्यासि he should perform, then our argument will be once you apply the विधि to other आश्रमिs also, other आश्रमिs means not only a गृहस्थ, you extend this to a आश्रम सन्न्यासि in monastic order then what will the problem, you will have to extend that विधि to a ब्रह्मचारि also. Naturally once you blindly extend the यावज्जीव विधि to other आश्रमिs including सन्न्यासि then you will have to extend that to a ब्रह्मचारि also, that means a ब्रह्मचारि will also have to follow all the वैदिक कर्मs based on यावज्जीवमग्निहोत्रं जुहोति. This a पूर्वपक्षि cannot accept because if he extends यावज्जीव श्रुति to a ब्रह्मचारि, ब्रह्मचारि will find it difficult to implement वैदिक कर्म विधि because it requires first a wife. Ninety percent of वैदिक कर्मs require wife. And the second is it requires money. A ब्रह्मचारि doesn't have money for his own food, he has to seek भवति भिक्षाम् देहि where is the question of feeding other priests and all. Therefore naturally पूर्वपक्षि cannot extend यावज्जीव विधि to ब्रह्मचर्याश्रम, शङ्कराचार्य argues if यावज्जीव विधि cannot be extended to ब्रह्मचारि, it cannot be extended to सन्न्यास आश्रम also. Therefore in the case of a सन्न्यासि यावज्जीव विधि is not applicable, therefore he renounces कर्म, therefore ज्ञानकर्म समुच्चयवाद falls. These are called मीमांसा, मीमांसा means

interpretations. And interpretation involves harmonising all the वेद वाक्यम्s and all these arguments which I gave are not mentioned by शङ्कराचार्य here. He assumes that we have read it elsewhere. Therefore he says अतः – because of all these arguments यावज्जीवं न कर्तव्यत्व-प्राप्तिः – यावज्जीवं वेद वाक्यम् which the पूर्वमीमांसक or समुच्चयवादि quotes; the word यावज्जीवं is a technical word based on वेद विधि. So lifelong कर्तव्यत्व-प्राप्तिः – the necessity of performing the वैदिक कर्मs lifelong, कस्यचिद् अपि कर्मणः – any वैदिक कर्म including सन्ध्यावन्दनम् a सन्न्यासि doesn't have even a गायत्री जप.

At the time of सन्न्यास he chants a beautiful मन्त्र or he declares and says तत्सवितुर्वरेण्यं अकारे प्रवेशयामि it is a सन्न्यास मन्त्र, भर्गो देवस्य धीमहि उकारे प्रवेशयामि, धियो यो नः प्रचोदयात् मकारे प्रवेशयामि. गायत्री has got three padas, the first पाद is तत्सवितुर्वरेण्यम् that I am folding into, encasing into the letter अ, भर्गो देवस्य धीमहि I am packing into the letter उ and धियो यो नः प्रचोदयात् I am packing into म. And therefore the entire गायत्री is now packed into अ उ म. अ plus उ plus म is not अवुम but it is ॐकारः. Wherever गायत्री was chanted in all the three previous आश्रमs that गायत्री is replaced by ॐ. Even if he does परिशेषणम् ॐ ॐ ॐ परिशेषणम् and even if he sips ॐ ॐ ॐ and even if he puts प्राणाय स्वाहा ॐ ॐ ॐ, everything is with ॐकार मन्त्र and if he feels like doing some जप that जप is also ॐकार. Thus ॐ becomes the मन्त्र for a सन्न्यासि. Therefore सन्ध्यावन्दन also doesn't exist for a सन्न्यासि.

Therefore कस्यविद् अपि कर्मणः – no कर्म a सन्न्यासि need to do, therefore don't quote यावज्जीव वाक्यम् for ज्ञानकर्म समुच्चयवाद. So with this the analysis of the third श्लोक of sixth chapter is over. Still we are in the introduction only, remember. In the introduction शङ्कराचार्य analysed the third श्लोक to establish सन्न्यासि as the candidate of the sixth chapter. This is argument one. We are going to get several arguments, be prepared. We will read the भाष्यम्.

योग-विश्रष्ट-वचनात् [गीता ६-३७-३८, ४१] च — गृहस्थस्य चेत् कर्मिणो योगः विहितः षष्ठे अध्याये, सः योग-विश्रष्टो अपि कर्म-गतिं कर्म-फलं प्राप्नोति, इति तस्य नाशाशङ्का अनुपपन्ना स्यात्।

So another interesting argument to establish the sixth chapter of the गीता is addressed to or directed towards a सन्न्यासि in monastic order. How do we infer? He gives another clue here. In the later part of the sixth chapter of the गीता there is a discussion. And in that discussion there is a concern for अर्जुन and अर्जुन asks a question suppose a person comes to ज्ञानयोग श्रवणमनननिदिध्यासनम् and follows the ध्यानयोग prescribed in the sixth chapter, and ध्यानयोग is for ज्ञाननिष्ठा and मुक्ति. And अर्जुन is a little bit pessimistic about the success of this project and suppose a person practices ध्यानयोग and fails in assimilating the ज्ञानम्, fails to come to binary format, and suppose he dies without ज्ञाननिष्ठा, and naturally he is not going to get मोक्ष or विदेहमुक्ति, he is not going to get because he has failed in ध्यानयोग or ज्ञानमार्ग. Then अर्जुन asks the question will he not get a lower गति which

is called योग-विभ्रष्ट-वचनम् or योगभ्रष्ट नाश वचनम्. Will that person not get a lower गति?

And शङ्कराचार्य uses this portion very ingeniously to establish सन्न्यास. He says the doubt of a योगभ्रष्ट falling spiritually can come only if the candidate is a सन्न्यासि. The doubt of योगभ्रष्ट falling down can come only if the candidate is a सन्न्यासि. Why? शङ्कराचार्य argues suppose the candidate is a गृहस्थ and he is performing the वैदिक कर्म also and he is pursuing ज्ञानयोग also. And imagine a गृहस्थ fails in ज्ञानयोग, then he will not have to worry about the spiritual fall or lower जन्म he need not worry because शङ्कराचार्य argues anyway he is doing वैदिक कर्म and because of that he is going to get lot of पुण्यम्. Therefore even if he fails in ज्ञानम् and he doesn't get विदेहमुक्ति, because of his वैदिक कर्म he is going to get स्वर्ग लोक. Therefore a गृहस्थ's failure in ज्ञानमार्ग never need worry about a fall because कर्म is going to take him to स्वर्ग लोक therefore a गृहस्थ will either get विदेहमुक्ति if he succeeds in the class or he will get स्वर्ग because of his कर्म. If the sixth chapter of गीता is directed towards a गृहस्थ this worry of falling down would not have come. But the worry of falling down would have come in the case of a सन्न्यासि. How this worry comes? In the case of a सन्न्यासि imagine he fails in ज्ञानयोग, naturally he won't get विदेहमुक्ति. And can he get स्वर्ग because of वैदिक कर्म? He cannot get because as a सन्न्यासि he has renounced the वैदिक कर्म. So वैदिक कर्म त्यागात् स्वर्गः नास्ति and ज्ञाने भ्रष्टत्वात्, ज्ञानमार्गात् भ्रष्टत्वात् विदेहमुक्तिः नास्ति. Therefore the concern of fall can come only in the case of a सन्न्यासि. And the very fact that the

sixth chapter talks about the fall of a योगभ्रष्ट indicates the sixth chapter is directed towards a सन्न्यासि. So गृहस्थs are luckier, they don't require this topic at all. Now what is शङ्कराचार्य's argument? गृहस्थs are lucky people, all the time enjoy, they are luckier because either स्वर्ग or मोक्ष, for सन्न्यासि alone there is a problem he will lose both स्वर्ग लोक and विदेहमुक्ति. योगभ्रष्ट topic is a clue to indicate that the sixth chapter is addressed to a सन्न्यासि. Now look at this portion. योग-विभ्रष्ट-वचनात् [गीता ६-३७-३८, ४१] च – because of the discussion of the fall of a योगभ्रष्टः. Here the word योग means ध्यानयोग, भ्रष्टः means the one who fails in ध्यानयोग and वचनात् means because of the introduction of this topic. Where does that come? Verses thirty-seven, thirty-eight, thirty-nine especially thirty-eight talks about योगभ्रष्टः. That शङ्कराचार्य explains now. This is सङ्क्षेप उत्तरम् that is being explained. गृहस्थस्य चेत् कर्मिणः, चेत् means suppose, it is a suppositional argument. योगः विहितः – the ध्यानयोग of the sixth chapter of गीता, suppose the sixth chapter of the गीता विहितः – is directed towards, गृहस्थस्य कर्मिणः – a वैदिक कर्मि गृहस्थ, the very fact शङ्कराचार्य says suppose indicates in शङ्कराचार्य's vision the sixth chapter is not directed towards गृहस्थ but towards a सन्न्यासि only. But suppose we assume like that षष्ठे अध्याये – in this sixth chapter, सः योग-विभ्रष्टः अपि, the second supposition, and suppose that गृहस्थ fails in ध्यानयोग, suppose the sixth chapter is taught to a गृहस्थ and suppose he practices निदिध्यासनम् and suppose he fails, so योग-विभ्रष्टः अपि – he becomes a failure in ज्ञानमार्ग, suppose those people fail in assimilating the class and coming to binary format of मुक्ति,



**कर्म-फलं कर्म-गतिं प्राप्नोति** – that गृहस्थ would have attained स्वर्ग लोक. What kind of स्वर्ग लोक? **कर्म-फलं कर्म-गतिम्** – the कर्मफल which is the destination of वैदिक कर्म, which the गृहस्थ would have been performing. Poor शङ्कराचार्य doesn't know that modern गृहस्थs don't do any वैदिक कर्मs. Therefore he says those गृहस्थs would have been performing वैदिक कर्मs therefore they would have gained स्वर्ग लोक, **इति** – इति हेतोः, because of this reason **नाश-आशङ्का अनुपपन्ना स्यात्** – there would not have been the doubt of falling in the next जन्म or the doubt of inferior जन्म. So **नाश-आशङ्का** means the anxiety of inferior जन्म **अनुपपन्ना स्यात्** – would not have been a legitimate doubt if the sixth chapter is directed towards a गृहस्थ, this anxiety would not have come, all the time गृहस्थ will be relaxed. Even if I fail in the class I am doing पञ्चमहायज्ञs which will save me, on the other hand a सन्न्यासि student will be anxious because if he understands this he will be saved else he is going to be in trouble because he is not doing पञ्चमहायज्ञ. Therefore if it were directed towards गृहस्थ such a doubt would not have come. That is explained further, we will read.

**अवश्यं हि कृतं कर्म काम्यं नित्यं वा — मोक्षस्य नित्यत्वाद् अनारभ्यत्वे — स्वं फलं आरभते एव ।**

He is explaining how गृहस्थ is a lucky person and he could not have had anxiety. Why he will not have that anxiety? He says **अवश्यम्** – definitely, **कृतं कर्म** – the वैदिक कर्म which the गृहस्थ would have been diligently performing he would have come to the class after his नित्यकर्म only or immediately

after going from the class he would be doing his नित्यकर्म, काम्यं वा नित्यं वा – in addition to that he might have been doing some काम्यकर्म also, safeguarding his next birth also, he would have done some काम्यकर्म also acquiring special पुण्यम् for better next birth. One person boarded the bus and asked for two tickets it seems. Then the conductor asked why are you getting two tickets. This person said ‘if one is lost, I will be safe as I will have the second ticket.’ Then the conductor asked suppose the second ticket also is lost. Then he said ‘do you think I am a fool? See I have the monthly pass.’ He showed the pass. So therefore all the गृहस्थs are like that person. They will show the monthly pass of वैदिक कर्म, even if we don’t understand the गीता class we do have the pass for स्वर्ग. Therefore कृतं कर्म काम्यं नित्यं वा – either काम्यकर्म or नित्यनैमित्तिक कर्म, स्वं फलम्, स्वं फलम् means its own result of better future birth, आरभते एव – would have produced for him, therefore all गृहस्थs have स्वर्ग pass.

Then शङ्कराचार्य adds a note here that वैदिक कर्म will produce स्वर्ग but it will not produce मोक्षम्. That he says here as a parenthetical clause मोक्षस्य अनारभ्यत्वे – it would not produce मोक्ष फलम्, that वैदिक कर्म the monthly pass will not produce मोक्ष because नित्यत्वाद् अनारभ्यत्वे – since मोक्ष is eternal and not a कर्मफलम्. अनारभ्यत्वम् means not a कर्मफलम्. So this वैदिक कर्म will not produce मोक्ष which is eternal and not a कर्मफल but still the monthly pass will save him by taking him to स्वर्ग लोक. Therefore योगभ्रष्ट topic would not have come if the student were a गृहस्थ. Continuing;

नित्यस्य च कर्मणः वेद-प्रमाणावबुद्धत्वात्, फलेन भवितव्यम् इति अवोचाम्, अन्यथा वेदस्य आनर्थक्य-प्रसङ्गात् इति ।

शङ्कराचार्य makes another point here assuming another question from a पूर्वपक्षि which he had discussed elsewhere. भाष्यकार will always keep in mind all the topic that he has discussed elsewhere also. Another discussion he introduces here answering a possible question by a पूर्वपक्षि. So let us suppose गृहस्थ is the student. So what is the topic now? That the sixth chapter is addressed to a सन्न्यासि. Why does he insists that? Once he establishes that the sixth chapter is for a सन्न्यासि, then he can dismiss ज्ञानकर्म समुत्त्वयाद. So suppose the sixth chapter is addressed to a गृहस्थ, and imagine that the गृहस्थ doesn't do काम्यकर्म and he does only नित्यनैमित्तिक कर्म. Then the पूर्वपक्षि wants to argue that he doesn't have the monthly pass. For such a गृहस्थ the योगभ्रष्ट topic would have become relevant. This is going to be his argument. Imagine a गृहस्थ who doesn't perform काम्यकर्म. Naturally काम्यकर्म can produce better next जन्म, because he doesn't perform काम्यकर्म there is a chance of an inferior जन्म. Then he is performing नित्यकर्म, पूर्वपक्षि argues (it is all involved discussion) that in such a case नित्यकर्म doesn't produce any फलम् at all. नित्यकर्म cannot produce any फलम्, it can only avoid प्रत्यवाय पापम् and it cannot produce any फलम्. Therefore नित्यकर्म cannot lead to a superior जन्म and it cannot help you to avoid an inferior जन्म because नित्यकर्म doesn't produce any पुण्यम्. This is according to पूर्वपक्षि. And suppose a गृहस्थ performs only नित्यकर्म, and he doesn't do any काम्यकर्म and he fails in वेदान्त. Because he failed in

वेदान्त there is no मोक्ष for him. Because he didn't do काम्यकर्म there is no पुण्यम्. Even though he performed नित्यकर्म which also doesn't produce any पुण्यम्, and therefore in his case योगभ्रष्ट topic will become relevant and therefore पूर्वपक्षि argues that the sixth chapter is addressed towards such a गृहस्थ, therefore don't bring सन्न्यासि. योगभ्रष्ट topic is for that गृहस्थ who did not do काम्यकर्म therefore no पुण्यम्, who failed in वेदान्त therefore no मोक्ष, who did नित्यकर्म but still no benefit because नित्यकर्म doesn't produce any पुण्यम्. This may be the question of पूर्वपक्षि. Imagining such a पूर्वपक्षि which has not been mentioned शङ्कराचार्य answers you cannot imagine such a गृहस्थ also as a candidate of the sixth chapter because we have established elsewhere that नित्यकर्म will produce पुण्यम् and स्वर्ग. Therefore even if a गृहस्थ avoids काम्यकर्म if he is performing the नित्यकर्म he will have पुण्य गति, therefore even in the case of such a गृहस्थ the योगभ्रष्ट topic is not relevant, it is relevant only for a सन्न्यासि. Now look at this. He says, नित्यस्य च कर्मणः. What is the definition of नित्यकर्म? Just an incidental note. नित्यकर्म does not mean daily कर्म, नित्यकर्म means compulsory कर्म. It may be daily, it may be monthly like दर्शपूर्णमास कर्म, it is not a daily कर्म but even that दर्शपूर्णमास as the word shows दर्श means अमावास्य, पूर्ण means पौर्णमी, only during that time it should be done and even that कर्म is called नित्यकर्म. So दर्शपूर्णमास कर्म even though it is a monthly कर्म it will come under नित्यकर्म because the word नित्य in that context means compulsory. Therefore नित्यस्य कर्मणः – these compulsory कर्मस, वेद-प्रमाण-अवबुद्धत्वात् – we have known from the वेद प्रमाणम्

only, since we have learnt from वेद प्रमाण, फलेन भवितव्यम् – it should have a result leading to स्वर्ग. So if a person does सन्ध्यावन्दनम् regularly either चित्तशुद्धि he will get, if he performs सन्ध्यावन्दनम् as निष्काम कर्म he will get चित्तशुद्धि or सन्ध्यावन्दनम् can give a person स्वर्ग also. Therefore फलेन भवितव्यम् इति अवोचाम – we have said before. इति अवोचाम means I myself have said this. अन्यथा – if you don't accept फलम् for नित्यकर्म, वेदस्य आनर्थक्य-प्रसङ्गात् – वेद प्रमाणम् itself will become invalid. If you don't accept फलम् for नित्यकर्म वेद प्रमाणम् itself will be in doldrums. वेदस्य आनर्थक्य means वेदस्य अप्रामाण्यम्. Why वेद becomes अप्रामाणम्? I will give you the meaning of that discussion. Suppose नित्यकर्म doesn't have any फलम् then the problem is in performing नित्यकर्म also there is pain and in non-performance also there will be pain. If नित्यकर्म doesn't have any फलम्, नित्यकर्म विधि itself will be a negative विधि because in performance also there will be pain and in non-performance also there will be pain. How it is so we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

नित्यस्य च कर्मणः वेद-प्रमाणावबुद्धत्वात्, फलेन भवितव्यम् इति  
अवोचाम्, अन्यथा वेदस्य आनर्थक्य-प्रसङ्गात् इति ।

In this elaborate introduction to the sixth chapter of गीता, शङ्कराचार्य says in the sixth chapter कृष्ण is presenting निदिध्यासन योग and while he is presenting निदिध्यासन योग, the candidate kept in mind by Lord कृष्ण is a सन्न्यासि only, a formal सन्न्यासि who has taken to a monastic order of life. शङ्कराचार्य's aim is not to say that all people should take to सन्न्यास, that is not the topic. His aim is to show that the sixth chapter of गीता is addressed to a सन्न्यासि. And by establishing this particular point the corollary शङ्कराचार्य wants to derive is therefore ज्ञानकर्म समुच्चय cannot be कृष्ण's intention. If the sixth chapter is addressed to a सन्न्यासि, सन्न्यासि cannot have कर्म, therefore ज्ञान कर्म combination is not in कृष्ण's mind. The corollary is important and for deriving that corollary, शङ्कराचार्य establishes that the sixth chapter is addressed to a formal सन्न्यासि.

And in support of this शङ्कराचार्य wants to give five clues taken from the sixth chapter. Five clues are going to be given.

The first clue comes in the third verse, the second clue comes from verse thirty-eight, and the third, the fourth and the fifth clues come from verse ten.

In verse three the clue is शमः. The word शमः in verse three is talking about formal सन्न्यास only. Therefore according to शङ्कराचार्य the word शमः occurring in verse three is सन्न्यासः, आश्रम सन्न्यासः, वैध सन्न्यासः. This clue we have already completed.

Now we have come to the second clue occurring in the verse thirty-eight and the word occurring there is उभय-विभ्रष्टः. कट्विन्नोभयविभ्रष्टश्छिन्नाश्रमिव नश्यति ॥ गीता ६-३८ ॥ And the word उभय-विभ्रष्टः in verse thirty-eight शङ्कराचार्य translates as योग-भ्रष्ट वचनम्. उभय-विभ्रष्टः of verse thirty-eight शङ्कराचार्य is referring to it as योग-भ्रष्टत्व वचनम्. And that is being analysed by us in all these portions. We have done part of that analysis. And what is शङ्कराचार्य's argument? The worry of अर्जुन is about the योग-भ्रष्ट a spiritual seeker, who is spiritually falling down and the taking an inferior जन्म. This concern of अर्जुन is possible only if निदिध्यासनम् is meant for a सन्न्यासि. The worry about an inferior जन्म is possible, the anxiety about an inferior is possible only if निदिध्यासनम् is prescribed for a सन्न्यासि. If निदिध्यासनम् is prescribed for a गृहस्थ the worry of inferior जन्म cannot come. Why? Are you able to remember? We gave the reason. If निदिध्यासनम् is prescribed for a गृहस्थ the worry about inferior जन्म cannot come even if the गृहस्थ fails in निदिध्यासनम्. Why? The reason is a गृहस्थ, I mean the गृहस्थ of शङ्कराचार्य's times, will be performing नित्यनैमित्तिक कर्म like सन्ध्यावन्दनम्, औपासनम्, अग्निहोत्रम् दर्शपूर्णमास याग all of them he will be doing as a part of गृहस्थ आश्रम, those नित्यनैमित्तिक कर्मस would have produced sufficient पुण्यम्. Therefore even if he



fails in getting जीवन्मुक्ति and विदेहमुक्ति he can relax because he has the monthly pass, he has the pass of सन्ध्यावन्दनम् etc., would have given him sufficient पुण्यम् to go to स्वर्ग. Remember सन्ध्यावन्दनम् can give स्वर्ग पुण्यम्. Whereas if निदिध्यासन योग is prescribed for a सन्न्यासि, then what will happen? When the सन्न्यासि fails in निदिध्यासनम्, then that सन्न्यासि निदिध्यासन योगि won't get मोक्ष because he has failed in निदिध्यासनम् and he won't get स्वर्ग also because सन्न्यासि निदिध्यासन योगि will not be performing सन्ध्यावन्दनम्, अग्निहोत्रम्. Therefore योग-भ्रष्ट concern is possible only if the sixth chapter is addressed to a सन्न्यासि candidate. And in the sixth chapter योग-भ्रष्ट topic comes, therefore the candidate must be a सन्न्यासि. I hope you are able to follow.

And for this the पूर्वपक्षि, i.e., ज्ञानकर्म समुच्चयवादि may give a counter argument. What is that counter argument? So you have to be highly imaginative, counter argument of a समुच्चयवादि. He says the sixth chapter is addressed to a गृहस्थ only. Even in the case of a गृहस्थ, the concern of योगभ्रष्टत्वम् can come. It is not that the topic of योग-भ्रष्ट is only if it is meant for सन्न्यासि, in the case of a गृहस्थ also the योग-भ्रष्ट topic can come. How can it come; he argues. Suppose the गृहस्थ is practicing निदिध्यासनम्, and he performs only नित्यनैमित्तिक कर्म, he does not do any काम्यकर्म at all to acquire पुण्यम्. He is only doing नित्यनैमित्तिक कर्म, and the पूर्वपक्षि argues नित्यनैमित्तिक कर्म cannot produce पुण्य फलम्. And therefore he cannot get स्वर्ग. Why because he performed only नित्यनैमित्तिक कर्म. And suppose he fails in

निदिध्यासनम्, he won't get मोक्ष also, because of the निदिध्यासनम् failure no मोक्ष, because of only नित्यनैमित्तिक कर्म अनुष्ठानम् no स्वर्ग, therefore in his case योग-भ्रष्ट topic can come and therefore the sixth chapter is addressed to such a गृहस्थ only.

If such a counter argument is given by the tenacious समुच्चयवादि शङ्कराचार्य says that is not true. Why? शङ्कराचार्य argues नित्यनैमित्तिक कर्म will produce पुण्यम् and स्वर्ग. Therefore if such a गृहस्थ is a candidate योग-भ्रष्ट topic cannot come in the sixth chapter. Therefore he says नित्यस्य च कर्मणः वेद-प्रमाण-अवबुद्धत्वात् – नित्यकर्म is known from the वेद प्रमाणम्, and therefore फलेन भवितव्यम् – नित्यनैमित्तिक कर्म should produce पुण्यम् and स्वर्ग, इति अवोचाम – we declared this before. अन्यथा – if नित्यनैमित्तिक कर्म will not produce पुण्यम् what will be the harm, the problem? वेदस्य आनर्थक्य-प्रसङ्गात् – वेद will become an invalid प्रमाणम् because a valid प्रमाणम् is one which teaches something that is useful. So अनधिगत अबाधित सप्रयोजन अर्थबोधक वाक्यम् प्रमाणम्, वेद's validity requires that it teaches something that will be useful. If नित्यनैमित्तिक कर्म cannot produce any पुण्यम्, then it will become useless, and not only it becomes useless, वेद will be giver of दुःखम् for a वैदिक. If नित्यनैमित्तिक कर्म is useless वेद will become दुःख कारणम्. How will वेद become दुःख कारणम्? All very very subtle thinking. Because if a person performs नित्यनैमित्तिक कर्म the performance of कर्म involves strain. And it will not produce any benefit also then it will be a mere strain doing सन्ध्यावन्दनम्,

अग्निहोत्रम् etc. Thus वेद will be giving strain by prescribing useless नित्यनैमित्तिक कर्म.

And suppose a person gives up नित्यनैमित्तिक कर्म then also problem, the problem is that it will produce प्रत्यवाय पापम्. Then doing no benefit, not doing प्रत्यवाय पापम् and वेद will end up as a sadistic scriptures if नित्यनैमित्तिक कर्म is fruitless.

And therefore what should be the conclusion? नित्यनैमित्तिक कर्म should not be fruitless; if वेद should become a प्रमाणम् नित्यनैमित्तिक कर्म will produce पुण्यम् and therefore a गृहस्थ who is performing नित्यनैमित्तिक कर्म will get पुण्यम् and he can never become a योग-भ्रष्ट. Therefore if the sixth chapter is addressed to such a गृहस्थ, योग-भ्रष्ट topic would not have come in the sixth chapter, but since that topic is coming the sixth chapter is addressed to a सन्न्यासि only. Very involved thinking process. That नित्यनैमित्तिक कर्म will produce पुण्यम् otherwise वेद will become अनर्थकम् this अवोचाम शङ्कराचार्य said I have already talked about this before. I asked the question where and I asked you to do homework. I will give you answer, it comes in page eighty (गोरखपुर गीता book) second paragraph,

यदि विहिताकरणात् असम्भाव्यम् अपि प्रत्यवायं ब्रूयात् वेदः, तदा अनर्थकरो वेदः अप्रमाणम् इति उक्तम् स्यात् । विहितस्य करणाकरणयोः दुःखमात्र-फलत्वात् ।

In fact those three paragraphs – first, second and third should be read together and that must be transferred in this particular portion. In that अवोचाम place, paragraphs one, two and three must be brought. इति. Now continuing;

न च कर्मणि सति उभय-विभ्रष्ट-वचनम् अर्थवत्, कर्मणः [कर्मिणः]  
विभ्रंश-कारणानुपपत्तेः ।

That itself शङ्कराचार्य explains here. कर्मणि सति – for a गृहस्थ योग-भ्रष्ट topic is not at all relevant because in the case of गृहस्थ नित्यकर्म would have existed and that would have produced पुण्यम्. Therefore शङ्कराचार्य says कर्मणि सति – when गृहस्थ has got something to fall back upon. It is like in the circus a person who is moving on the rings which are on the top and down below there is a net. Whatever he does he need not worry and during the practice session there is a net down below, even if he falls he will fall into the safe net. Similarly, गृहस्थs are all safe because they are moving on the ring of निदिध्यासनम् when you come to the classes. And if nothing happens in the class also you need not worry you will safely fall into the net of सन्ध्यावन्दनम् पुण्यम्, औपासन पुण्यम्, अग्निहोत्र पुण्यम्, श्राद्ध पुण्यम्, तर्पण पुण्यम्, that wide net is available and such a net is available. Therefore गृहस्थ never has to worry about योग-भ्रष्टत्वम् possibility. Therefore कर्मणि सति, you have to supply गृहस्थ विषये in the case of गृहस्थ कर्मणि सति – when the पुण्य कर्म is there, उभय-विभ्रष्ट-वचनम् – the concern regarding an inferior जन्म, उभय-विभ्रष्ट means an inferior जन्म concerned, न च अर्थवत्, न च should be connected with अर्थवत् – it is not at all relevant. Therefore this topic should not have come in the sixth chapter if the sixth chapter student is a गृहस्थ because कर्मणः, here for the word कर्मणः there is an alternative better reading. Instead of कर्मणः there is another reading कर्मिणः which is a better reading and कर्मि means a गृहस्थ. So कर्मिणः गृहस्थस्य – for a गृहस्थ,

**विभ्रंश-कारण-अनुपपत्तेः** – there is no possibility of an inferior जन्म at all. And that is why before taking सन्न्यास one should think well because taking to सन्न्यास is removing the net from below and doing that ring in the circus. Imagine removing the net and practicing that play. How dreadful you see! Now the पूर्वपक्षि doesn't give up. He is giving another interpretation.

**कर्म कृतम् ईश्वरे सन्न्यस्य । इति अतः कर्तारि कर्म फलं न आरभते इति चेत् ।**

So the समुच्चयवाद wants to say that the योग-भ्रष्ट topic is relevant for a गृहस्थ also. Therefore the verse thirty-eight is relevant for a गृहस्थ also is पूर्वपक्षि's argument. शङ्कराचार्य's argument is verse thirty-eight is not relevant for a गृहस्थ. पूर्वपक्षि wants to say it is relevant for a गृहस्थ. Now he gives another argument.

A गृहस्थ is doing नित्यनैमित्तिक कर्म along with निदिध्यासन योग. And I am ready to concede नित्यनैमित्तिक कर्म will have फलम्. Previously he argued it doesn't have पुण्य फलम्. Now शङ्कराचार्य says it has a फलम्. Now पूर्वपक्षि has changed his stand and अभ्युपेत्यवादः, he says let us assume that नित्यनैमित्तिक कर्म has got फलम् also. But what happens is in the case of this गृहस्थ निदिध्यासन योगि in the name of कर्मयोग he is dedicating all the कर्म to the Lord. He is doing ईश्वरार्पण बुद्ध्या कर्माणि therefore even when the पुण्यम् is produced he is dedicating to the Lord, therefore there is no question of पुण्यम् coming to him. Therefore in the case of a गृहस्थ योग-भ्रष्ट topic is relevant because he is dedicating the कर्म to the Lord, therefore that पुण्य won't come to him. So he

says कर्म ईश्वरे सन्न्यस्य कृतम्, this is the statement of पूर्वपक्षि, this गृहस्थ निदिध्यासन योगि is doing all the कर्म ईश्वरे सन्न्यस्य, here the word सन्न्यस्य means अर्पणम् कृत्वा, अर्पण भावनया, सन्न्यस्य is equal to अर्पण भावनया कृतम्. After सन्न्यस्य you can put a full stop. So गृहस्थ निदिध्यासन योगिना we have to supply, गृहस्थ निदिध्यासन योगिना ईश्वरे सन्न्यस्य कर्म कृतम्. इति अतः – therefore, कर्तरि कर्म फलं न आरभते – therefore that ईश्वरार्पित कर्म will not produce पुण्यम् for a गृहस्थ and therefore in his case योग-भ्रष्ट possibility is there. Therefore इति अतः कर्तरि, कर्तरि means गृहस्थ निदिध्यासन योगिनि, in that योगि who is गृहस्थ निदिध्यासन योगि, कर्म फलं न आरभते – that नित्यनैमित्तिक कर्म will not produce पुण्यम्. Therefore that गृहस्थ can worry and ask the question. Here कर्म is the subject of आरभते, फलम् is the object of आरभते. इति चेत् means such a question is raised by समुच्चयवादि पूर्वपक्षि. शङ्कराचार्य is having some more fun. He gives the answer we will read.

**न, ईश्वरे सन्न्यासस्य अधिकतर-फल-हेतुत्व-उपपत्तेः ।**

Now शङ्कराचार्य says ‘O पूर्वपक्षि, you say ordinary कर्म may produce result, ईश्वरार्पित कर्म will not produce result’. Ordinary regular नित्यनैमित्तिक कर्म may produce पुण्यम् but ईश्वरार्पित नित्यनैमित्तिक कर्म will not produce result, because it is ईश्वरार्पितम्. This is पूर्वपक्षि’s argument. शङ्कराचार्य says, no, ईश्वरार्पित नित्यनैमित्तिक कर्म should produce better result. If ordinary नित्यनैमित्तिक कर्म will produce ordinary पुण्यम्, ईश्वरार्पित नित्यनैमित्तिक कर्म should produce better पुण्यम्. And therefore such a गृहस्थ need not talk about योग-भ्रष्ट topic

at all. That is what is said here. न, न means your statement is not true because ईश्वरे सन्न्यासस्य, here also the word सन्न्यास means not renunciation, सन्न्यासस्य means dedicating नित्यनैमित्तिक कर्म at the feet of the Lord, अधिकतर-फल-हेतुत्व-उपपत्तेः – must legitimately, logically become the cause of, हेतुत्व means should become the cause of अधिकतर-फलम् – superior पुण्य it will produce. Therefore कर्मयोगि गृहस्थ need not worry about inferior जन्म, in fact he will get higher than स्वर्ग लोक. And for that पूर्वपक्षि is going to give another counter argument. I hope you are not getting headache. We will read.

मोक्षाय एव इति चेत् – स्व-कर्मणां कृतानां ईश्वरे न्यासः मोक्षाय एव न फलान्तराय योग-सहितः । योगात् च विश्रष्टः । इति अतः तं प्रति नाश-आशङ्का युक्ता एव इति चेत् ।

So पूर्वपक्षि is making it still more complicated. शङ्कराचार्य said ईश्वरार्पित नित्यनैमित्तिक कर्म will produce better result and therefore गृहस्थ need not worry about inferior जन्म at all. For that now पूर्वपक्षि argues गृहस्थ will have to worry. No doubt ईश्वरार्पित नित्यनैमित्तिक कर्म may produce better पुण्यम् and therefore it may be able to give better स्वर्ग also. That all I agree. But suppose the गृहस्थ has decided to encash that better पुण्य for मोक्ष by his सङ्कल्प. Now the गृहस्थ has done the सङ्कल्प that all these ईश्वरार्पित कर्म I don't want to encash for स्वर्ग or ब्रह्म लोक, I am going to encash this for मोक्ष only. Therefore the possible स्वर्ग he himself has negated by doing the सङ्कल्प that this ईश्वरार्पित कर्म I am not going to use for higher लोकs, I am going to use for मोक्ष. And

with this सङ्कल्प he has done कर्म and then he did निदिध्यासनम् and he failed in निदिध्यासनम्. Then what will happen for him? Because of his failure in निदिध्यासनम् मोक्ष will not come and the ईश्वरार्पित नित्यनैमित्तिक कर्म will not give him स्वर्ग also because he has already given in writing, like giving to a doctor he has given in writing that this कर्म I am not going to use for स्वर्ग. And therefore he will have inferior जन्म, therefore the योग-भ्रष्ट topic is relevant for such a गृहस्थ. This is सङ्क्षेप पूर्वपक्ष. You can see in भाष्यम् how they go imagining all kinds of पूर्वपक्ष and for that imaginary पूर्वपक्ष they have to give imaginary answers, the mind should very highly imaginative for भाष्यम् study, then these भाष्यम्s are supposed to be प्रसन्नम्, simpler भाष्यम् and when the subcommentators take they will add a few more imaginative पूर्वपक्ष. So भाष्यम् study means the intellect should be highly imaginative. Now look at this. मोक्षाय एव इति चेत्, after इति चेत् you have to put an en dash. This is पूर्वपक्ष's statement. Fortunately in गोरखपुर हिन्दि translation they are separating पूर्वपक्ष and सिद्धान्त, it is very useful. मोक्षाय एव means he has dedicated his ईश्वरार्पित नित्यनैमित्तिक कर्म is allotted for मोक्ष only and it is not earmarked for स्वर्ग. मोक्षाय एव means it is earmarked only for मोक्ष and it is not earmarked for स्वर्ग. Therefore his कर्म cannot serve as a supportive net, therefore योग-भ्रष्ट topic will still be relevant for that गृहस्थ. This is सङ्क्षेप and the पूर्वपक्ष himself will elaborate that. कृतानां स्वकर्मणाम् ईश्वरे न्यासः – this स्वकर्म – नित्यनैमित्तिक कर्म, कृतानाम् – which are performed by the गृहस्थ निदिध्यासन योगि, ईश्वरे न्यासः – which have been dedicated to ईश्वर with



ईश्वरार्पण भाव, मोक्षाय एव – has been earmarked only for मोक्ष, that means that has not been earmarked for स्वर्ग पुण्यम्. That is more important, मोक्षाय एव that एवकार is important, it cannot serve as a saviour, it cannot serve as a backup for him, न फलान्तराय – and it is not meant for फलान्तरम् giving a better जन्म later, योग-सहितः – when it is practiced along with the निदिध्यासन योग, here योग means निदिध्यासन योग सहितः. And after योग-सहितः there must be a full stop. योग-सहितः should be taken as an adjective to न्यासः. योग-सहितः न्यासः the practice of निदिध्यासनम् along with नित्यनैमित्तिक कर्म is meant only for मोक्ष and therefore the नित्यनैमित्तिक कर्म cannot be used for any other benefit like TDS money belongs to the government. An advertisement comes. Tax deducted at source should be used only by the Government and it cannot come to this person; like that; न फलान्तराय – it cannot serve as a saviour. Then योगात् च विभ्रष्टः – and this गृहस्थ निदिध्यासन योगि may fall from निदिध्यासनम् also, suppose he fails in निदिध्यासनम् and in the case of such a गृहस्थ the thirty-eighth verse is relevant, therefore the sixth chapter can be addressed to such a गृहस्थ don't unnecessarily import a सन्न्यासि here. This is the whole development. So योगात् च विभ्रष्टः full stop. The word योग means निदिध्यासन योग. इति अतः – therefore, तं प्रति – with regard to such a गृहस्थ, नाश-आशङ्का युक्ता एव – the concern of anxiety of नाश, here the word नाश means inferior जन्म, the worry about inferior जन्म, युक्ता – is legitimate with regard to such a गृहस्थ, therefore this topic addressed to him only.

And शङ्कराचार्य doesn't reply to this question because he wants to enter into the other three clues. He wants to go to the next three clues occurring in verse ten. Therefore he completes the topic of second clue here without answering this question. He goes to the next three clues and dismisses the पूर्वपक्षि. So naturally the question will come is there an answer to this question. शङ्कराचार्य doesn't give a reply. So we have to find a reply from elsewhere. Before finding the reply, we should know the question. Suppose a गृहस्थ निदिध्यासन योगि has dedicated all the कर्म for मोक्ष and fails in वेदान्त, ज्ञानम् also will not help him because he has failed, कर्म also will not help him because it has been dedicated to मोक्ष. Therefore in his case will there not be an inferior जन्म? For that the answer given elsewhere is that in the case of even such a गृहस्थ there cannot be an inferior जन्म because even when the कर्म is dedicated for चित्तशुद्धि, and in the सङ्कल्प he says I want only चित्तशुद्धि, ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् he doesn't ask for पुण्यम् or he asks for ज्ञानवैराग्यसिद्ध्यर्थम् only and according to शास्त्र even in such a case पुण्यम् will be produced. How? When कर्म is dedicated for चित्तशुद्धि, चित्तशुद्धि will be the primary benefit of कर्म, चित्तशुद्धि will be the मुख्य फलम् of कर्म, but even then that कर्म will produce material पुण्यम् as a by-product. Even if I don't ask for material benefit, very important point to be noted, even when I do कर्म without asking for mental benefit it will give material benefit also as a by-product called अवान्तर फलम्. Thus even कर्मयोग has got मुख्य फलम् and अवान्तर फलम्, मुख्य फलम् is spiritual growth and अवान्तर फलम् is material growth. And the शास्त्र

gives an example which शङ्कराचार्य quotes elsewhere आम्र वनवत्. आम्र वनवत् is the example he gives. It is like planting a mango tree for mango fruit. When I plant a mango tree for mango fruit, what is the primary result that I want and I will get? Mango fruit I will get, but even without asking the mango tree is going to give me several unasked benefits. What are unasked benefits of a mango tree? You can write many, first it will give shade during summer. And by keeping the water on the earth it will keep the atmosphere cool. Around every big tree several litres of water are stored in the earth. And it will give the leaves which can be used for तोरणम् {festooned decorations over doorways (with boughs of trees, garlands, etc.) or any temporary and ornamental arch}, for पूर्णकुम्भ, etc. And the twigs can be used for many things. They are all called अवान्तर फलम्. The मुख्य फलम् which I wanted is fruit. Similarly, कर्मयोग's मुख्य फलम् is वित्तशुद्धि. But वेदान्त says कर्मयोग can give success in business also, even if you do not ask it will come, may be a little bit delayed but it will come. Therefore even in the case of such a गृहस्थ, when the पूर्वपक्षि asks, he has dedicated for मोक्ष our reply is that गृहस्थ will not get inferior जन्म because the अवान्तर फलम् will save him. And therefore the sixth chapter cannot be relevant even for such a गृहस्थ, it is relevant only for a सन्न्यासि because for a सन्न्यासि कर्मयोग doesn't exist. But instead of giving this answer शङ्कराचार्य wants to give three more clues to show that the sixth chapter is directed towards a सन्न्यासि. And what are the three clues? We will enter into that topic.

न, 'एकाकी यत-वित्तात्मा निराशीः अपरिब्रहः' [गीता ६-१०]  
'ब्रह्म-चारि-व्रते स्थितः' [गीता ६-१४] इति कर्म-सन्न्यास-  
विधानात्।

So there are I said three more clues. But there are four more clues. Instead of three you should add four. So न. न means your contention is not correct. And what is the contention? That the sixth chapter is directed towards a गृहस्थ is not correct, it is directed towards a सन्न्यासि only. Why? He says, कर्म-सन्न्यास-विधानात् – कृष्ण is prescribing सन्न्यास through the following four expressions in the sixth chapter which occur in verse ten and 'ब्रह्म-चारि-व्रते स्थितः' [गीता ६-१४], verse fourteen. So ten and fourteen. What are the four words he is going to concentrate on? एकाकी is number one, यत-वित्तात्मा is not relevant here, that is not a clue, that can be applied for a गृहस्थ as well as a सन्न्यासि, निराशीः is the second clue, अपरिब्रहः is the third clue and ब्रह्म-चारि-व्रते स्थितः as the fourth clue. These four clues are relevant only for a formal सन्न्यासि and for a गृहस्थ these four words cannot be applied. By using these four expressions कर्म-सन्न्यास-विधानात् कृष्ण is prescribing formal सन्न्यास in the form of monastic order. So 'एकाकी यत-वित्तात्मा निराशीः अपरिब्रहः' [गीता ६-१०] is from verse ten and 'ब्रह्म-चारि-व्रते स्थितः' [गीता ६-१४] is from verse fourteen. So you have to remember four verses. Verses three, thirty-eight, ten and fourteen. These four श्लोकाः convey that the sixth chapter is directed towards a सन्न्यासि. This is शङ्कराचार्य's claim. He is explaining that. We will read.

न च अत्र ध्यान-काले स्त्री-सहायत्व-आशङ्का, येन एकाकित्वं विधीयते ।

First he takes the word **एकाकी**, **एकाकी** means being alone. So here in the sixth chapter कृष्ण says may you practice meditation being alone. Now शङ्कराचार्य is asking the question what is the significance of the word being alone. Normally what will we think? Being alone means being in solitude in a room where nobody is there. शङ्कराचार्य says that cannot be the meaning. By the word **एकाकी** कृष्ण means being single. In English we have an expression being single. In application forms they ask, single or married? There the word single doesn't mean whether you are living in a house alone or wife is along with you; that is not the question. The word single is a loaded word asking the question whether you are married or unmarried. Just as the word single is loaded word to indicate married or unmarried, the word **एकाकी** also is a loaded word whether you are married or unmarried. By using the word **एकाकी** कृष्ण says may you practice निदिध्यासनम् being single that means being out of गृहस्थाश्रम. Now the question is how do you arrive at the meaning. शङ्कराचार्य says come to the next class!

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

न च अत्र ध्यान-काले स्त्री-सहायत्व-आशङ्का, येन एकाकित्वं  
विधीयते ।

न च गृहस्थस्य 'निराशीः अपरिग्रहः' [गीता ६-१०] इत्यादि-  
वचनम् अनुकूलम् । उभय-विभ्रष्ट-प्रश्न-अनुपपत्तेः च ।

In this introduction to the sixth chapter शङ्कराचार्य wants to establish that the sixth chapter is taught by कृष्ण keeping a formal सन्न्यासि in mind. We should remember that शङ्कराचार्य doesn't want to say that the sixth chapter should be studied only by a सन्न्यासि, that is not the message of शङ्कराचार्य. If the sixth chapter can be studied only by a सन्न्यासि then I cannot take the class. And कृष्ण himself could not have taught अर्जुन. Therefore we should carefully note शङ्कराचार्य's message is that when कृष्ण taught the sixth chapter then He had a सन्न्यासि candidate in mind, that alone is the message and not that it should be studied only by a सन्न्यासि. And to establish that a सन्न्यासि is the candidate in mind शङ्कराचार्य takes six clues from the sixth chapter itself and these six clues are derived from the four verses of the sixth chapter. From the third verse one clue was taken before and that clue is the word शमः which means सन्न्यास according to शङ्कराचार्य. And the next clue is taken from thirty-eighth verse where अर्जुन uses the expression उभय-विभ्रष्टः. Then the next three clues are taken from verse ten and those clues are एकाकी, निराशीः and अपरिग्रहः. And then the last and the most important clue is ब्रह्म-चारि-व्रते स्थितः which is taken from

verse fourteen of the sixth chapter. Of this now we are seeing the three clues collected from verse ten – एकाकी, निराशीः and अपरिग्रहः. We should also know why शङ्कराचार्य is involved in this exercise. By proving that the candidate in कृष्ण's mind is a सन्न्यासि candidate what does शङ्कराचार्य wants to establish? As I said he doesn't say that only सन्न्यासि should study the sixth chapter, his aim is by establishing सन्न्यासि is the candidate kept in mind शङ्कराचार्य's aim is only ज्ञानकर्म समुच्चयवाद खण्डनम्. The moment you talk about समुच्चयवाद शङ्कराचार्य will take up काषाय वस्त्रम्, but the moment you drop समुच्चयवाद शङ्कराचार्य won't insist or talk about सन्न्यास. The सन्न्यास topic is highlighted primarily to refute ज्ञानकर्म समुच्चयवाद. Therefore his primary goal is समुच्चयवाद खण्डनम्. Keeping that in mind we will now go to the three words एकाकी, निराशीः and अपरिग्रहः. Of that the word एकाकी I have introduced in the last class. Normally the word एकाकी means alone or in solitude. So कृष्ण says one should practice meditation as एकाकी. Now from this what is the message conveyed? शङ्कराचार्य says the word एकाकी conveys सन्न्यासि. It does not mean that कृष्ण is asking a person to practice meditation alone in solitude; that is not the message because meditation has to be practiced in solitude that need not be told by कृष्ण because it is an independent activity unlike a Vedic ritual. In the case of a Vedic ritual the presence of a wife is a compulsory necessity because all the वैदिक कर्म require स्त्री सहायम्. And even if the wife doesn't do anything also she has to just stand behind him holding a दर्भ on the shoulder of the husband. Minimum activity. Often they sleep

also. Even if the wife sleeps it doesn't matter, she has to stand there because the husband's कर्म is valid only when स्त्री सहाय is there. But in the case of meditation there is no question of a priest or a स्त्री. The meditation requires withdrawal from the entire world, withdrawal from people around, withdrawal from our own physical body. Therefore that the meditation requires solitude is not something to be taught by कृष्ण because it is already सिद्धम् by the nature of meditation. And therefore what is already सिद्धम् need not be taught by कृष्ण. Therefore the word एकाकी must have some other message other than solitude and that message is as I said in the last class the word single in English has got two meanings one is regular meaning and the other is a loaded meaning. When you say I am there in the room singly without any other person then it means nobody is there, I am in solitude. But when in an application form when it is asked are you single or married, there the word single doesn't mean whether you are sitting alone in the room or not, there the word single means whether you are unmarried or married. Thus word single has got the loaded meaning of nonmarried. Similarly, शङ्कराचार्य says the word एकाकी is a loaded word one without a life partner. एकाकी means partnerless is the meaning and not solitude because solitude is already सिद्धम्. Therefore एकाकित्वम् is here शास्त्रीय एकाकित्वम् of स्त्री सहाय रहितः. स्त्री represents सहधर्मचारिणि, wife. Therefore एकाकी means सहधर्मचारिणि रहित सन्न्यासि. Therefore शङ्कराचार्य says, अत्र ध्यान-काले – during the time of meditation सहायत्व-आशङ्का न अस्ति – there is no question of the role of a wife, there is no scope for doubting the necessity



of a wife and if there is a possibility of such a doubt **एकाकित्वं विधीयते** – कृष्ण would have to talk about solitude. So whether solitude is necessary or not that doubt cannot be in anyone's mind, if such doubt is there कृष्ण has to prescribe solitude; the necessity of solitude is already established even without कृष्ण's advice. I do not know whether you are seeing शङ्कराचार्य's subtle thinking. Whether solitude is necessary or not if a doubt comes in a student's mind, कृष्ण has to prescribe solitude. That doubt will not come because meditation is such an action that the necessity of solitude is already understood. Therefore there is no doubt for which कृष्ण has to come and tell. Even when you want to think of something seriously you look for solitude. Therefore why should solitude be prescribed even if शास्त्र prescribes solitude it is not प्रमाण वाक्यम्, it is only अनुवादः. Therefore **एकाकित्वम्** is not a प्रमाणम् for solitude, it is a प्रमाणम् for सन्न्यास. Solitude is अनुवाद and सन्न्यास is प्रमाणम्. That is शङ्कराचार्य's *Mimamsic* interpretation. These all will come under मीमांसा. Thus **एकाकित्वम्** is a clue for सन्न्यास.

Then he comes to the next two clues **निराशीः** and **अपरिग्रहः**. So he says **गृहस्थस्य** – in the case of a गृहस्थ, 'निराशीः अपरिग्रहः' [गीता ६-१०] इत्यादि-वचनम् – the two words **निराशीः** means desireless and **अपरिग्रहः** – without possession, possessionless. Desirelessness and possessionless these words can never be employed in the case of a गृहस्थ, न अनुकूलम् – it is never favourable, it will never be suitable, it will never jell in the context of a गृहस्थ. The word desirelessness and possessionless cannot be employed regard to

a गृहस्थ. Why? शङ्कराचार्य doesn't explain; he thinks that it is clear. First, the word desireless cannot be used with regard to a गृहस्थ because even if a गृहस्थ is personally desireless, all the desires of family members will fall on the head of गृहस्थ because, a गृहस्थ as the head of a family will have to carry the desires of all the family members because it is the responsibility of a गृहस्थ to fulfil the desires of all the family members. If the child wants a toy it is not the desire of the child it will at once get carried to the parents, then it becomes the parent's responsibility to find out where that particular toy is available and that means he has to carry the desire and fulfil. And once the child is educated and settled with the job, then at once the bug will come in whose mind? Once the child is educated and settled, making him unsettled is (just a joke) the bug of finding out a groom whether the desire rises in the youth or not, it comes in the mind of the parents. Therefore a गृहस्थ carries the desires of not only himself but even if he is hundred percent वैरागि and मुमुक्षु personally, still he has to carry the desires of all the family members. Therefore how can you say निराशीः? So गृहस्थ and desirelessness cannot go together whether he takes it as a binding desire or a nonbinding desire is a different issue. Binding or non-binding a गृहस्थ must carry the desires because that becomes part of his duty. When the children call for babysitting, the grandparents have no choice; that becomes their desire. You may call it binding or non-binding, that is not शङ्कराचार्य's analysis here. गृहस्थ means आशीः. Therefore the word निराशीः can be applied only to a सन्न्यासि. सन्न्यासि cannot be called for babysitting. Now modern day सन्न्यासि

have got आश्रम duties. It is a different thing. When they have got an आश्रम, they have got duties. Traditional सन्न्यासिs do not have those duties. Modern सन्न्यासिs are as bad as or as good as a गृहस्थs. Never compare modern सन्न्यासि and गृहस्थ. As I have said, both are practically the same. शङ्कराचार्य is talking about traditional सन्न्यास. What is his definition?

कौपीनयुगलं वासः कन्थां शीतनिवारिणीम् ।  
पादुके चापि गृहीयात्कुर्यान्नान्यस्य सङ्ग्रहम् ॥  
कौपीनवन्तः खलु भाग्यवन्तः ॥

no आश्रम, no flat, no apartments.

सुर मन्दिर तरु मूल निवासः शय्या भूतल मजिनं वासः ।  
सर्व परिग्रह भोग त्यागः कस्य सुखं न करोति विरागः ॥  
भजगोविन्दम् - १८ ॥

sleep under a tree and get भिक्षा coming from any place. That सन्न्यासि is kept in mind. And therefore, निराशीः is applicable only to that सन्न्यासि. Then the next one is अपरिग्रहः, possessionless word also cannot be used with regard to गृहस्थ. गृहस्थ has got both लौकिक duties and वैदिक duties. Wherever लौकिक and वैदिक कर्मs are there you require PORT infrastructure, PORT infrastructure means varieties of possessions and varieties of relations. And therefore परिग्रहः cannot be avoided by a गृहस्थ. Therefore the word अपरिग्रहः is also relevant for a सन्न्यासि only.

These three words एकाकी, निराशीः and अपरिग्रहः are the three clues that the sixth chapter is addressed to परमहंस

परित्राजक सन्न्यासि. So इत्यादि-वचनम् अनुकूलम्. You have to supply the verb भवति and it should be connected with न च in the beginning, अनुकूलम् न भवति. अनुकूलम् न भवति means it will not fit into. And then he reminds the उभय-भ्रष्ट वचनम् once again, he has already discussed before but he is restating as a reminder, उभय-विभ्रष्ट-प्रश्न-अनुपपत्तेः च – अर्जुन's question regarding उभय-भ्रष्ट in verse thirty-eight, which I already talked about that also will not jell in the case of गृहस्थ.

Then what is the next word? ब्रह्म-चारि-व्रते स्थितः. शङ्कराचार्य doesn't explain that. This we have to note. In fact, that is the most powerful clue. But शङ्कराचार्य doesn't explain at all. ब्रह्मचारि व्रतम् can never be applied in the case of a गृहस्थ. शास्त्र never prescribes ब्रह्मचर्यम् as a व्रतम् for a गृहस्थ, it is a religious व्रतम् which is applicable either in ब्रह्मचर्याश्रम or in वानप्रस्थ आश्रम or in सन्न्यास आश्रम. Only in these three आश्रमसु ब्रह्मचर्यम् exists as a religious vow. In the case of a गृहस्थ, ब्रह्मचर्यम् does not exist as a शास्त्रीय व्रतम्, it may be a personal agreement, लौकिक agreement is possible but it doesn't exist as a religious व्रतम्. That is why in the case of a गृहस्थ there is no question of violation of ब्रह्मचर्य व्रतम् and प्रत्यवाय पापम् never exist for a गृहस्थ but in the case of the other three आश्रमसु ब्रह्मचर्य व्रतम् is a शास्त्रीय व्रतम् and the violation involves very serious प्रत्यवाय पापम्, which was discussed in ब्रह्मसूत्र. Therefore the word व्रतम् can be used only in the case of three आश्रमसु and it can never be used in the case of गृहस्थ आश्रमि. Therefore underline the word ब्रह्म-चारि-व्रते स्थितः. It occurs in the fourteenth verse of this chapter. All these clues indicates that the sixth chapter is directed towards a

सन्न्यासि. Now the पूर्वपक्षि does not give up. Even though we are satisfied, the पूर्वपक्षि goes further.

‘अनाश्रित’ [गीता ६-१] इति अनेन कर्मिण एव ‘सन्न्यासित्वं योगित्वं च’ उक्तम्, प्रतिषिद्धं च ‘निरन्तेः अक्रियस्य च सन्न्यासित्वं योगित्वं च’ इति चेत्।

So this is पूर्वपक्ष. पूर्वपक्षि says हे शङ्कर you are always taking those verses which are very very favorable to you. Verses three, thirty-eight, ten and fourteen these are very favorable and therefore you are underlining them. But there is another very powerful verse which is very much favorable to me that verse is staring at you in the beginning of the sixth chapter itself, the very first verse of the sixth chapter is the most powerful verse favorable to me and it says गृहस्थ alone is the real सन्न्यासि. All the other ochre robed drop outs are not real सन्न्यासि at all. Thus कृष्ण strongly criticises or negates the monastic people as unreal सन्न्यासिs and गृहस्थs as real सन्न्यासिs. This is one place every गृहस्थ can be so happy, therefore better you learn this श्लोक by heart and you can quote it left and right and claim we are the real सन्न्यासिs. Look at that श्लोक, he says. ‘अनाश्रित’ [गीता ६-१] इति अनेन – through verse one of the sixth chapter, अनाश्रित is the first श्लोक. अनेन श्लोकेन – through this श्लोक, कर्मिणः एव सन्न्यासित्वं उक्तम्, कर्मि here means a गृहस्थ. कर्मि means वैदिक कर्मि which means गृहस्थ. And एव we have to underline only for गृहस्थ सन्न्यासित्वम् – the real सन्न्यासि status, the status of a real सन्न्यासि, योगित्वं च – and the status of a real योगि. They are all योगिs, इति उक्तम् – has been declared by कृष्ण. Then

प्रतिषिद्धं च – and also कृष्ण refutes सन्न्यासित्वं योगित्वं च – the सन्न्यासि status and the योगि status कृष्ण refutes. In whose case? निरग्नेः – in the case of a formal सन्न्यासि, in the case of a तुरीय आश्रमि, निरग्निः means ochre robe drop out (in his language) and I call drop out because अक्रियस्य, अक्रिय means the one who has a got out of household responsibility. So he doesn't have to work for Lkg admission, he doesn't have to bother about plus two examination. So now you look at any parent the only discussion is plus two, plus two and all the temples are crowded not for मोक्ष but for the college admission, whether children come or not parents come to the temples and special vows also. How many people take vows? And all this headache this fellow avoids and therefore he is drop out from plus two and drop out from जातक running etc., he has got out. Therefore ochre robed drop out or ochre robed escapist. This is the strong word used by the पूर्वपक्षि. So this ochre robed escapist doesn't have सन्न्यासि status and योगित्वं च – योगि status, प्रतिषिद्धम् – has been negated by कृष्ण. Who uses the strong words? We will not use the strong words. I am using these strong words within quotation used by पूर्वपक्षि. इति चेत् – if this argument you give, शङ्कराचार्य says I have also studied the first verse and I know you are going to ask this question. So when the next parliamentary session comes you are going to raise this topic, and we are already prepared for that topic. So also शङ्कराचार्य says I know. What is that?

न, ध्यानयोगं प्रति बहिरङ्गस्य सतः कर्मणः फल-आकाङ्क्षा-  
सन्न्यास-स्तुति-परत्वात् ।

So I will give you the gist of the answer. It is going to be elaborated in the following four paragraphs. First शङ्कराचार्य says कृष्ण can never criticise or negate the ochre robed formal सन्न्यास. In the first verse of the sixth chapter कृष्ण seems to negate the तुरीय रूप or formal सन्न्यास but कृष्ण doesn't actually negate the तुरीय आश्रमरूप सन्न्यास or formal सन्न्यास, but कृष्ण doesn't actually negate that सन्न्यास., He cannot negate that सन्न्यास. Why He cannot negate formal सन्न्यास? Because सन्न्यास आश्रम is glorified in all the उपनिषत्s.

न्यास इति ब्रह्मा ब्रह्मा हि परः परो हि ब्रह्मा ॥ महानारायणोपनिषत्  
७८-१२॥

In महानारायणोपनिषत् after discussing all the साधनस सन्न्यास आश्रम is supposed to be the most powerful साधन for मोक्ष pursuit. When the उपनिषत्s glorify सन्न्यास बृहदारण्यकोपनिषत् पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ॥ बृहदारण्यकोपनिषत् ३-७-१ ॥ Several उपनिषत्s, श्रुति, स्मृति, इतिहास, पुराण, when they highlight सन्न्यास आश्रम कृष्ण cannot negate because the rule is a स्मृति can never contradict the श्रुति. स्मृति has no power to contradict the श्रुति. Just like High court cannot contradict Supreme court. And if there is a contradiction between a High court and Supreme Court, which one will be set aside? High court, even though it is called high. They will say the judge was high during judgment. There is a different meaning for the word

high! If you know, well and good, else doesn't matter. Therefore श्रुतिस्मृत्योः परं बाधे श्रुतिरेव गरीयसी (श्रुतिस्मृत्योर्विरोधे तु श्रुतिरेव गरीयसी). If कृष्ण contradicts वेदs, कृष्ण will become अप्रमाण, and if somebody asks कृष्ण is an अवतार, our tradition will say even बुद्ध was an अवतार and Buddhistic teaching we have negated; even accepting बुद्ध as an अवतार we refuted Buddhism. Why? See what a funny approach it is! We accept Buddha as an अवतार, at least some of us, because of that famous गीतगोविन्द श्लोक. In that अष्ट पदि बुद्ध is sung as an अवतार.

म्लेच्छनिवहनिधने कलयसिकरवालम् । धूमकेतुमिव  
किमपिकरालम् ॥ केशव धृतकल्किशरीर जयजगदीशहरे ॥ अष्ट  
पदि १-१० ॥

So because of that even if we accept बुद्ध as an अवतार, Buddhism will be refuted because what contradicts वेदs will be refuted even if it is given by an अवतार. Similarly if कृष्ण refutes सन्न्यास आश्रम we will accept कृष्ण as an अवतार but His teachings will be negated. Therefore शङ्कराचार्य says if कृष्ण's प्रामाण्यम् has to be held then the first श्लोक should not be taken as the refutation of सन्न्यास आश्रम. Then what is it? Keeping सन्न्यास आश्रम as valid and directing the sixth chapter towards a formal सन्न्यासि in the introduction of the sixth chapter कृष्ण wants to glorify a गृहस्थ as a सन्न्यासि. So retaining the सन्न्यास आश्रम as a great आश्रम, and teaching the sixth chapter for a formal सन्न्यासि, कृष्ण in the introduction to the beginning of the sixth chapter is glorifying a गृहस्थ as a सन्न्यासि and this is called गौण सन्न्यासः, figuratively calling



कर्मयोग as a सन्न्यास. It is only figuratively calling कर्मयोग as a सन्न्यास. And what type of सन्न्यास is it called? गौण सन्न्यास, figurative सन्न्यास, and with a legitimate reason for that. And what is the legitimate reason? A कर्मयोगि गृहस्थ gives up or is supposed to give up काम्यकर्म. The first condition to be a कर्मयोगि is काम्यकर्म सन्न्यास, which I used to call special prayer rejection in CLASP rejection. Special prayers for this person and that person we are supposed to drop, very difficult to drop in गृहस्थ आश्रम. So first is काम्यकर्म सन्न्यास. The second thing is even when नित्यनैमित्तिक कर्म are done which can give material benefit and spiritual benefits also, they are all two in one. नित्यनैमित्तिक कर्म can give material and spiritual benefits and it can give स्वर्ग as also वित्तशुद्धि. In *Shastric* language सन्ध्यावन्दनम् can give स्वर्ग and also it can give साधन चतुष्टय सम्पत्ति. But you can choose only one of the two. Then a कर्मयोगि गृहस्थ should not seek the स्वर्ग फलम् through सन्ध्यावन्दनम्, and when he renounces the material result then the सन्ध्यावन्दनम् can give साधन चतुष्टय सम्पत्ति. And therefore material result of नित्यकर्म also he renounces. Thus a कर्मयोगि renounces two things: काम्यकर्म त्यागः and नित्यकर्मफल त्यागः. A कर्मयोगि does two renunciations or two types of renunciations काम्यकर्म त्यागः and नित्यकर्मफल त्यागः. नित्यकर्मफल means material result of नित्यकर्म. And since a गृहस्थ renounces these two things and there is one more thing which is taken for granted and which is common to all, a कर्मयोगि should renounce the निषिद्ध कर्म also. But that we are not saying because even a non-कर्मयोगि should renounce निषिद्ध कर्म. In the case of

कर्मयोगि निषिद्ध कर्म he should have already renounced and then काम्यकर्म and नित्यकर्मफल त्यागः. And since a गृहस्थ does all kinds of renunciations he is given a title during republic day. Therefore शङ्कराचार्य says this is not the real *Vedic* सन्न्यास but this is only a गौण सन्न्यास and गौण सन्न्यास is given as a title. They say honorary doctorate should not be used before the name it seems. But now they are using. Similarly, this is only honorary सन्न्यास, the real सन्न्यास title should go to the real शात्रीय सन्न्यासि. And therefore the first श्लोक is not negation of real सन्न्यास but it is glorification of a गृहस्थ by giving them the title of गौण सन्न्यास. Don't misinterpret. Now look at this. न, न means what you say is not correct. Then what is the first श्लोक doing? फल-आकाङ्क्षा-सन्न्यास-स्तुति-परत्वात् – कृष्ण is glorifying the renunciation of the material results of नित्यकर्म. सन्न्यास means renunciation. Done by whom? The गृहस्थ. The गृहस्थ's renunciation of फल-आकाङ्क्षा – the expectation of the material result of कर्मणः – of नित्यनैमित्तिक कर्म, and not of काम्यकर्म because काम्यकर्म गृहस्थ doesn't do at all. Therefore नित्यनैमित्तिक कर्मणः material फल-आकाङ्क्षा, आकाङ्क्षा means expectation, सन्न्यास means renunciation, स्तुति means glorification, that is also a kind of renunciation only done by a गृहस्थ. And of what nature is this नित्यनैमित्तिक कर्म? बहिरङ्गस्य सतः – which happens to be a बहिरङ्ग साधन, an indirect साधन, ध्यानयोगं प्रति – for the later निदिध्यासनम्. A गृहस्थ should start this साधन, कर्मयोग साधन, which is an indirect साधन for ध्यानयोग which is later निदिध्यासनम्. Why do we later निदिध्यासनम्? Because after कर्मयोग श्रवणम् and मननम्

should follow, thereafter only much later निदिध्यासनम् is going to come. Therefore it is called बहिरङ्ग साधन and that कर्मयोग कृष्ण wants to glorify by saying कर्मयोगि गृहस्थ is also a सन्न्यासि. Like that ब्रह्मचारि who is very very humorous. He always has got a way of cutting jokes. He had a weakness for coffee which he takes all the time. Therefore his host told that you should not take too much coffee. You should give it up. But still he used to enjoy. One day he came to that person and said he has dropped. So then that host or hostess who was feeling bad, poor ब्रह्मचारि does not have any other enjoyment, only coffee he enjoys which is not a serious sin or anything, why should you give up and she was feeling bad because of her the available one coffee enjoyment was deprived. So feeling sad, she was saying why you dropped it. Then this ब्रह्मचारि said 'I have only dropped it into my mouth! I have not given up coffee.' Similarly गृहस्थ has dropped. What has he dropped? Not family etc., but the material result he has given up. Continuing;

न केवलं निरग्निः अक्रियः एव सन्न्यासी योगी च – किं तर्हि? – कर्मी अपि, कर्म-फल-आसङ्गं सन्न्यस्य कर्मयोगम् अनुतिष्ठन् सत्त्व-शुद्ध्यर्थम्, 'स सन्न्यासी च योगी च भवति' [गीता ६-१] इति स्तूयते ।

If you go forward to the first श्लोक of the sixth chapter अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । सः सन्न्यासि च योगी च. सः means कर्मयोगि गृहस्थ सन्न्यासि योगी च भवति. That is the glorification of गृहस्थ by giving them the title गौण सन्न्यास. Now the पूर्वपक्षि asks ok, somehow I can swallow the

idea that कृष्ण is glorifying the गृहस्थ as a सन्न्यासि. But in the fourth quarter कृष्ण clearly says निरग्निः न सन्न्यासि. So निरग्निः means the ochre robed formal monastic person. निरग्निः is a technical word for तुरीय आश्रमि. And that निरग्निः, the ochre robed one न, न means न सन्न्यासि. How do you explain कृष्ण's explicit negation of that person as a सन्न्यासि? शङ्कराचार्य says, in his ingenious interpretation, you should add the word केवलम्. न केवलं सन्न्यासि. न केवलम् means not only he is a सन्न्यासि. Not he is a सन्न्यासि is different from not only is he a सन्न्यासि. 'He is not a सन्न्यासि' is not the sentence. Not only the ochre robed person is a सन्न्यासि, गृहस्थ is also a सन्न्यासि. So how should we read that न? Not only that person is a सन्न्यासि which is already known to the society, not only is he a सन्न्यासि but even a गृहस्थ who is not normally recognised as a सन्न्यासि he is also a सन्न्यासि. Therefore he says a सन्न्यासि is also a सन्न्यासि, a गृहस्थ is also a सन्न्यासि. Therefore accept him also. Then once शङ्कराचार्य says a सन्न्यासि is also a सन्न्यासि, a गृहस्थ is also a सन्न्यासि, शङ्कराचार्य has given some accommodation by adding the word केवलम्. केवलम् is crucial word. Then the next question will be सन्न्यासि is also a सन्न्यासि, a गृहस्थ is also a सन्न्यासि, who is मुख्य सन्न्यासि and who is गौण सन्न्यासि. Who has got the honorary doctorate and who has got the real doctorate? Once you admit two types of सन्न्यास, शङ्कराचार्य's next step is what? Like that camel which was allowed inside. First he wants to bring in the other सन्न्यासि, and once you give place to the other सन्न्यासि, he knocks off गृहस्थ सन्न्यासि by saying सन्न्यासि is also a

सन्न्यासि, गृहस्थ is also सन्न्यासि and the next step is सन्न्यासि is मुख्य सन्न्यासि and गृहस्थ is गौण सन्न्यासि. That is what he wants to go step by step. Now look at this line. न केवलम् – not only, निरग्निः अक्रियः एव सन्न्यासी – निरग्निः means the ochre robed one, i.e., the monastic person, अक्रियः – who has given up the वैदिक कर्मs, अग्नि रहित वैदिक कर्म रहित तुरीय आश्रमि, not only is he a सन्न्यासी, योगी च भवति – not only he is a सन्न्यासी and a योगी, then किं तर्हि? This should be in parenthesis. After योगी च put an en dash, and किं तर्हि question mark, then another en dash, parenthetical clause. Not only is he a सन्न्यासी and a योगी, then what? He himself raises a question, then what. कर्मी अपि – a गृहस्थ also, कर्म-फल-आसङ्गं सन्न्यस्य कर्मयोगम् अनुतिष्ठन् – who practices कर्मयोग renouncing the material benefits of नित्यकर्म, a कर्मयोगि who performs नित्यकर्म giving up the material benefits of नित्यकर्म. For what? सत्त्व-शुद्ध्यर्थम् – to derive the spiritual benefits. Because only if you give up the material benefits नित्यकर्म can give spiritual benefit, if you encash it for material benefit spiritual benefit won't come. So सत्त्व-शुद्ध्यर्थम् सः अपि – that गृहस्थ also. So not only but also a गृहस्थ सन्न्यासी च योगी च भवति' [गीता ६-१] – thus शङ्कराचार्य has now introduced two types of सन्न्यासिs. पूर्वपक्षि said गृहस्थ alone is there and no सन्न्यासि, now शङ्कराचार्य has come to two types of सन्न्यासिs. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

न केवलं निरग्निः अक्रियः एव सन्न्यासी योगी च – किं तर्हि? – कर्मी अपि, कर्म-फल-आसङ्गं सन्न्यस्य कर्मयोगम् अनुतिष्ठन् सत्त्व-शुद्ध्यर्थम्, 'स सन्न्यासी च योगी च भवति' [गीता ६-१] इति स्तूयते ।

Until now शङ्कराचार्य established that the sixth chapter of the गीता is addressed to an आश्रम सन्न्यासि who has formally taken to the monastic order of life. And this he establishes to show that the ज्ञानकर्म समुत्त्वय is not required for मोक्ष because a सन्न्यासि can never do ज्ञानकर्म समुत्त्वय. And to establish this शङ्कराचार्य took six clues from the sixth chapter. To remember the six clues: the first clue is the word शमः from verse three, the second clue is the word उभय-विभ्रष्टः from verse thirty-eight, and then three clues एकाकी, निराशीः and अपरिग्रहः, are taken from verse ten and finally the sixth and the most important clue ब्रह्म-चारि-व्रते स्थितः was taken from verse fourteen. Thus six clues शङ्कराचार्य showed from four verses to establish that ध्यानयोग is directed here in the sixth chapter towards an आश्रम सन्न्यासि. When this much was said a पूर्वपक्षि raised a question you are taking indirect clues to establish that the sixth chapter is addressing a सन्न्यासि. All your clues are indirect clues but there is a direct clue in the sixth chapter which is openly negating आश्रम सन्न्यास. The monastic order is directly negated in the sixth chapter, that direct negation you are blacking out and the indirect clues you are taking. What an injustice! It is like covering a huge pumpkin

in thin rice. Lord कृष्ण directly negates सन्न्यास आश्रम and you cover it up, explain to me how you will interpret that first श्लोक. That first श्लोक of the sixth chapter of the गीता शङ्कराचार्य is explaining here. 'स सन्न्यासी च – a गृहस्थ alone is a real सन्न्यासि and real योगि also, योगि means ध्यानयोगि, a गृहस्थ alone is a real सन्न्यासि, a गृहस्थ is a real meditator also, and the so called सन्न्यासि in monastic order who has renounced the *Vedic* rituals and family who is known as निरग्निः and अक्रियः that person is not a real सन्न्यासि, let alone a real meditator. कृष्ण explicitly says निरग्निः सन्न्यासी न भवति अक्रियः योगी न भवति. How do you explain that? And for that शङ्कराचार्य is giving answer in this paragraph which we were seeing in the last class.

What did शङ्कराचार्य say? You have to understand that verse properly, न निरग्निः न च अक्रियः you should read by adding the word केवलम्. So केवलम् निरग्निः सन्न्यासी न भवति, केवलम् अक्रियः योगी न भवति गृहस्थ अपि. So not only the formal सन्न्यासि is a सन्न्यासी, a गृहस्थ is also an informal सन्न्यासी only. It is adding गृहस्थ into the सन्न्यासी group not negation of the monastic order. Monastic order is also सन्न्यास आश्रम, गृहस्थ आश्रम also can be figuratively taken as सन्न्यास आश्रम under one condition, not all गृहस्थs are सन्न्यासिs, गृहस्थ can be called सन्न्यासि under one condition. That condition is they should drop all special prayers. No more vows and commitments to God to do something specific for the sake of wife or husband or children or grandchildren, no more special पूजाs, special prayers, special commitments; they have to drop. Therefore काम्यकर्मs must be given up and all the



नित्यनैमित्तिक कर्म should be done without asking for worldly benefit, family benefit, health benefit, marriage benefit. No benefit should be asked for. नित्यनैमित्तिक कर्म should be done ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् or नारायण प्रीत्यर्थम् other than भगवत्-प्रीति nothing should be asked for directly or indirectly. And if you can give up the special prayers a गृहस्थ who is a renouncer of special prayers can be equated to a सन्न्यासि. Suppose सन्न्यासि himself does special prayers; शङ्कराचार्य cannot visualise that. Therefore in monastic order it doesn't exist, a bold courageous गृहस्थ who drops special prayers will come under सन्न्यासि. That is the message कृष्ण doesn't want to negate the monastic order here. That is what is said here. न केवलं निरग्निः अक्रियः एव सन्न्यासी – not only the monastic order person is a सन्न्यासि, primary सन्न्यासि, योगी च – not only is he a primary योगि. किं तर्हि? – then what? कर्मि अपि – a गृहस्थ also will become a सन्न्यासी and योगी, a secondary सन्न्यासी and योगी, it is called अमुख्य सन्न्यासि or गौण सन्न्यासि, and योगि भवति, under one condition कर्म-फल-आसङ्गं सन्न्यस्य – all आर्त भक्ति should be renounced. Remember in the seventh chapter he no more becomes an आर्त भक्त, pleading prayers should be dropped straightaway. Pleading prayers and contract prayers. Do this and I will do that. That also first you complete your contract and then I will fulfil my contract. Pleading prayers and contract prayers called आर्त भक्ति and अर्थार्थी भक्ति should be given up; only two भक्तis are allowed and they are जिज्ञासु भक्ति and ज्ञानि भक्ति. Such a गृहस्थ कर्मयोगम् अनुतिष्ठन्.

And here the point to be noted is the special prayers are to be given up even at the कर्मयोग level.

Now we are asking, after coming to the ज्ञानयोग level students are asking whether they can have one exception or two exceptions; even after coming to निदिध्यासन level, binary format level people are wondering whether special prayers are allowed or not. कृष्ण's vision even at the कर्मयोग level itself it should be given up. For कर्म's special prayers are allowed and for कर्मयोगि it is not allowed. Therefore कर्मयोगम् अनुतिष्ठन्. Then how do we know whether he is a ज्ञानि भक्त or जिज्ञासु भक्त? सत्त्व-शुद्ध्यर्थम् अनुतिष्ठन् – if his intention is साधन चतुष्टय सम्पत्ति he is called जिज्ञासु भक्त, if his aim is format changing he is called ज्ञानि भक्त. So if the aim is चित्तशुद्धि he is जिज्ञासु भक्त: and if his aim is format conversion he comes under ज्ञानि भक्त: or निदिध्यासन योगि भवति. so 'स सन्न्यासी च योगी च भवति' [गीता ६-१] इति स्तूयते – this is glorification of गृहस्थ आश्रम not criticism of सन्न्यास आश्रम. This is called न हि निन्दा न्यायः. The seeming criticism of monastic order is only a seeming criticism, not the criticism of monastic order and the aim of this is the glorification of गृहस्थ and not the criticism of सन्न्यास. Upto this we saw in the last class. Continuing;

**न च एकेन वाक्येन कर्म-फल-आसङ्ग-सन्न्यास-स्तुतिः चतुर्थ-आश्रम-प्रतिषेधः च उपपद्यते ।**

So here शङ्कराचार्य gives a मीमांसा न्यायः also. According to a मीमांसा न्याय a particular श्लोक or a particular portion can have only one primary तात्पर्यम्. तात्पर्यम् can only

be one for one श्लोक, you cannot have one श्लोक having two different तात्पर्यम्s. If one श्लोक has got two different तात्पर्यम्s it is called वाक्य भेद दोषः. वाक्य भेदः means a defect in which a speaker is focusing on two different subject matter simultaneously. Like a camera if you are focusing on one particular person then simultaneously it cannot focus on the other person. You can have a general picture of several people but focus can be only on one object. If focus is on more than one it is called वाक्य भेद दोषः. Therefore शङ्कराचार्य asks the question this श्लोक can be either गृहस्थ स्तुति or सन्न्यासि निन्दा. Both गृहस्थ स्तुति and सन्न्यासि निन्दा cannot be done in one श्लोक. Now you choose which one you want. And suppose the पूर्वपक्षि says I want the second one, I prefer सन्न्यासि निन्दा, even if गृहस्थ is not glorified I don't care. I want सन्न्यासि निन्दा suppose he says. शङ्कराचार्य says it is not true because the whole context is the glorification of कर्मयोग as a stepping stone for ध्यानयोग.

If you study first three verses of the sixth chapter the content of the first three श्लोकs is कर्मयोग as a stepping stone for ध्यानयोग. And what आश्रम does कर्मयोग go along with? कर्मयोग means वैदिक कर्म which means गृहस्थ आश्रम. Therefore the topic is the importance of गृहस्थ आश्रम as a stepping stone for meditation. Therefore from the content the topic can be only गृहस्थ आश्रम स्तुति. Are you able to see the development? The content of the first three श्लोक is कर्मयोग as a stepping stone for ध्यानयोग. The primary topic of the sixth chapter is ध्यानयोग, the first three verses of the sixth chapter talk about कर्मयोग as a stepping stone and कर्मयोग means

गृहस्थ आश्रम, therefore the first three श्लोकs are meant for गृहस्थ आश्रम स्तुति. When that is the तात्पर्यम् how can you talk about सन्न्यास आश्रम निन्दा also as another तात्पर्यम्? You cannot have two तात्पर्यम्. Therefore he says **एकेन वाक्येन** – through one and the same श्लोक. **कर्म-फल-आसङ्ग-सन्न्यास-स्तुतिः** – the glorification of गृहस्थ आश्रम. what type of गृहस्थ आश्रम? **कर्म-फल-आसङ्ग-सन्न्यास** – a गृहस्थ आश्रम in which one renounces all the material benefits for the पूजा. So **कर्म** here means our पूजा and prayers, and **फल-आसङ्ग** means using them for family benefits. Every time when we do नमस्कार in a temple watch what comes to our head. Every time you do नमस्कार in a temple or to a स्वामि, what comes to our mind is each family member sitting, that should not come. सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया । This the test for where we stand. Whenever we do नमस्कार or at the time of दीपाराधना what occurs in the mind if at that time we can say सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः । then alone we are real spiritual seekers otherwise we have the problem of strong अहङ्कार and ममकार. If we cannot renounce that itself, at the time of नमस्कार, not all the time, if I cannot renounce अहम् and मम then नैष्कर्म्यसिद्धि and अहम् ब्रह्म अस्मि are far far away. Who says? Not me, but कृष्ण and शङ्कराचार्य. So **कर्म-फल-आसङ्ग** – all material and family needs at the time of temple पूजा or सन्ध्यावन्दनम्, etc., सन्न्यास you should renounce, स्तुति, i.e., the glory of a spiritual seeker गृहस्थ. When that is the content of the first श्लोक **चतुर्थ-आश्रम-प्रतिषेधः** – the negation of monastic order cannot be the तात्पर्यम् of the first श्लोक. **चतुर्थ-आश्रम-प्रतिषेधः** means the negation of

monastic order cannot be the intention. And in संस्कृत literature this is called as a particular figure of speech also. In fact, one of the commentators by name रामराय कवि brings out the संस्कृत literature point also. In संस्कृत literature they talk about several figures of speech called अलङ्कार . Figure of speech is an अलङ्कार for language or communication. And there are several अलङ्कारs in संस्कृत grammar, अलङ्कार शास्त्रम् itself is there. Among several अलङ्कारs one figure of speech is called अपन्हुति अलङ्कार. अपन्हुति is literally covering up of the glory of someone the real glory which belongs to someone you cover up and then that glory which really belongs to someone you cover up and take that glory and hand over to some other one for the sake of glorification. And they give several example saying that people think the beauty belongs to the moon, the beauty does not really belong to the moon at all, the real moon is not in the sky, that is standing in front of me as the face my dear one. So where is the moon? Don't look up and see in front. चन्द्रमुखः or चन्द्रमुखि is standing here. Thus the moonness of the real moon is covered to transfer the moonness to the beautiful face of a person. And then another example they give is the sacred river is not गङ्गा, sacred river is only यमुना or whichever river you like. कावेरी alone is the most sacred river. Then somebody asked what about गङ्गा? गङ्गा is not a river at all because river is the name of flowing water, गङ्गा is not flowing water, गङ्गा is only अमृतम् flowing and therefore गङ्गा is not a real river at all, the gracious glorious river is यमुना. For that what do they do? The riveriness of the गङ्गा river is covered for the sake of

transferring it to some other river. Thus we have got अपण्डुति अलङ्कार which अलङ्कार itself has got several sub-divisions. Similarly, here also the सन्न्यासित्वम् of a सन्न्यासि is removed as a figure of speech for handing over the सन्न्यासित्वम् to a गृहस्थ. It is अपण्डुति अलङ्कार. Don't conclude there is no moon in the sky. It is only an अलङ्कार. This is essence. Continuing;

न च प्रसिद्धं निरग्नेः अक्रियस्य परमार्थ-सन्न्यासिनः श्रुति-  
स्मृति-पुराणेतिहास-योग-शास्त्र-विहितं सन्न्यासित्वं योगित्वं च  
प्रतिषेधति भगवान् ।

So in the previous paragraph शङ्कराचार्य quoted a मीमांसा न्यायः by that he said in the first श्लोक you cannot have two तात्पर्यम् one being glorification of a गृहस्थ and negation of a सन्न्यास आश्रम; two तात्पर्यम्s cannot be there in one श्लोक. Then what is the दोष called? The दोष is called वाक्य भेदः, if you translate into English it is called split statement, one statement itself you split into two and take two तात्पर्यम्s. Generally for वाक्य भेद दोष I give an example, my own personal experience which happened several years before. One person took me to the class regularly. And one day he was taking to the class and at that time he told me next week I am going to काशि and then he was describing how he was going, with whom all he was going and he talked elaborately about his visit to काशि. And then I also heard and he asked me to bless for the trip to go on well and all. I just said ok. But it had another तात्पर्यम्. You know what is that? Because I am going to काशि, I will not come to pick you up for the class. Now for him it is

important to take blessing from me because काशि trip should be safe and he did not highlight the point that स्वामिजि I will not come to pick you up, which is important for me, but somehow I did not focus on that. And next week mechanically I waited and he did not come. I faced the problem and somehow solved the problem. What I want to say is when he talks about something in which he is highlighting his visit to काशि and its details and taking blessings, even though there is an implicit message that implicit message was not highlighted And therefore वाक्य भेद दोष took place. In one discussion two things are there, one is highlighted and another is not highlighted, it becomes hidden and when it is implicitly there I forget to note that. If he is very intelligent what should he have done? I don't want to blame; it is my mistake, who did not extract the implicit message. If he wanted to be safe, after describing all and getting the blessing, he should have said that he will arrange somebody else or you arrange for an alternative transport. He should have made two statements. One statement I want blessing and another statement better don't wait for me. Otherwise it is called वाक्य भेद दोष: because human mind which focuses on an explicit message often forgets to note the by-product, the implicit message.

That is why you say ब्रह्मन् is सत्यम् and अद्वैतम्, ब्रह्मन्'s अद्वैतम् implicitly contains जगत् मिथ्यात्वम् but अद्वैतम् emphasises ब्रह्म सत्यत्वम् also and जगत् मिथ्यात्वम् also is highlighted, even though ब्रह्म सत्यत्वम् has got hidden in it जगत् मिथ्यात्वम्. Similarly here also सन्न्यास प्रतिषेध cannot

be the तात्पर्यम्. This was what was said in the previous paragraph.

Now शङ्कराचार्य comes to an अभ्युपेत्य वाद, अभ्युपेत्य वाद means suppose you don't accept the मीमांसा न्याय of वाक्य भेद दोषः. Then what will happen is you will say that the first verse of the sixth chapter has got two तात्पर्यम्s. I said two तात्पर्यम्s are not possible there is only गृहस्थ स्तुति, and सन्न्यास निन्दा or निषेध is not there I said. And suppose as an अभ्युपेत्य वाद, अभ्युपेत्य वाद means for argument sake let us assume कृष्ण is negating सन्न्यास आश्रम in the first श्लोक. He doesn't; but suppose कृष्ण is negating सन्न्यास आश्रम in the first श्लोक of the sixth chapter what will be the consequence?

शङ्कराचार्य says by negating सन्न्यास आश्रम He will be negating several other scriptures including the वेदs itself. If कृष्ण negates सन्न्यास it will be the negation of not सन्न्यास, it will be the negation of श्रुति स्मृति and इतिहास, पुराण, योग शास्त्र, all those शास्त्रम्s will become invalid because all the other शास्त्रम्s are talking about सन्न्यास. And not only are they talking about सन्न्यास the say among all the साधनs the greatest साधन is सन्न्यास आश्रम. न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥ कैवल्योपनिषत् १-३ ॥ In fact, it openly says न कर्मणा न प्रजया मोक्षः धनेन त्यागेन मोक्षः. वेदान्तविज्ञानसुनिश्चितार्थाः सन्न्यासयोगात् यतयः शुद्धसत्त्वाः ॥ मुण्डकोपनिषत् ३-२-६ ॥ Thus several श्रुति वाक्यम्s are glorifying सन्न्यास and if कृष्ण negates सन्न्यास He will be negating all the other शास्त्रम्s. Therefore he says निरन्तेः अक्रियस्य सन्न्यासित्वं प्रसिद्धम्. So निरन्तेः अक्रियस्य means



for a person of monastic order (I have given the meaning of **निरग्निः**: before, it means the one who has renounced the ritualistic fires. **अग्निः**: means ritualistic fires. So **निरग्निः**: means the one who has renounced rituals. Renunciation of ritualistic fire is renunciation of rituals, renunciation of ritual is renunciation of गृहस्थ आश्रम, renunciation of गृहस्थ आश्रम is taking to monastic order.) Therefore **निरग्नेः अक्रियस्य** means for a person of monastic order, for a monk. **परमार्थ-सन्न्यासिनः** – who is the real सन्न्यासि according to several शास्त्रs, **सन्न्यासित्वं प्रसिद्धम्** – the सन्न्यासि status is popularly known in the society. In fact **न च** you can take out, and you can split this paragraph into two separate sentences. **सन्न्यासित्वं प्रसिद्धम्** – the real सन्न्यासि status is known or accepted, **प्रसिद्धम्** – the real सन्न्यासि status is accepted. **परमार्थ-सन्न्यासिनः** – only in the case of a monk **निरग्नेः अक्रियस्य** – who has physically renounced the गृहस्थ आश्रम and Vedic rituals. The real सन्न्यासि status is well known in the society only for a monk who has renounced the family, rituals, ritualistic fires etc. That is why in a society when you say a सन्न्यासि is coming what happens in our mind? When I hear a सन्न्यासि is coming in my mind I look only for a person who is wearing काषाय वस्त्रम् etc. I don't look for a figurative सन्न्यासि. सन्न्यासि means काषाय वस्त्रम्. This is **प्रसिद्धम्** in the society. Not only in the society but also in all the शास्त्रs. What are the शास्त्रम्s? **श्रुति** – in the वेद it is well known, **स्मृति** – in all the स्मृतis they are well known, **पुराण** – in the eighteen पुराणs, **इतिहास** – in रामायण and महाभारत and **योग-शास्त्र** – in the योगशास्त्र. Even though योगशास्त्र need not be separately

told because they will come under स्मृति ग्रन्थ but still there are योग उपनिषत्s, a set of उपनिषत्s called योग उपनिषत्s which are योग प्रधान, in all of them सन्न्यास is talked about. So योग-शास्त्र-विहितम्. Not only that सन्न्यास is there even in the other religions which are the offshoots of Hinduism, in Buddhism also सन्न्यास is there, in Jainism also सन्न्यास is there. Thus सन्न्यास is so widespread. So सन्न्यासित्वं योगित्वं च प्रसिद्धम्. So how should be the अन्वय? निरग्नेः अक्रियस्य परमार्थ-सन्न्यासिनः सन्न्यासित्वं योगित्वं च श्रुति-स्मृति-पुराणेतिहास-योग-शास्त्र-विहितं प्रसिद्धं भवति. Then you have to put a full stop. Then a separate sentence. भगवान् तत् न प्रतिषेधति. तत् that you have to supply. So भगवान् तत् न प्रतिषेधति – कृष्ण will never negate that monastic order. He may glorify a गृहस्थ as a सन्न्यासि but He will never negate the real सन्न्यास which is शास्त्र प्रसिद्धम् and also लौकिक प्रसिद्धम्. Continuing;

स्व-वचन-विरोधात् च ।

And then शङ्कराचार्य gives another argument. So all these are the analysis of what part of the गीता? We should never forget. As a part of introduction we are now analyzing the first verse of the sixth chapter and there also the fourth quarter we are analyzing. What is the fourth quarter? न निरग्निः न च अक्रियः. पूर्वपक्षि takes that fourth quarter as the negation of सन्न्यास आश्रम. How serious is the interpretation we should note, the fourth quarter पूर्वपक्षि is interpreting as the negation of the very existence of सन्न्यास आश्रम. Therefore it is a very serious misinterpretation, that is why शङ्कराचार्य is taking it seriously and now he gives another argument. If through the

fourth quarter कृष्ण is negating the monastic order, not only कृष्ण will be contradicting all the other शास्त्रम्s but कृष्ण will be contradicting His own teaching in the भगवद्गीता because in the भगवद्गीता itself कृष्ण Himself talks about सन्न्यास आश्रम. And how can कृष्ण refute the very सन्न्यास आश्रम which He Himself has talked about in several other places. Therefore he says स्व-वचन-विरोधात् – if कृष्ण refutes सन्न्यास आश्रम in the fourth quarter of the first verse He will be contradicting स्व-वचनम् – His own teaching of सन्न्यास आश्रम elsewhere in the भगवद्गीता. Now naturally the question will be where कृष्ण has talked about सन्न्यास आश्रम elsewhere. So for grammar students, again स्व-वचन-विरोधात् च is incomplete sentence and we have to complete it by adding स्व-वचन-विरोधात् च भगवान् प्रसिद्धं सन्न्यासित्वं न प्रतिषेधति. So the quotations he gives, we will read.

‘सर्व-कर्माणि मनसा सन्न्यस्य ... न एव कुर्वन् न कारयन् आस्ते’ [गीता ५-१३] ‘मौनी सन्तुष्टो येन केनचिद् अनिकेतः स्थिर-मतिः’ [गीता १२-१४] ‘विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः’ [गीता २-७१] ‘सर्वारम्भ-परित्यागी’ [गीता १२-१६] इति च तत्र तत्र भगवता स्व-वचनानि दर्शितानि । तैः विरुध्येत चतुर्थ-आश्रम-प्रतिषेधः ।

So all these quotations are given by शङ्कराचार्य to show that कृष्ण Himself accepts सन्न्यास आश्रम as a powerful and important way of life for श्रवणमननम् as well as निदिध्यासनम्. सन्न्यास taken for श्रवणमननम् is called विविदिषा सन्न्यास and सन्न्यास taken for निदिध्यासनम् is called विद्वत् सन्न्यास. कृष्ण himself recommends विविदिषा सन्न्यास and विद्वत्

सन्न्यास in several places as an optional way of life. Even though कृष्ण doesn't compel every person to become a सन्न्यासि, He does recommend सन्न्यास आश्रम for those who would like to take. And those places are indicated here. सर्व-कर्माणि मनसा सन्न्यस्य [गीता ५-१३], मनसा here means ज्ञानेन, through ज्ञानम् one should renounce all the कर्मस. I am not explaining all these quotations, I will give you only the reference number to save you from homework. I know you are all busy people and I am the only unemployed person! Therefore I can do some homework. Then न एव कुर्वन् न कार्यन् आस्ते' [गीता ५-१३] chapter five thirteenth verse, 'मौनी सन्तुष्टो येन केनचिद् अनिकेतः स्थिर-मतिः' [गीता १२-१९] chapter twelve nineteenth verse, 'विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः' [गीता २-७१] chapter two seventy-first verse, 'सर्वारम्भ-परित्यागी' [गीता १२-१६] chapter twelve sixteenth verse. Here some of the important words are that अनिकेतः, the word अनिकेतः means the one who doesn't have home of his own, which is an indication of he is not a गृहस्थ. The very word गृहस्थ means the one who has got a particular house which he claims as his own. Whereas traditional सन्न्यास is, as I said modern सन्न्यासिs are also गृहस्थs, the traditional सन्न्यासि is a परिव्राजक who doesn't have anything to claim as his own. Then another important word is सर्व-आरम्भ-परित्यागि, आरम्भ means वैदिक लौकिक कर्मस, all the कर्मस he has renounced. That also indicates आश्रम सन्न्यास.

There is another important verse I wonder why शङ्कराचार्य did not quote that which is more explicit.

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ गीता १८-४९ ॥

From this नैष्कर्म्य-सिद्धिम् only सुरेश्वराचार्य has borrowed the title for his book itself. This word occurs in eighteenth chapter forty-ninth verse. परमाम् नैष्कर्म्य-सिद्धिम् सन्न्यासेन अधिगच्छति । कृष्ण himself openly says that. Therefore शङ्कराचार्य says इति च – through all these verses, तत्र तत्र – in several occasions, भगवता – by Lord कृष्ण, स्व-वचनानि दर्शितानि – his own endorsement, validation, validatory statements are given by भगवान्. After दर्शितानि full stop. And तैः विरुध्येत चतुर्थ-आश्रम-प्रतिषेधः – if कृष्ण negates सन्न्यास is in the sixth chapter first verse then it will be contradicting His own recommendation of सन्न्यास in several verses. Therefore तैः – with all those सन्न्यास statements, विरुध्येत – contradictions will come for चतुर्थ-आश्रम-प्रतिषेधः – the negation of सन्न्यास in the sixth chapter first verse. *Then a teacher who contradicts himself doesn't deserve to be a teacher. He will be a cheater. He cannot afford to contradict, even though students may not note the contradictions because, they come to the class with a fresh mind. Not you; I am not talking about you. They might not see, but the teacher cannot do that.*

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

‘सर्व-कर्माणि मनसा सन्न्यस्य ... न एव कुर्वन् न कारयन् आस्ते’ [गीता ५-१३] ‘मौनी सन्तुष्टो येन केनचिद् अनिकेतः स्थिर-मतिः’ [गीता १२-१४] ‘विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः’ [गीता २-७१] ‘सर्वारम्भ-परित्यागी’ [गीता १२-१६] इति च तत्र तत्र भगवता स्व-वचनानि दर्शितानि । तैः विरुध्येत चतुर्थ-आश्रम-प्रतिषेधः ।

In this introduction to the sixth chapter शङ्कराचार्य mainly concentrates on the idea that Lord कृष्ण is addressing a सन्न्यासि, a formal सन्न्यासि who has taken to monastic lifestyle. And this शङ्कराचार्य is establishing for the refutation of ज्ञानकर्म समुच्चय. That is the main purpose. He took different clues from the sixth chapter to establish that and finally he is answering a पूर्वपक्षि who takes the first verse of the sixth chapter and says that in the first verse कृष्ण is deliberately negating सन्न्यास, by pointing out that a formal सन्न्यासि is not a real सन्न्यासि, on the other hand गृहस्थ alone is a सन्न्यासि, कृष्ण explicitly negates सन्न्यास आश्रम. When कृष्ण is negating सन्न्यास आश्रम in the sixth chapter, how can you say कृष्ण is addressing a सन्न्यासि? For this पूर्वपक्ष शङ्कराचार्य gives the answer. The first verse does not negate सन्न्यास आश्रम, it is only a temporary suppression of the real सन्न्यास, that is why it is called अपन्हुति अलङ्कार. अपन्हुति is figure of speech, whose very meaning is deliberate suppression. Deliberate suppression of a fact for glorifying something. As I gave you the example deliberate suppression

of the moonness of the moon, moon alone is the moon, moonness of the moon is a fact, that fact is deliberately suppressed for glorifying the face of someone as moon-faced. चन्द्रवदनः etc. Thus deliberate suppression for glorification is called अपण्डुति अलङ्कार. कृष्ण is deliberately suppressing the real सन्न्यास of a real सन्न्यासि for glorifying गृहस्थ as a सन्न्यासि and therefore कृष्ण doesn't really negate सन्न्यास आश्रम because elsewhere in the गीता कृष्ण Himself has explicitly talked about सन्न्यास. After talking about सन्न्यास elsewhere if कृष्ण negates सन्न्यास in the sixth chapter कृष्ण will be contradicting Himself. And शङ्कराचार्य quoted several verses of the गीता to show that कृष्ण does talk about सन्न्यास आश्रम and I gave you the eighteenth chapter of the गीता नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ गीता १८-४९ ॥, कृष्ण talks about that. Therefore negation in the first श्लोक is not negation but deliberate temporary suppression to glorify गृहस्थ. Therefore शङ्कराचार्य said तैः विरुध्येत चतुर्थ-आश्रम-प्रतिषेधः कृष्ण will be contradicting Himself if He negates सन्न्यास आश्रम. Upto this we saw in the last class. Continuing;

तस्माद् मुनेः योगम् आरुरुक्षोः प्रतिपन्न-गार्हस्थ्यस्य अग्नि-होत्रादि [-कर्म] फल-निरपेक्षम् अनुष्ठीयमानं ध्यानयोगारोहण-साधनत्वं सत्त्व-शुद्धि-द्वारेण प्रतिपद्यते ।

And therefore the first verse of the sixth chapter should be understood as glorification of गृहस्थ आश्रम and not negation of the real सन्न्यास आश्रम. And glorification of गृहस्थ आश्रम should be understood as glorification of कर्मयोग. गृहस्थ आश्रम is great and spiritually meaningful only if it is used for कर्मयोग.

In the entire वेद गृहस्थ आश्रम is glorified as an आश्रम; the very word आश्रम means a spiritual field. The word आश्रम means a spiritual lab, if you want a modern expression, it is a spiritual laboratory, गृहस्थ आश्रम can be called an आश्रम only under one condition, if it is utilized to merely for getting a spouse it is not an आश्रम. If it is utilized only for getting children it is not an आश्रम. गृहस्थ आश्रम deserves the title आश्रम only if it is utilized for कर्मयोग. Therefore we should remember glorification of गृहस्थ आश्रम is glorification of कर्मयोग.

And why कर्मयोग is glorified in the sixth chapter? What is the purpose of glorifying कर्मयोग in the sixth chapter? After the sixth chapter is ध्यानयोग, you must glorify meditation, in the context of meditation chapter why are you glorifying कर्मयोग? शङ्कराचार्य says कर्मयोग becomes great because it is the only stepping stone for meditation. Without becoming a कर्मयोगि one can never practice successful meditation whether it is सगुण ध्यानम् or निर्गुण ध्यानम्. कर्मयोग is a compulsory prerequisite. Therefore the first श्लोक is गृहस्थ आश्रम स्तुतिः is equal to कर्मयोग स्तुतिः. That is the conclusion. He says तस्मात् – therefore, मुनेः – for a spiritual seeker, मुनि means a sage, a special type of sage who is not in the forest, who has not renounced home, here we are talking about a गृहस्थ sage, प्रतिपन्न-गार्हस्थ्यस्य, प्रतिपन्न-गार्हस्थ्य means a गृहस्थ. Instead of saying गृहस्थ शङ्कराचार्य says प्रतिपन्न-गार्हस्थ्य – the one who has entered गृहस्थ आश्रम. Why should a person become a गृहस्थ? In Vedic tradition a person should become गृहस्थ for Vedantic meditation. Therefore he says योगम् आरुरुक्षोः – with an intention to qualify himself for future



*Vedantic* meditation. Therefore योगम् आरुरुक्षोः – who is a spiritual seeker interested in climbing the ladder of, आरुरुक्षुः means desirous of climbing, climbing not the local tree or the local staircase, here it is climbing the spiritual ladder. So desirous of climbing of the spiritual ladder to reach योगम् means ध्यान योगम्, योगः means ध्यान योगः which means निदिध्यासन योगः. So desirous of practicing *Vedantic* meditation later. So for future *Vedantic* meditation you should get married and the marriage will take care of you, and you will definitely get वैराग्यम्. That is the idea he silently conveys. You will get वैराग्यम् just get married and raise one or two children, वैराग्यम् is guaranteed. And वैराग्यम् is a prerequisite for successful meditation. Therefore गृहस्थस्य अग्नि-होत्रादि [-कर्म] – the कर्म like अग्निहोत्र which represents पञ्चमहायज्ञ, which is otherwise called as नित्यनैमित्तिक कर्म, अनुष्ठीयमानम् – which is performed, फल-निरपेक्षम् – without expecting any worldly results. It means you can expect a result. Nothing wrong in expecting a result. The only condition is you should expect the result of साधन चतुष्टय सम्पत्ति. From the standpoint of साधन चतुष्टय सम्पत्ति expectation is allowed, from the standpoint of worldly benefit expectations are not allowed in the case of कर्मयोग. Therefore if somebody asks does निष्काम कर्म involves expectation or not. Then what should be your answer? Expectation is involved; expectation is not involved. From the standpoint of चित्तशुद्धि if you ask the question we will say expectation is involved, because दुरितक्षयद्वारा, दुरितक्षय means चित्तशुद्धि. Therefore निष्काम कर्म is सकाम कर्म from the standpoint of चित्तशुद्धि and at the

same time expectation is not involved from the standpoint worldly result or materialistic benefit. Therefore from the standpoint of materialistic benefit it is called निष्काम कर्म. Therefore फल-निरपेक्षम् means सत्त्व-शुद्धि फल सापेक्षम् and स्वर्ग फल निरपेक्षम्, अनुष्ठीयमानम् – when those कर्मs are performed. What will those कर्मs do? ध्यानयोग-आरोहण-साधनत्वम् – those निष्काम कर्मs will become a stepping stone, साधन means a stepping stone, a ladder or a catalyst. For what? ध्यानयोग-आरोहण – climbing the ladder of Vedantic meditation. In what way? सत्त्व-शुद्धि-द्वारेण – by producing चित्तशुद्धि, सत्त्व here means चित्त. Not सत्त्वगुण. The word सत्त्व does not mean सत्त्वगुण, it means सत्त्वगुण कार्य भूत चित्तम् which is a product of सत्त्वम्. सत्त्व कार्य चित्तशुद्धि इति अर्थः. So by way of producing चित्तशुद्धि it will make you fit for निदिध्यासनम्. And therefore कृष्ण glorifies कर्मयोग and गृहस्थ आश्रम, He is not negating सन्न्यास आश्रम. Continuing;

इति 'स सन्न्यासी च योगी च' [गीता ६-१] इति स्तूयते ॥

इति here means therefore, तस्माद् हेतोः, सः स्तूयते, सः means such a गृहस्थः, गृहस्थः means कर्मयोगि; not non-कर्मयोगि गृहस्थः, but कर्मयोगि गृहस्थः, स्तूयते he is hyped, he is glorified. In what way is he glorified? सन्न्यासी इति – by naming him as HH, previously he was his hollowness as a कर्मि, but as a कर्मयोगि he has become his holiness. Hollowness to holiness just by changing from सकाम कर्म to निष्काम कर्म, by avoiding all special prayers. Go and worship god and don't pray for the family and a few other things, do your prayers for सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया । Change the prayer and you

become a सन्न्यासि; not stop the prayer, continue the prayer, but change the prayer from my son, my daughter, my spouse and my parent, tell सर्वे भवन्तु, सर्वेषाम् स्वस्तिर्भवतु may you practice that prayer. What does a सन्न्यासि do? If a सन्न्यासि goes to the temple; not that he cannot, if he does नमस्कार also सर्वे भवन्तु सुखिनः will be the prayer, if he does चमकम् also – अग्निश्च मे गर्भाश्च मे. What does गर्भाः च मे mean when a सन्न्यासि chants? All the girls in the world who are expecting children let them get children; not that he wants children. Let healthy children be born in the world. That will be his prayer. What is wrong in chanting चमकम्? Let the universe get what they need. Thus prayers are not stopped, motive is changed. Change the motive गृहस्थ becomes a सन्न्यासि, just by a motive shift. That is the स्तुतिः he gives. With this background may you read the sixth chapter. Now we will enter the chapter proper.

### Verse 06-01

श्रीभगवान् उवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥ गीता ६-१ ॥

I will give you the gist of the verse. श्रीभगवान् उवाच – भगवान् himself voluntarily starts the sixth chapter and He says कर्मयोगि by definition is a गृहस्थ. Vedic कर्मयोगि is invariably a गृहस्थ. A ब्रह्मचारि has got only a very limited scope for being a कर्मयोगि because ब्रह्मचारि doesn't have PORT (possession, obligatory duties, relationship and transactions) to perform कर्मयोग. कर्मयोग requires PORT infrastructure. ब्रह्मचारि

doesn't have PORT, वानप्रस्थ doesn't have PORT, they are all deported people. Therefore वानप्रस्थ doesn't have PORT, PORT, सन्न्यासि doesn't have PORT. Therefore all those three cannot become a real कर्मयोगि. In *Vedic* language कर्मयोगि means a गृहस्थ only. Therefore the definition of कर्मयोगि is given here, first he is a गृहस्थ. Then what is the second condition to be a कर्मयोगि? A गृहस्थ should perform *Vedic* कर्मs or वैदिक कर्मs, that is compulsory. This is rule two. So he should be a गृहस्थ number one and he should do वैदिक कर्मs number two. The third important condition is वैदिक कर्मs are several types: नित्यकर्म, नैमित्तिक कर्म, काम्यकर्म, निषिद्धकर्म, प्रायश्चित्तकर्म – पञ्च विध वैदिक कर्मs are there. I am not explaining because you are all भाष्यम् students and are supposed to be advanced students and they must be remembering नित्य, नैमित्तिक, काम्य, निषिद्ध and प्रायश्चित्त. Of these five he should remove three कर्मs. निषिद्ध कर्मs should be removed instantaneously to become a कर्मयोगि. निषिद्ध कर्मs should be removed at the earliest, post-haste. Then काम्यकर्म and प्रायश्चित्त कर्म should be gradually reduced. Special prayers should be gradually reduced, all types of vows and सङ्कल्पs should be abolished if we want to become a कर्मयोगि. Therefore निषिद्ध कर्म abolished, काम्यकर्म reduced, प्रायश्चित्त कर्म also should be reduced and in its place नित्यनैमित्तिक कर्मs should be proportionately increased, more and more पूजाs should be done with सर्वे भवन्तु सुखिनः motive. Do more रुद्र एकादशि, अतिरुद्रम् you do, महारुद्रम् you do, but why are you doing if anyone asks, for the sake of सर्वे भवन्तु सुखिनः I am increasing the पूजाs etc. More and more पूजा for लोकक्षेम

should come, less and less पूजा for family क्षेम. Once you do for लोकक्षेम family will be automatically better off as a by-product. And therefore कार्यम् कर्म करोति – increase नित्यनैमित्तिक कर्म and काम्य निषिद्ध प्रायश्चित्त कर्म should be decreased. This is the third condition. condition No.1: कर्मयोगि should be a गृहस्थ; Condition No.2: perform वैदिक कर्म; Condition No.3: remove three कर्म and do predominately two कर्म – नित्यनैमित्तिक कर्म. This is the third condition. Do predominately two कर्म नित्यनैमित्तिक कर्म. What is the fourth condition? It is very important. नित्यनैमित्तिक कर्म can give material result and spiritual result. Material result is called कर्मफलम्, spiritual result is called चित्तशुद्धि. What is the fourth condition? Don't ask for material result that means कर्मफल त्यागम् कुरु. कर्मफलम् means material result, and once कर्मफलम् is renounced spiritual result you need not ask for. By default it will come. कर्मफल त्यागे सति चित्तशुद्धि you need not ask for, भगवान् automatically will purify the mind. That is why कृष्ण says कर्म-फलम् अनाश्रितः. This is the fourth condition. कर्मफल त्यागः. (1) गृहस्थो भव, (2,3) नित्यनैमित्तिक वैदिक कर्म कर्ता भव, (4) कर्मफल त्यागम् कुरु – these four conditions make you an effective कर्मयोगि. कृष्ण says if you become a कर्मयोगि गृहस्थ then you are सन्न्यासी च योगी च – you are as good as a सन्न्यासि, कावि-less सन्न्यासि. Colorful सन्न्यासि. Varieties of colored clothes you use. This is the gist of श्लोक number one. न निरग्निः न च अक्रियः I have not explained because in the introduction itself we saw that. Now come to the भाष्यम्.

**अनाश्रितः** – न आश्रितः अनाश्रितः । किम्? **कर्म-फलं** – कर्मणः फलं कर्म-फलं । यत् तद् अनाश्रितः, कर्म-फल-तृष्णा-रहित इति अर्थः ।

The first word is **अनाश्रितः**, then you have to put an en dash, शङ्कराचार्य has taken it for explanation. He gives the compound for grammar students. It is नञ् तत्पुरुष समास. **न आश्रितः** is equal to **अनाश्रितः**. Then after the word **अनाश्रितः** you have to put a full stop. What is the English meaning of the word **अनाश्रितः**? It is not expecting, not looking forward to, not emotionally leaning upon. **आश्रितः** means leaning upon. **अनाश्रितः** means not leaning upon. Here not leaning upon refers to not emotionally upon the future. Then शङ्कराचार्य himself asks a question **किम्**? After the word **किम्** you have to put a question mark. Because the word **अनाश्रितः** means not leaning upon, then naturally the question will come not leaning upon what? What are you referring to? **कर्मफलम्** is the answer which is in the मूलम्. After the word **कर्मफलम्** you have to put an en dash, he gives the विग्रह वाक्यम् to grammar students. **कर्मणः फलं** is equal to **कर्म-फलम्**. It is षष्ठी तत्पुरुष समास. **कर्मफलम्** means the result of **कर्म** which means don't lean upon the result of **कर्म**. And in this context what should we understand? Whenever वेद says result of **कर्म** remember don't imagine वित्तशुद्धि, वित्तशुद्धि we can lean upon, वित्तशुद्धि we can expect, expectation of वित्तशुद्धि is a permitted expectation. Here the word **कर्मफलम्** doesn't mean वित्तशुद्धि, **कर्मफलम्** means the worldly result of profit in the business or pass in the examination or victory in cricket match. Therefore emotionally don't lean upon any worldly result, if it comes let it come, let it

be a nonbinding expectation with regard to the worldly result; with regard to वित्तशुद्धि you expect and it will come also. Therefore here the word कर्मफलम् means material result. यत् तद् अनाश्रितः – may you not expect such a material result emotionally. That means यत् कर्मफलम् भवति तत् कर्मफलम् अनाश्रितः अस्तु. May a कर्मयोगि not expect worldly result. Then शङ्कराचार्य gives the final meaning. कर्म-फल-तृष्णा-रहित इति अर्थः, the final meaning is not expecting कर्मफलम्. And this expression alone is misunderstood by many people, and they are criticizing गीता by saying how can a person do कर्म without expecting results. The very performance of कर्म is because I want result, and if I should not expect the result why should I perform the कर्म? This is the charge and criticism. Remember the idea is may you do the कर्म primarily for inner growth and let the external growth be an optional by-product. The message is expect inner growth and let the external growth be optional because external growth is dependent on so many unknown factors, it may happen or it may not happen. Why do you depend upon unpredictable external growth? Let it come if you deserve, let it not come if you don't deserve. On the other hand primarily work for internal growth, according to वेदान्त peace and happiness do not depend upon the external growth, peace and happiness depend upon the internal growth. Therefore work aiming at internal growth. This is the message of the भगवद्गीता, कर्मयोगि. Not understanding this people criticize how can I work if I don't expect the result. The message is expect internal growth which is definitely possible, in success

*also it is possible, in fact, in failure you get more internal growth, that you expect, you are bound to get it. Continuing;*

**यः हि कर्म-फल-तृष्णावान् सः कर्म-फलम् आश्रितो भवति । अयं तु तद्-विपरीतः । अतः अनाश्रितः कर्म-फलम् ।**

Literally the word आश्रय means leaning and शङ्कराचार्य has translated the word leaning as expectation, तृष्णा. The word is आश्रय शङ्कराचार्य's translation is तृष्णा. In English आश्रय means leaning and तृष्णा means expectation. Naturally the question will come, how can the word leaning be translated as expectation because a dictionary never gives such a meaning, how can you give the meaning expectation for the word leaning. शङ्कराचार्य is worried about the dictionary meaning of the word आश्रितः. Therefore he says here I have translated leaning as expectation because of the context. When I am expecting a particular result I am leaning upon that result for my peace of mind. When I have given an application for the child's admission in a particular college, I am expecting a positive result from the college that the admission has been granted. And when I have such an expectation I am leaning upon that admission, for I am emotionally leaning upon that admission result for the purpose of my peace of mind. When the admission doesn't come even though physically I don't fall, emotionally I fall down, I am shattered. Therefore for my emotional problem, I am leaning upon the admission of the child. Therefore expectation is an emotional leaning upon the future result. And emotional leaning for what purpose? For standing erect emotionally, otherwise I fall down emotionally.



Therefore शङ्कराचार्य says expectation is emotional leaning. So यः हि कर्म-फल-तृष्णावान् – a person who is desperately expecting a particular result, सः – that person is, कर्म-फलम् आश्रितः भवति – he is emotionally dependent on the result. अयं तु – whereas a कर्मयोगि, तद्-विपरीतः – is not emotionally dependent on the result, because he says O Lord whatever result you want to give I am willing to accept. I have got प्रसाद बुद्धि. If admission comes I will accept, if it doesn't come also I am willing to accept. Whatever be the result, it is OK for me. I am primarily expecting my own emotional growth, you give me that growth that is why I want; whatever be the result I am willing to accept. Even at the time of sending the application a कर्मयोगि declares either result is welcome for me. Therefore शङ्कराचार्य says अयम् कर्मयोगि. In fact, कर्मयोगि should do this. I am willing to accept any result when I do some action. Therefore तद्-विपरीतः. He is opposed to the कर्मि who desperately wants only one particular result. As in English there is an expression he doesn't want a no for the answer. Similarly from भगवान् we do not want a no as an answer. We want a particular answer from भगवान् and कर्मयोगि says you say 'yes' I am willing and if you say 'no' I am willing. So तद्-विपरीतः. अतः – therefore अनाश्रितः कर्म-फलम् – a कर्मयोगि is not emotionally dependent on the consequences of the कर्म. Continuing;

एवं-भूतः सन् कार्यं कर्तव्यं नित्यं काम्य-विपरीतम्  
अग्निहोत्रादिकं कर्म करोति निर्वर्तयति ।

एवं-भूतः सन् – with such a भावना that I am willing to accept any result that भगवान् decides, एवं-भूतः सन् which alone we have called as प्रसाद भावना. प्रसाद भावना even at the time of performing the कर्म, प्रसाद is going to come only later. I have sent the application, the result, answer may be come: regret letter or admission letter. But at the time of sending the application you say ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् अपेक्षा पत्रम् प्रेषयामि. अपेक्षा पत्रम् means application form I am sending and I am willing to accept either regret letter or admission letter. For every work we have to practice this भावना. एवं-भूतः सन्, कार्यम् कर्म करोति, कार्यम् is in the मूलम्, which means duty. Educating the children is my duty, therefore I have to send the application form as a duty, but I should accept the consequence. कार्यम् is in the मूलम्, कर्तव्यम् is equal to नित्यम् is equal to काम्य-विपरीतम् – it is opposed to काम्यकर्म. That means I should not have a काम with regard to this particular result, I am allowed to have only one काम, if I am a कर्मयोगि I am supposed to have only one काम, immediately that is चित्तशुद्धि काम. Therefore काम्य-विपरीतम् means which is opposed to काम्यकर्म like अग्निहोत्रादिकम् during शङ्कराचार्य's days. Nowadays if I say अग्निहोत्र people will run away. अग्निहोत्रादिकम् – अग्निहोत्र etc. But I have generalized it पञ्चमहायज्ञान् करोति. करोति is in the मूलम्, is equal to निर्वर्तयति means perform. . Then what will happen?

‘यः कश्चिद् ईदृशः कर्मी सः कर्मी-अन्तरेभ्यः विशिष्यते’ इति एवम् अर्थम् आह — सः सन्न्यासी च योगी च इति ।

**यः** is in the मूलम् शङ्कराचार्य comments on that. **यः कश्चित्** – whoever he may be, such a गृहस्थ, he is particularly referring to a गृहस्थ because, whoever it be you cannot say either गृहस्थ or ब्रह्मचारि. Here कृष्ण is talking about a गृहस्थ कर्मयोगि only. Therefore whoever he may be means whether he is a ब्राह्मण गृहस्थ or क्षत्रिय गृहस्थ or वैश्य गृहस्थ or any गृहस्थ he may be, **कश्चिद् ईदृशः कर्मी** – who is performing the पञ्चमहायज्ञ predominantly, reducing the other three कर्मस, **ईदृशः कर्मी** – such a performer of पञ्चमहायज्ञस, **सः विशिष्यते** – he is certainly superior to, **विशिष्यते** means excels, surpasses, is superior to, is one notch above, **कर्मी-अन्तरेभ्यः** – all the other गृहस्थस. Suppose I have sent the application form; we have two options. One is doing काम्य अष्टोत्तर in a temple for getting the admission, that is what we will do. Not only send the application form, do the अर्चन in the temple so that the application will be passed and we will do another काम्य कर्म for success in admission. कृष्ण says that is not कर्मयोग. He should not do another पूजा for getting admission, if I am a कर्मयोगि I should do a पूजा asking the Lord to give me a mind to accept whatever be the result coming from the college. Either don't do काम्य पूजा or if at all you want to do a पूजा, do a पूजा to make me a कर्मयोगि. If at all I do a पूजा in the temple what type of पूजा should be done? Don't do पूजा to get admission. I should do a पूजा to accept whatever be the result whether I get admission or otherwise. Avoid काम्य पूजा. Similarly, we are going for a master checkup, many are afraid of it. They don't want to go for a master checkup. And if at all they want to go for that then again there is a काम्य पूजा expecting a better result.

Avoid काम्य पूजा. If at all you feel like doing पूजा do पूजा for acceptance. What a difficult thing! Now itself I am doubtful whether it is possible to do. We are talking about binary format. So can we convert all the पूजाs for acceptance rather than controlling the result. On the other hand for the better result I depend upon my skill my hard work as I gave the talk on शिवरात्रि day for better result I should depend upon my planning, my study and my skill and for improving my result I should depend upon myself and I should depend upon God not for improving the result but for accepting the result. Therefore what is Vedic कर्मयोग? Depend on yourself and your hard work for better result depend on God not for better result but depend on God for accepting any result. Self dependence for result and God dependence for accepting the result.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-01 Continuing:*

‘यः कश्चिद् ईदृशः कर्मी सः कर्मी-अन्तरेभ्यः विशिष्यते’ इति एवम्  
अर्थम् आह — सः सन्न्यासी च योगी च इति ।

शङ्कराचार्य is commenting on the first verse of the sixth chapter in which कृष्ण glories a कर्मयोगि as a सन्न्यासि himself. In the first half of this श्लोक कर्मयोगि has been defined as the one who reduces काम्य कर्म and प्रायश्चित्त कर्म as much as possible and who gives up निषिद्ध कर्म totally and gradually increases नित्यनैमित्तिक कर्म. This is the definition one of a कर्मयोगि.

The second definition is even when he performs the कर्म he avoids expectation with regard to कर्मफलम् and even if he has got expectation he makes it a non-binding expectation. If at all he has a prayer to the Lord, the important prayer is O Lord give me the capacity to accept the result whatever it may be. This प्रसाद भावना he invokes during the performance of all the कर्म. Such a person is a कर्मयोगि. This is the definition of a कर्मयोगि in the first half. शङ्कराचार्य has commented on the first half. Now he introduces the second half of the श्लोक in this paragraph. यः कश्चिद् ईदृशः कर्मी – such a type of कर्मयोगि, सः विशिष्यते – he surpasses or excels, surpasses कर्मी-अन्तरेभ्यः – all the other कर्म who are deficient in these respects. Either they have got expectations therefore they are inferior or even in the case of expectation they have binding expectation, therefore also they are inferior. And the third deficiency is they don't

invoke प्रसाद भावना which has to be invoked at the time of कर्म itself. Trying to invoke प्रसाद भावना during failure generally doesn't work. प्रसाद भावना should be invoked even when the कर्म is being done. The one who doesn't do that he is an inferior कर्मि. Compared to the inferior कर्मि, this कर्मयोगि is विशिष्यते, superior. The whole thing is within inverted commas because the word इति is there. इति एवम् अर्थम् – to convey this superiority of कर्मयोगि in these three respects, आह – Lord कृष्ण gives the second half. To convey the superiority he gives them the status of सन्न्यासि himself. Therefore आह – कृष्ण declared, सः सन्न्यासी – such a कर्मयोगि is as good as a सन्न्यासि, and सः योगी च – he is as good as a ध्यानयोगि. Here the word योगि means ध्यानयोगि, a meditator also. Such a गृहस्थ is a सन्न्यासि and he is as good as a meditator even though he doesn't sit in meditation, he can be given the title of a meditator. That is going to be explained further, we will read.

सन्न्यासः परित्यागः । सः यस्य अस्ति सः सन्न्यासी च । योगी च योगः चित्त-समाधानम् । सः यस्य अस्ति सः योगी च । इति एवं-गुण-सम्पन्नः अयं मन्तव्यः ।

He is giving the meaning of the word सन्न्यासि occurring in this श्लोक. First he gives the meaning of the word सन्न्यासः and then he comes to सन्न्यासि. सन्न्यासः is equal to परित्यागः. This is the meaning of word, सन्न्यास means renunciation. Even though it is well known he gives the meaning सन्न्यासः means परित्यागः and परित्यागः means सन्न्यासः and both means renunciation. Now the next question is what is the meaning of the word सन्न्यासी. He says सः यस्य

अस्ति सः सन्न्यासी च भवति. You have to supply the word भवति and put a full stop. That renunciation is there for whom? That person who practices सन्न्यास and that person who practices renunciation is called सन्न्यासी. सन्न्यासी च भवति. This is the meaning of the word सन्न्यासी. Now he goes to the next word योगी. And as a part of that he gives the meaning of the word योग. योगः is equal to वित्त-समाधानम्. वित्त समाधानम् means a mind which is free from stress. वित्त समाधानम् means freedom from stress, inner equipoise or a relaxed mind. समाधानम् means unperturbed condition. वित्त समाधानम् means mental unperturbed condition. In modern language freedom from stress. That means a गृहस्थ can be called a कर्मयोगि only when he doesn't have stress regarding पञ्च अनात्मा. A गृहस्थ can be called a सन्न्यासि only when he doesn't have stress regarding पञ्च अनात्माs. What are the पञ्च अनात्माs? Tension regarding possession should not be there, tension regarding profession should not be there, most important thing is tension regarding family should not be there, next tension regarding body should not be there, lastly tension regarding mind should not be there. And that there is tension is another tension. Vedantic students have got double tension – first tension is family tension, the second tension is I have got tension in spite of being a Vedantic student, this is called meta tension. I talked about this in one शिवरात्रि talk. Meta tension is that I have a tension. सन्न्यास of a गृहस्थ is not having any of these five types of tension. Therefore he says योगः is equal to वित्त-समाधानम् – freedom from tension. Then who is a योगी? सः यस्य अस्ति इति योगी च भवति, after योगि च भवति we have

to supply and put a full stop. A person who has got a relaxed mind is called योगी. *The one who renounces expectation is called a सन्न्यासी, the one who has got a relaxed mind is called a योगी.* A गृहस्थ who has got such a condition can be called a सन्न्यासी and a योगी. On the other hand even a सन्न्यासि is not a सन्न्यासि if he is worrying about not getting enough donations for आश्रम. Suppose a सन्न्यासि is tensed for the next month's आश्रम expenditure, I am not getting enough donations; some of the people who are giving regular donation they have written a letter that from the next month onwards we will not able to give donation or that much donations, then this सन्न्यासि is jittery, he will be worried about the maintenance of the आश्रम for the next month. He is also a महा गृहस्थ. What is the difference? गृहस्थ worries about family and this सन्न्यासि worries about the आश्रम both of them are संसारि. The only difference is words are changed instead of family I use the word आश्रम. What is important is no expectation and therefore no tension and such a person is called a योगी. इति एवं-गुण-सम्पन्नः – a person who is expectation free and tension free, एवं-गुण-सम्पन्नः – expectation-tension-free person अयं मन्तव्यः – is our hero कर्मयोगि. अयम् means अयम् कर्मयोगि. . Binary format is somewhere else. OK. We need not go upto binary format. The one who is expectation-tension-free. You can note this इति मन्तव्यः – he is a कर्मयोगि. That means by becoming a good कर्मयोगि itself we have solved संसार problems fifty percent, even by being a good कर्मयोगि we have become half liberated. मन्तव्यः means to be considered. Continuing;



**न केवलं निरग्निः अक्रिय एव सन्न्यासी योगी च इति मन्तव्यः ।**

Now शङ्कराचार्य comes to the fourth quarter of the श्लोक. He interprets it in a positive manner instead of negative manner. What is the meaning of the fourth quarter? We saw in the introduction itself elaborately. कृष्ण says popular सन्न्यासि in a monastic order is not a सन्न्यासि. That is कृष्ण's negative remark about सन्न्यासि. The popular सन्न्यासि in the monastic order is neither a सन्न्यासि nor is he a meditator. **निरग्निः सन्न्यासि न भवति अक्रिय योगि न भवति** is कृष्ण's statement. शङ्कराचार्य interprets it positively by adding the word **केवलम्**, **केवलम्** is twisting the negative into positive. How? Not only the popular सन्न्यासि is a सन्न्यासि, गृहस्थ is also a सन्न्यासि. Therefore he says **न केवलम्** – not only, **निरग्निः** – the popular सन्न्यासि in monastic order, not only the popular शास्त्रीय सन्न्यासि in monastic order, **अक्रिय एव** – not only the popular meditator who has withdrawn from the world, **एव सन्न्यासी** – is a सन्न्यासि, **योगी च** – is a योगि. Not only the popular सन्न्यासि is a सन्न्यासि, गृहस्थ is also a सन्न्यासि. Not only the popular meditator is a योगि, the non-meditator गृहस्थ also is as good as a meditator योगि. **योगी च इति मन्तव्यः** – thus it should be understood. Now he gives the literal meaning of these two words in the next paragraph.

**निर्गताः अग्नयः कर्माङ्ग-भूताः यस्मात् सः निरग्निः । अक्रियः च अनग्नि-साधना अपि अविद्यमानाः क्रियाः तपो-दानादिकाः यस्य असौ अक्रियः ॥ ६-१ ॥**

Now शङ्कराचार्य explains the word निरग्निः, a title given to the formal सन्यासि in monastic order. Why is he called by name निरग्निः? He says, अग्नयः कर्माङ्ग-भूताः – in Vedic tradition the word अग्नि is used in the meaning of formal अग्नि kindled for the sake of Vedic rituals. And these formal अग्निs are known by three names गार्हपत्याग्नि, आहवनीयाग्नि and दक्षिणाग्नि. गार्हपत्याग्नि is a special fire to be kindled by a गृहस्थ. First he has to kindle a fire at the time of his wedding and that is called स्मार्त अग्निः, in which alone he has to perform the स्मार्त कर्मs like औपासनम्; औपासनम् is called स्मार्त कर्म, and at the time of wedding he has to kindle the fire for doing औपासनम् regularly throughout the life or upto सन्यास he has to औपासन for that the fire kindled is called स्मार्त अग्निः. And thereafter right from the day of wedding he has to do औपासनम्. Most of the गृहस्थs don't know such a thing exists. He has to maintain that स्मार्त अग्निः. He has to kindle the fire regularly and then after within six months of the wedding he has to kindle the second fire called श्रौत अग्निः that kindling process is called अग्नि आधानम्. Within six months of wedding he has to do that ritual and kindle that fire and that ritual is called अग्नि आधानम् and that fire is called श्रौत अग्निः. It is called गार्हपत्या अग्निः. And after doing that अग्नि आधान कर्म in which श्रौत अग्निः or गार्हपत्या अग्निः is kindled, this गृहस्थ gets a special title called आहित अग्निः. आहित अग्नि is the name of गृहस्थ who is married and who has performed the अग्नि आधान कर्म within six months after the marriage and during that the गार्हपत्या अग्नि is kindled and it is called श्रौत अग्नि. It is called श्रौत अग्नि because in that alone he can

perform all the श्रौत कर्मs beginning with अग्निहोत्रम्. औपासनम् is done in स्मार्त अग्नि and अग्निहोत्रम् is done in श्रौत अग्नि. अग्निहोत्रम् is the fundamental श्रौत कर्म and every गृहस्थ should be a अग्निहोत्रि. Only औपासनम् is not enough, he has to do अग्निहोत्रम् regularly in the fire of श्रौत अग्नि. And this गार्हपत्या fire also after kindling he should not use the गार्हपत्या अग्नि directly for the कर्म. गार्हपत्या अग्नि should be kept only as a source and in गार्हपत्या अग्नि directly no ritual should be done, it has to be preserved lifelong or until सन्न्यास. then from गार्हपत्या अग्नि he has to produce or kindle two types of fires for two types of rituals. Certain types of rituals can be done only in one type of fire which is taken from गार्हपत्या अग्नि and he has to kindle in rectangular होमकुण्ड called आहवनीय अग्निः. It is kindled from गार्हपत्या अग्नि. In that rectangular होमकुण्ड he has to do अग्निहोत्रादि कर्मs. It is taken from गार्हपत्या अग्नि and he has to regularly kindle आहवनीय अग्नि and in that he has to do अग्निहोत्रम्.

And then there are certain rare and special rituals which will have to be done in दक्षिणा अग्नि and for which that दक्षिणा अग्नि the होमकुण्ड must to be semicircular and in that semi circular होमकुण्ड he has to kindle दक्षिणा अग्नि, and the दक्षिणा अग्नि must be kindled from गार्हपत्यम्. Thus keeping the original गार्हपत्या अग्नि, he has to kindle आहवनीय अग्नि for certain rituals and he has to kindle दक्षिणा अग्नि for certain other rituals. For both आहवनीय अग्नि and दक्षिणा अग्नि he has to maintain गार्हपत्या अग्नि and this गार्हपत्या अग्नि should never die, he has to very carefully preserve. Suppose the गार्हपत्या अग्नि goes out, then it is a पापम् for that he has to do

a special प्रायश्चित्त कर्म and he has to go to another गृहस्थ who is maintaining गार्हपत्या and he has to borrow गार्हपत्या अग्नि. Thus every गृहस्थ must be an अग्निहोत्रि and for that अग्निहोत्रम् he has to preserve गार्हपत्या and from गार्हपत्या he has to regularly kindle आहवनीय and दक्षिणा. Since this श्रौत कर्म involves गार्हपत्या, आहवनीय and दक्षिणा, these three put together is called श्रौत अग्नि or त्रेता अग्नि. त्रेता अग्नि because श्रौत अग्नि includes गार्हपत्या, आहवनीय and दक्षिणा अग्निस. So श्रौत अग्नि is equal to त्रेता अग्नि is equal to गार्हपत्या, आहवनीय and दक्षिणा अग्निस. In this श्रौत अग्नि alone all the श्रौत कर्मस beginning from अग्निहोत्रम् should be done and this त्रेता अग्नि is in addition to स्मार्त अग्नि. श्रौत अग्नि is three, स्मार्त अग्नि is called एकाग्नि, because स्मार्त अग्नि is only one अग्नि in which अग्नि औपासनम् कर्मस are done.

Thus a गृहस्थ must have स्मार्त अग्नि is equal to एकाग्नि in which औपासनादि स्मार्त कर्मस are done and a गृहस्थ must have श्रौत अग्नि is equal to त्रेता अग्नि is equal to गार्हपत्या आहवनीय दक्षिणा अग्निस for performing श्रौत कर्मस. Thus several अग्निस are there for गृहस्थ for performing स्मार्त कर्मस and श्रौत कर्मस.

And in forty-one संस्कारस what are all the स्मार्त कर्मस and श्रौत कर्मस are enumerated. Thus every गृहस्थ has got forty-one संस्कारस consisting of श्रौत कर्माणि, and स्मार्त कर्माणि. And these forty-one संस्कारस are meant for साधन चतुष्टय सम्पत्ति. Now we know what violations we are doing? We are carefully avoiding forty-one संस्कारस consisting of श्रौत and स्मार्त कर्मस. At the time of उपनयनम् he does श्रौत स्मार्त विहित

सदाचार नित्यकर्म अनुष्ठानम् योग्यता सिद्ध्यर्थम् यज्ञोपवीतम् धारणम् करिष्ये. What about ladies? Ladies are also do यज्ञोपवीतम् धारणम् at the time of विवाह. They don't physically do यज्ञोपवीतम्, but for ladies विवाह is a यज्ञोपवीत धारणम्. Thus after विवाह (marriage) male is also ready for श्रौत स्मार्त अग्नि and female is also ready, thus both male and female together should perform all these श्रौत स्मार्त कर्मस. And lady also will get साधन चतुष्टय सम्पत्ति. Her job is to influence the husband, that is her department, that is awareness creation program. She must be goading the husband to perform the अग्निहोत्रम्. In मुण्डकोपनिषत् we saw,

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ॥ मुण्डकोपनिषत् १-२-३ ॥

That means the female should know the names of all these श्रौत कर्मस and स्मार्त कर्मस. And what is her performance? Like दयानन्द स्वामि says in every car there are two drivers. One is the actual driver and the second one is the यजमान at the back seat and he doesn't sit quiet and keeps on driving the driver: go slow, turn right, give horn etc. Just as there are two drivers we drive the driver, wife's job is to drive the driver. Husband is the driver and the wife is the driver of the driver. Since both are drivers, both will get साधन चतुष्टय सम्पत्ति. Husband by performing those rituals and wife goading the husband to perform the rituals. I am talking about the *Vedic* traditions. Now don't try all such things, because nobody knows the *Vedic* traditions. Therefore only they compromise.

कलौ कल्मषचित्तानां पापद्रव्योपजीविनाम् ।

विधिक्रियाविहीनानां गतिर्गोविन्दकीर्तनम् ॥

In कलियुग कल्मषचित्तानां people's mind will be so impure that they will not have श्रद्धा in वैदिक कर्मस. What is impurity? Lack of श्रद्धा in वैदिक कर्मस. Even though wives may be interested in performing श्राद्धम्, many wives are disappointed because they cannot perform श्राद्धम् and their husbands are not willing to do श्राद्धम्. Therefore कल्मष चित्त means अश्रद्धा. In कलियुग faith in Vedic rituals will come down and वेद शास्त्र themselves say that. कलौ कल्मषचित्तानां पापद्रव्योपजीविनाम्. A ब्राह्मण should never earn money by doing other कर्मस. He can only learn वेद and be a priest. Which ब्राह्मण is doing that? Therefore earning money in any other method is पाप द्रव्यम्. शास्त्र knows all brahmins and other people also are going to do कर्म which they are not supposed to do. पापद्रव्योपजीविनाम्. विधिक्रियाविहीनानाम् – all the disciplines mentioned for them they are going to give up. They also want साधन चतुष्टय सम्पत्ति because they are studying गीता भाष्यम्. What should we do? अग्निहोत्रम् we are not doing, चातुर्मास्य याग we are not doing, दर्शपूर्णमास we are not doing. गतिर्गोविन्दकीर्तनम् – may you replace all the श्रौत स्मार्त कर्मस if you are not able to do, increase the भगवान् नाम-सङ्कीर्तनम्. Start ॐ नमः शिवाय 1008 times, 10008 times, 100008, it is called पुरश्चरणम्, increase the नाम जप and also भगवद्गीता पारायणम्, उपनिषत् पारायणम्, सन्ध्यावन्दनम् you may try to do. If you cannot do, do गायत्री जप. Therefore why am I telling all these things? This topic came because of the word निरग्निः. A गृहस्थ must preserve स्मार्त अग्नि and श्रौत अग्नि, and he can give that up

only under two conditions. One is death and the other is taking up सन्न्यास. After death you cannot do any कर्म until rebirth, the second option is we can give up all those rituals when we take to सन्न्यास. A सन्न्यासि is one who has formally given up श्रौत अग्नि and स्मार्त अग्नि.

Therefore श्रौत स्मार्त अग्नि रहितत्वात् निरग्निः. That is what is said here. अन्नयः. What type of अग्नि? कर्माङ्ग-भूताः – which are part of श्रौत स्मार्त अङ्गम् known as स्मार्त अग्नि and श्रौत अग्नि, एकाग्नि and त्रेता अग्नि all these are निर्गताः – have been formally renounced. सन्न्यास itself is a big ritual, in that ritual he formally renounces and takes permission from God for renouncing and he informs the Lord, O Lord I am renouncing them only for a genuine purpose, not out of laziness. If out of laziness I renounce it is प्रत्यवाय पापम् and when I formally renounce telling the Lord I am doing this only for one purpose that rest of my life until I come to binary format I am dedicating my life for only three activities viz., श्रवणमनननिदिध्यासनम्. A सन्न्यासि should not involve in any activity until he comes to binary format. After coming to binary format he can enter into any blessed activities for लोकसङ्ग्रहः. Therefore यस्मात् निर्गताः – the one who has formally renounced, सः निरग्निः – he is called निरग्निः, he is a formal सन्न्यासि. After निरग्निः we have to write भवति and put a full stop. The next word in the मूलम् is अक्रियः. A सन्न्यासि is called अक्रियः. He is called अक्रियः because अविद्यमानाः क्रियाः तपो-दानादिकाः अपि – when a person gives up गृहस्थ आश्रम he may become a सन्न्यासि or a वानप्रस्थ because गृहस्थ आश्रम can be given up for entering वानप्रस्थ

also. The uniqueness of वानप्रस्थ आश्रम is the *Vedic* rituals especially fire rituals are minimal. But in that place he has to do a lot of उपासन्s, उपासन साधन which doesn't require fire. More and more उपासन्s, more and more is पाययणम्, more and more सगुण जपः and more and more तपस् or austerity like fasting etc. These are all the साधन्s for the वानप्रस्थ. So thus वानप्रस्थ has got उपासन साधन्s and तपस् साधन्s. And when a person wants to renounce वानप्रस्थ आश्रम and take to सन्न्यास आश्रम what should he renounce? He should renounce सगुण उपासन्s also. A सन्न्यासि should renounce सगुण उपासन्s also replacing them with निर्गुण निदिध्यासनम् because सगुण उपासन is promotion of triangular format. I am उपासकः, O Lord! you are उपास्यः, I am a जीवः, and you are ईश्वर and you have to bless me; दासोऽहम् भावना we are promoting. That is why in माण्डूक्य कारिका गौडपाद criticized the उपासक also saying that उपासक is also an unfortunate संसारि.

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ माण्डूक्य कारिका ३-१  
॥

सगुण उपासन also promotes संसार. Therefore when he enters सन्न्यास आश्रम सगुण उपासन should be given up. God is no more an object to be worshipped, दासोऽहम् I should not promote, सोऽहम् I should promote. Getting up in the morning I should not say O Lord save me, rather I should say what an wonderful creation I have created. I get up remembering my glory. In sleep I experienced प्रलयम् and when I wake up I am



experiencing my glory. All this is my विश्वरूपम् अहमन्नम् अहमन्नादः अहंश्लोककृत् अहम् एव इदं सर्वम् where is the question of pleading with someone for this and that. I have to practice to claim my glory. Therefore entering सन्न्यास आश्रम is सगुण उपासन त्यागः. And even all the austerities practiced as a साधक must be given up, एकादशी उपवास and all kinds उपवास व्रतम् a सन्न्यासि doesn't have. He can choose to practice them but not as a साधन because to practice them as a साधन is again claiming I am a साधक. श्रवणमनननिदिध्यासनम् is for removing साधक's status. I am ब्रह्मन् and how can I be a साधक? Just see the vision of सन्न्यास आश्रम! Therefore अविद्यमानाः – the one who has given up क्रियाः – all types of साधनस other than श्रवणमनननिदिध्यासनम् including सगुण उपासनस as well as तपो-दानादिकाः – all types of penances or austerities, austerities are for वानप्रस्थ and they are not there for a सन्न्यासि. Many people glorify a सन्न्यासि as an austere person. Austerity doesn't make a great सन्न्यासि. Austerity adds glory to वानप्रस्थ. The glory of सन्न्यासि is not in austerity and his glory is in ज्ञानम्, ज्ञानम् सन्न्यास लक्षणम्, योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः । यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥ भजगोविन्दम् १९ ॥

Even if he is in भोग, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, that is called ज्ञानम्. Therefore तपस् – austerity, दानम् which means you cannot do any दानम् because he doesn't have anything to give as दानम्, आदिकाः क्रियाः यस्य – he should give up even if a विविदिषा सन्न्यासि temporarily practices some austerities and

some सगुण उपासनs, there a compromise is allowed. When he is a विविदिषा सन्न्यासि practicing श्रवणम् and मननम्, at that time some compromise of some austerity, some जपम्, some सगुण उपासन, etc., may go for a विविदिषा सन्न्यासि along with श्रवणम् and मननम्. Because if साधन चतुष्टय सम्पत्ति is deficient, ok some सगुण उपासन is allowed but even for that विविदिषा सन्न्यासि when he comes to निदिध्यासनम् or विद्वन् सन्न्यास even those सगुण उपासनs must be given up because सगुण उपासन is promotion of triangular format and निदिध्यासनम् is demolition of triangular format. Triangular format to binary format we can never try to join together, it is trying to fix a square peg on a round hole. This alone I talked about in the introduction. A कर्मयोगि has to promote सप्त भावनाs, a निदिध्यासक has to negate सप्त भावना. If you remember सप्त भावना I would be happy. But if you have renounced that also as a part of सन्न्यास, doesn't matter. So **अविद्यमानाः**, all these austerities etc., are absent. And what type of साधनs they are? **अनग्नि-साधनाः** – those austerities and उपासनs which do not involve अग्नि as an instrument. Fireless disciplines like जप, उपासन etc. **असौ अक्रियः** – and such a सन्न्यासि is called **अक्रियः** – who is free from all the साधनs. सर्व साधन रहितः is the meaning of **अक्रियः**. Thus the first श्लोक glorifies a गृहस्थ as a सन्न्यासि and a योगि. The अन्वय is, कर्म-फलम् अनाश्रितः (सन्) यः कार्यम् कर्म करोति, सः सन्न्यासी च योगी च (भवति) । निरग्निः (केवलम्) न (सन्न्यासि भवति); अक्रियः (केवलम्) न (योगी) च (भवति) । Continuing;

## Verse 06-02 Introduction;

ननु च निरग्नेः अक्रियस्य एव श्रुति-स्मृति-योग-शास्त्रेषु  
सन्न्यासित्वं योगित्वं च प्रसिद्धम् । कथम् इह साग्नेः स-क्रियस्य  
च सन्न्यासित्वं योगित्वं च अप्रसिद्धम् उच्यते? इति ।

So the first श्लोक can raise a doubt in the mind of a student. In the first श्लोक कृष्ण said a गृहस्थ alone is a सन्न्यासि. And now the doubt will be how can a गृहस्थ be called a सन्न्यासि because सन्न्यासि is popularly known as a renouncer, and a गृहस्थ has not renounced anything, he has got पञ्च अनात्मा possessions are there, profession is there, family is very much there, when all these things are tightly held on to by him how can a गृहस्थ be called a सन्न्यासि is the question mark. Therefore he asks ननु च – there is an objection here to object. What is that? निरग्नेः एव सन्न्यासित्वं प्रसिद्धम् – सन्न्यासि status is given only to a person who has formally renounced all the ritualistic fires. सन्न्यासित्वं प्रसिद्धम् means सन्न्यासि status is well known, is popular निरग्नेः एव – only for a person who has ritualistically renounced all the religious rituals and who has taken to the monastic order. This is popular. Popular where? श्रुति-स्मृति-योग-शास्त्रेषु – in the वेदs also, in the स्मृति also, in the योग शास्त्र also, no where गृहस्थ is described as a सन्न्यासि, how do you describe a गृहस्थ as a सन्न्यासि? Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-02 Introduction Continuing;*

ननु च निरन्तेः अक्रियस्य एव श्रुति-स्मृति-योग-शास्त्रेषु  
सन्न्यासित्वं योगित्वं च प्रसिद्धम् । कथम् इह सांतेः स-क्रियस्य  
च सन्न्यासित्वं योगित्वं च अप्रसिद्धम् उच्यते? इति ।

शङ्कराचार्य introduces the second verse of the sixth chapter, by giving an आक्षेप सङ्गतिः, an objection raised based on the first verse. In the first verse Lord कृष्ण had made two statements; both statements can cause a jerk, an intellectual jerk in the mind of the student, because both of them are unpopular statements. The first statement is the popular सन्न्यासि has been negated as a सन्न्यासि. The सन्न्यासि status of a popular सन्न्यासि has been dismissed by कृष्ण. That can cause an intellectual jerk number one. The second declaration of कृष्ण is a householder who is not at all a सन्न्यासि has been declared as a सन्न्यासि, a pucca सन्न्यासि, a real सन्न्यासि. So thus two statements सन्न्यासि has been negated as a सन्न्यासि, a non-सन्न्यासि has been declared as a सन्न्यासि. Both these statements of कृष्ण can create a doubt or an objection in the mind of the student, that objection is presented here. Why should कृष्ण negate the popular सन्न्यासि as a सन्न्यासि? That is said here.

निरन्तेः अक्रियस्य एव it means the real सन्न्यासि, –  
श्रुति-स्मृति-योग-शास्त्रेषु सन्न्यासित्वं योगित्वं च प्रसिद्धम् – a  
real सन्न्यासि is known as a real सन्न्यासि based on the श्रुति,  
स्मृति and योगशास्त्र and that सन्न्यासित्वं योगित्वं च प्रसिद्धम्

– that is well known and then you have to add that the well-known status has been negated by कृष्ण. How come कृष्ण is negating that well known सन्न्यास status of a real सन्न्यासि?

Then the second objection is साग्नेः सक्रियस्य च सन्न्यासित्वं योगित्वं च अप्रसिद्धम् कथम् उच्यते? – how can a householder who is not a सन्न्यासि at all, how can कृष्ण elevates a householder into a सन्न्यासि? This is the second objection raised by a student. Upto this we saw in the last class. Now शङ्कराचार्य is giving the answer, we will read.

न एषः दोषः, कयाचिद् गुण-वृत्त्या उभयस्य सम्पिपादयिषितत्वात्  
।

So in these commentaries alone शङ्कराचार्य is showing his skill of interpretation. He says when कृष्ण is negating the सन्न्यास of a popular सन्न्यासि कृष्ण's intention is not negation. When कृष्ण negates the सन्न्यास status of a popular सन्न्यासि, कृष्ण's aim is not at all negation. Then what is कृष्ण's intention. कृष्ण wants to defocus our attention. He wants to take the attention away from popular सन्न्यासि and the सन्न्यास status of a popular सन्न्यासि कृष्ण wants to defocus our attention. He wants us to take our mind from the सन्न्यास status of a popular सन्न्यासि which is well known but now in this context He wants to deflect our attention away from सन्न्यास status of a popular सन्न्यासि. This deflection or defocus is the intention in the negation of the सन्न्यास status. This is the interpretation number one.

Then the second thing is while giving सन्न्यास status to a householder, I want your attention to be turned towards a

householder, that too towards a कर्मयोगि householder I want you to focus on. Therefore elevating a householder into a सन्न्यासि is not to really tell that he is a सन्न्यासि, he is not a सन्न्यासि, but elevation of a householder into a सन्न्यासि level the intention is focusing your attention on a गृहस्थ and that too a कर्मयोगि गृहस्थ. This is point number two deflection of the focus and focusing on the householder. And the second thing is when a householder is looked upon as a सन्न्यासि that सन्न्यासि status is a figurative सन्न्यासि status not a real सन्न्यासि status. For the purpose of focusing on a householder when the householder is given a सन्न्यासि status, that सन्न्यासि status given to a householder for focusing the attention on a गृहस्थ, that सन्न्यासि status is not a real सन्न्यासि status, it is only a figurative सन्न्यासि status. In संस्कृत it is called गौण सन्न्यास. So there is a मुख्य सन्न्यासि and householder is a गौण सन्न्यासि. In English it is called figurative सन्न्यासि.

Then the next question is if someone has to be called a गौण सन्न्यासि, a non-सन्न्यासि गृहस्थ has to be called a गौण सन्न्यासि, it is possible only under certain conditions which are prescribed in communications. In the science of communication figurative usages are allowed only under certain conditions. And what are those conditions? Between the original and the figurative there must be some similarities, गुण सादृयात् गौण प्रयोगः, this is the rule. गुण सादृयात्—because of the similarity of certain features you can call figuratively something differently. The famous example that is given is the student is a lion. When a human being who is a non-lion is figuratively

called a lion only when there are certain similarities between that human being and lion. Like a lion if has got courage, majesty etc., वीरक्रौर्यादि सादृश्यात् असिंहे सिंहत्व गौण प्रयोगः is allowed. Similarly when you say, अग्निर्मानवतः – the student is a fire because of the तेजस् of the fire, तेजसित्व गुण सामान्यात् गौण प्रयोगः. Similarly, a कर्मयोगि गृहस्थ and a सन्न्यासि must have certain गुण सादृश्यम् because of the सादृश्यम् alone that householder can be called a सन्न्यासि.

कृष्ण wants to bring out गुण सादृश्यम् between a सन्न्यासि and a गृहस्थ and that is the content of verse two. Because of that गुण सादृश्यम् गृहस्थ is going to be called a सन्न्यासि. That is said here. न एषः दोषः – this usage of कृष्ण is not wrong, एषः means this usage of कृष्ण, this declaration of कृष्ण in first verse is not wrong. What is that declaration? Calling a non-सन्न्यासि गृहस्थ as a सन्न्यासि is not wrong, कयाचिद् गुण-वृत्त्या – because of the presence of certain similarities of features, गुण-वृत्ति means सादृश्यम्, कयाचिद् means some similarities between a non-सन्न्यासि गृहस्थ and a real सन्न्यासि. Because of the existence of some similar feature. The similar feature is going to be told in the first श्लोक. उभयस्य – both these statuses are going to be attributed to a कर्मयोगि गृहस्थ. सम्पिपादयिषितत्वात् means desired to be attributed by कृष्ण. What is desired to be attributed? Two statuses are desired to be attributed by कृष्ण. And what are those two statuses? सन्न्यासित्वं योगित्वं च, the सन्न्यासि status and योगि status. उभयस्य is equal to सन्न्यासित्वं योगित्वं च. And both are to be attributed on a गृहस्थ. Therefore गृहस्थ is the hero of the first three verses. And after the third verse the

hero is going to be shifted. Because शङ्कराचार्य said in the introduction the entire sixth chapter is addressed to a सन्न्यासि. So since सन्न्यासि is going to be the main hero of the sixth chapter, not to disappoint a गृहस्थ, in the first three verses the गृहस्थ is made the hero and from the third verse onwards सन्न्यासि will be addressed. Continuing;

तत् कथम्? कर्म-फल-सङ्कल्प-सन्न्यासात् सन्न्यासित्वम्, योगाङ्गत्वेन च कर्मानुष्ठानात् कर्म-फल-सङ्कल्पस्य वा चित्त-विक्षेप-हेतोः परित्यागाद् योगित्वं च, इति गौणम् उभयम्।

All very very beautiful observations. How is a गृहस्थ called a सन्न्यासि? What is the mechanism of thinking involved to give a title of a सन्न्यासि for a गृहस्थ? शङ्कराचार्य says a कर्मयोगि गृहस्थ is also supposed to renounce something. And what is that something? Very important. Worry and anxiety about the future. To get a कर्मयोगि status the compulsory exercise is not mechanically doing पञ्चमहायज्ञ. I have found many people, many students coming and telling that स्वामिजि I have made sure that I do पञ्चमहायज्ञ, I give food to the crow regularly, or else if not that then daily in the morning I do पूजा for a few minutes, and do श्राद्धम् to my parents. Just mechanically performing those actions will really not make a कर्मयोगि. कर्मयोगि should bring about an internal transformation, and crucial transformation is dropping the anxiety regarding the future. And anxiety at five levels – (1) possession level, (2) profession level, (3) family members level, {(4) body level and (5) mind level.} Family members level anxiety should be dropped, dropping the anxiety doesn't mean



dropping our performance of duty towards them, whatever I have to do which I call it as contribution, my contribution in terms of action should never be dropped. A सन्न्यासि drops the duties themselves by getting out of पञ्च अनात्माs. A कर्मयोगि गृहस्थ doesn't drop the duty he drops the anxiety. A सन्न्यासि drops the duty also and anxiety also because the moment he leaves the family he doesn't have to earn for the family. Therefore a real सन्न्यासि drops duties and anxieties, a गृहस्थ should retain the duty which is tougher, it is rather easy to drop both because out of sight is out of mind, after going to ऋषिकेश if he forgets the family it is not a great thing, but remaining amidst the family and continuing to do the duty and not having anxiety is the toughest सन्न्यास. Outer सन्न्यास is easy and inner सन्न्यास is much more tougher and a गृहस्थ requires greater sympathy than a सन्न्यासि. Therefore a real सन्न्यासि gives up both duty and anxiety, a गौण सन्न्यासि has to do the duty but drop the anxiety, remembering कर्मणि एव अधिकारः ते मा फलेषु कदाचन ॥ गीता २-४७ ॥ In spite of I doing my best everything may go topsy-turvy also, but I need not think of the future. As दयानन्द स्वामिजि says you need not be optimistic or pessimistic, don't be a mystic at all, what is required is neither the optimistic thinking nor pessimistic thinking, what is required is proper thinking! And what is proper thinking? I should do my best, future let it come we will face when it comes. And since a गृहस्थ is also renouncing anxiety. And if you say स्वामिजि I don't give up anxiety at all then you are not a कर्मयोगि. Here कृष्ण is glorifying a कर्मयोगि गृहस्थ.

That is said here, very very practical line. **कर्म-फल-सङ्कल्प-सन्न्यासात्**, **सङ्कल्प** means dwelling, upon worrying about, being anxious about with regard to **कर्मफलम्** – the result of my effort, that anxiety about result of my effort, **सन्न्यासात्** – since a **कर्मयोगि गृहस्थ** renounces internally. **सन्न्यासित्वम्** he is called a **सन्न्यासि**.

The **मुख्य सन्न्यासि** is called **सन्न्यासि** because he renounces **कर्म** also and **कर्मफल सङ्कल्प** also. **मुख्य सन्न्यासि** is equal to **कर्मसन्न्यास** plus **कर्मफल सङ्कल्प सन्न्यास**, **गौण सन्न्यास** is **कर्मफल सङ्कल्प मात्र सन्न्यास**, retaining **कर्म अनुष्ठानम्**.

Therefore a **कर्मयोगि** is a **सन्न्यासि**. Then the next explanation is why is he called a **योगि**. He means a **गृहस्थ**. For that **शङ्कराचार्य** gives two explanations. The first explanation is a **गृहस्थ** also wants to withdraw from the **कर्म**s later, even though now he is busy and involved in **कर्म**, a **गृहस्थ** also wants go to **निवृत्ति** later, even though now he is in the **प्रवृत्ति मार्ग**, he wants to take to the **निवृत्ति मार्ग** later and that **निवृत्ति मार्ग** is called **ध्यानयोग**. This **गृहस्थ** wants to become a future **ध्यानयोगि**. Not present **ध्यानयोगि** because now no time for **ध्यानम्**. He is busy all the time with work And therefore he has not time for **ध्यानयोग**. But what is his motive? He wants to become future **ध्यानयोगि** since the present **कर्म** is for the sake of future **ध्यानयोग**. **शङ्कराचार्य** calls it **योगाङ्गत्वेन च कर्मानुष्ठानम्**. **अङ्ग** means a stepping stone. So the present **प्रवृत्ति मार्ग** is as a stepping stone for future **निवृत्ति** which is called **योगः**. Here the word **योगः** means future **निवृत्ति**,

ध्यानयोग. Therefore he says योगाङ्गत्वेन – for the sake of future ध्यानयोग निवृत्ति मार्ग, कर्मानुष्ठानात् – he is involved in कर्म. Therefore he is called a योगि. योगि means a would be योगि, just like would be husband, so also योगि is called a would be meditator. Therefore he is called a योगि. This is interpretation one.

Then he gives the second interpretation also to call a गृहस्थ as a योगि. He says *the primary meaning of the word योग is an unpreoccupied mind.* चित्त समाधानम्, a relaxed mind. समाधानम् means quietude. To put in modern language a stress free mind is called समाधानम्. In संस्कृत it is considered to be one of the अष्ट गुणाः. In धर्मशास्त्र अष्ट गुणः are enumerated. One of the eight virtues is called अनायासः. आयासः means mental stress, अनायासः means being physically and mentally relaxed. This अनायास is called योगः.

And शङ्कराचार्य says a कर्मयोगि गृहस्थ is externally busy, because of the duties of the गृहस्थ आश्रम, but even though he is externally busy because of कर्मयोग भावनाs. What are the two भावनाs? ईश्वरार्पण भावना, everything has been offered to the Lord and प्रसाद भावना, whatever is going to come I am ready to welcome with both hands. I have offered to Him and I am ready for any result. All this I am not talking to the students of binary format, remember. The binary format students have crossed over all this long before, they don't come down and I don't talk about them. I am talking about the beginners कर्मयोगि गृहस्थs whose thinking is 'I have dedicated everything to the Lord and I am ready to welcome whatever

comes.' Because of this ईश्वरार्पण प्रसाद भावना their mind is always unpreoccupied and relaxed. That is called योगः. Since this inner leisure, दयानन्द स्वामिजी gave a series of talk called activity and inner leisure. And since a कर्मयोगि गृहस्थ has got that inner leisure, he is titled योगि. चित्त समाधानवान्. That is said here. चित्त-विक्षेप-हेतोः परित्यागात् – he has renounced कर्म-फल-सङ्कल्प, the anxiety regarding the कर्मफलम्. And here also an aside note. We will be seeing this again later, *the thought of the result must be there at the level of planning a course of action*. When we are planning a course of action the type of planning is governed by the type of result I want. Therefore at the planning level I have to keep in mind the result that I want. But what कृष्ण says is after the planning is over, once you have decided to implement the plan, at the time of implementation don't think of the result. Think of the result at planning level and don't think of the result at the execution level. Therefore at the time of execution level, परित्यागात् – this कर्मयोगि गृहस्थ renounces कर्म-फल-सङ्कल्पस्य – the anxiety regarding the result of कर्म, चित्त-विक्षेप-हेतोः – which thought of result is the cause of anxiety. Thought of the result is cause of anxiety. Once I drop of the result the cause of anxiety is gone. And when the cause of anxiety is gone, anxiety is gone. That means अनायासः. Even in the body language the hands, legs, face, body, etc., are also relaxed. Now medical people say our physical bodies are also all the time in stress. Therefore at the age of forty they say all the modern corporate people at the age of forty look like sixty years old because of physical stress caused by mental stress. Therefore चित्त-विक्षेप-हेतोः

परित्यागात् योगित्वं च – this गृहस्थ is called a योगि. And both of them are गौणम् उभयम् – both of them are figurative only. Continuing;

न पुनः मुख्यं सन्न्यासित्वं योगित्वं च अभिप्रेतम्, इति एतम् अर्थं दर्शयितुम् आह —

We should remember that शङ्कराचार्य gives a reminder that सन्न्यासि status of a गृहस्थ is figurative only, to become a real सन्न्यासि not only he has to renounce कर्मफलम् he has to renounce the कर्म also. Only when the कर्म are also renounced he can become a मुख्य सन्न्यासि. Not only to become a real योगि, मुख्य योगि also, it is not enough if he drops the anxiety regarding कर्मफलम्, he has to drop the anxiety regarding कर्म also. Therefore a गृहस्थ is neither a मुख्य सन्न्यासि nor a मुख्य योगि for becoming a मुख्य सन्न्यासि and मुख्य योगि he should drop कर्म also, he should drop कर्मफलम् also. Similarly, he should drop the anxiety regarding the कर्म and कर्मफलम् also, then alone he will become a real सन्न्यासि and a real योगि. Therefore he says न पुनः – but really गृहस्थ is not मुख्यं सन्न्यासित्वम् – enjoying the status of a primary सन्न्यासि, योगित्वं च – nor does a गृहस्थ enjoys the status of a real or primary योगि. इति अभिप्रेतम् – this is not intended by कृष्ण. इति एतम् अर्थं दर्शयितुम् आह – this message कृष्ण is clearly giving in the second verse. So इति एतम् अर्थ – this message, दर्शयितुम् – to clarify, आह – कृष्ण gives the second verse. Now we will read the verse.

Verse 06-02

यं सन्न्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

I will give you the gist of the श्लोक. In the first half of the श्लोक कृष्ण says whatever is originally known as मुख्य सन्न्यास that सन्न्यास status we can figuratively give to a गृहस्थ also, provided he becomes a कर्मयोगि. This is the gist of the first half. And in the second half कृष्ण says for figuratively calling a गृहस्थ as a सन्न्यासि there must be some similarity. And what is the similarity? कृष्ण says गृहस्थ should continue his duties unlike the मुख्य सन्न्यासि whatever duties are there in family he should take care of. You keep doing whatever is to be done, but renounce very deliberately the anxiety. And if I have add, if at all you want to do special prayers add the special prayers for dropping the anxiety. Instead of doing special prayers for any other things, if at all we want to do special prayers, let us do special prayer called योग पूजा (I am giving a new title) instead of काम्य पूजा do more of योग पूजा. Special prayers for what? I am involved in so many important duties, all these duties are creating anxiety, O Lord I want to do a special अष्टोत्तरम् for anxiety elimination, which I call it as spiritual success. Instead of काम्य पूजा for material success, do lot of पूजा for spiritual success in the form of anxiety elimination. And because of the renunciation of anxiety he has become a सन्न्यासि, renouncer. Therefore he is called a सन्न्यासि. That is the gist of the second line. कृष्ण uses a double negative language, already confusing and He uses a double negative language. So what is the positive expression? गृहस्थ is called a renouncer because he renounces anxiety, without renouncing his duty. This is positive presentation. A

गृहस्थ renounces anxiety to become a कर्मयोगि. To become a कर्मयोगि a गृहस्थ renounces anxiety, therefore he is called a renouncer. But कृष्ण says without renouncing the anxiety, a गृहस्थ cannot become a कर्मयोगि. What is the positive language? A गृहस्थ becomes a कर्मयोगि by renouncing anxiety. But what is the double negative language? A गृहस्थ cannot become a कर्मयोगि without renouncing the anxiety. Therefore he has to be a renouncer. Therefore he is called figuratively a सन्न्यासि. This is the gist of the second half. . Now we will read the भाष्यम्.

**यं सर्व-कर्म-तत्-फल-परित्याग-लक्षणं परमार्थ-सन्न्यासम् इति प्राहुः श्रुति-स्मृति-विदः, योगं कर्म-अनुष्ठान-लक्षणं तं परमार्थ-सन्न्यासं विद्धि जानीहि हे पाण्डव ।**

**यम् सन्न्यासम् इति प्राहुः** – whatever is primarily known as primary सन्न्यास, the real सन्न्यास, the popular सन्न्यास. And what is that? शङ्कराचार्य calls it **परमार्थ-सन्न्यास**, the real सन्न्यास. Another word used is मुख्य सन्न्यास. What is the definition of मुख्य सन्न्यास? **सर्व-कर्म-तत्-फल-परित्याग-लक्षणम्**, मुख्य सन्न्यास involves leaving the family itself. **सर्व-कर्म** – leaving all the family and its duties. It is leaving the wife, children, property and social roles, etc. **सर्व-कर्म** means नित्यनैमित्तिक कर्मs and other कर्मs also. Not only he renounces the family and family duties, **तत्-फल** – naturally its results are also renounced. This renunciation is called **परमार्थ-सन्न्यास**, which involves the renunciation of the sacred thread also and a गृहस्थ is supposed to have a tuft also. That is why for all the मन्त्रs there is अङ्गन्यास and

करन्यास. अङ्गुष्ठाभ्यां नमः, तर्जनीभ्यां नमः, मध्यमाभ्यां नमः, अनामिकाभ्यां नमः, कनिष्ठिकाभ्यां नमः. That is called करन्यास. Then अङ्गन्यास means हृदयाय नमः, शिरसे स्वाहा, शिखायै वषट्, कवचाय हुम्, नेत्रत्रयाय वौषट्. There the main one is शिखायै वषट्, शिखायै वषट् means at the time of अङ्गन्यास he is supposed to touch the शिखा. For that he requires शिखा. Which गृहस्थ has got शिखा now? Some people have got naturally lost the hair. Because of age they have lost the hair. But we are not keeping the tuft at all. Therefore at the time of सन्न्यास he is supposed to formally renounce his शिखा also. And that is said here सर्व-कर्म-तत्-फल-परित्याग-लक्षणं परमार्थ-सन्न्यासम् – that formal renunciation इति प्राहुः – which has been declared by the people. Which people declare? श्रुति-स्मृति-विदः – the knowers of the scriptures or वैदिकः. declare so. For grammar students, normally यम् is object of प्राहुः, सन्न्यासम् is objective complement. After objective complement इति is normally not required; here peculiarly in this श्लोक the word इति is given, that we can put it in bracket, mentally. Not externally, we can put mentally. Grammatically it is not required. तं परमार्थ-सन्न्यासं – that primary सन्न्यास title which should be only for a person in monastic order that high title हे अर्जुन योगं विद्धि – I am temporarily transferring to a गृहस्थ. That सन्न्यास status I am transferring that to a गृहस्थ even though a गृहस्थ doesn't really deserve that सन्न्यासि status. I temporarily transferring. What type of गृहस्थ? कर्म-अनुष्ठान-लक्षणम् – the one who is involved in the performance of the family duties. And here the word योग means कर्मयोग. In the previous page, those who minutely study the भाष्यम्, the



second paragraph from the bottom योगाङ्गत्वेन is there. There योग means ध्यानयोगाङ्गत्वेन. Whereas here in this भाष्यम् श्रुति-स्मृति-विदः, योगम्, here the word योगम् refers to कर्मयोगम्. And कर्म-अनुष्ठान-लक्षणम् – the कर्मयोग itself is given the status of सन्न्यास by Me as a figurative expression. Here again the grammar students should change the order also, after श्रुति-स्मृति-विदः we have to read तं परमार्थ-सन्न्यासम्. And after परमार्थ-सन्न्यासम् योगं कर्म-अनुष्ठान-लक्षणं विद्धि. Thus the अन्वय must be altered. विद्धि is in the मूलम्, is equal to जानीहि – may you thus understand. Continuing;

कर्मयोगस्य प्रवृत्ति-लक्षणस्य तद्-विपरीतेन निवृत्ति-लक्षणेन परमार्थ-सन्न्यासेन कीदृशं सामान्यम् अङ्गीकृत्य तद्-भाव उच्यते? इति अपेक्षायाम् इदम् उच्यते —

Now शङ्कराचार्य introduce the second half of the श्लोक with a question from the student. The student's surprise is even when गौण प्रयोग is done, figurative usage is done, it is between two things which has got some kind of similarity. A person who is stout and fat, we may say he is like a pumpkin because pumpkin is round and this person is also round. The two have some similarity or closeness. Similarly a person who is very lean and tall we may call him a drumstick, palm tree, etc. Therefore figurative speech is possible only when two things have some closeness. But when two things are diagonally opposite, naturally गौण प्रयोग is not possible. Between the darkness and light you can never have गौण प्रयोग in which you can call light as darkness or darkness as light, normally it is not possible. Therefore here the student's question is सन्न्यास and

गृहस्थ आश्रम are diagonally opposite because one is प्रवृत्ति मार्ग while the other is निवृत्ति मार्ग. That is why they say a सन्न्यासि should not attend the family functions especially when marriage function is happening. A सन्न्यासि at that time is not supposed to go because when a सन्न्यासि comes you have to invite him with पूर्ण कुम्भम्. At that time you have to chant the मन्त्र, न कर्मणा न प्रजया धनेन ॥ कैवल्योपनिषत् १-३ ॥ Whereas the marriage function, the priest has to say प्रजा आध्याम् may you get all the wealth and may you get children, grandchildren and live long. Therefore they are diagonally opposite. दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ॥ कठोपनिषत् १-२-४ ॥ When गृहस्थ and सन्न्यास are diagonally opposite how you can through a figurative usage equate a गृहस्थ and a सन्न्यासि? गौण प्रयोग does exist but not in the case of a गृहस्थ and सन्न्यासि. That is the question of a student. शङ्कराचार्य says that is the ingenious nature of the teacher. Just as in ईशावास्योपनिषत् the bright heavens is described as अन्धम् तमः possible. The brightest heavens is called अन्धम् तमः. How is it possible? That will be explained in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-02 Continuing:*

कर्मयोगस्य प्रवृत्ति-लक्षणस्य तद्-विपरीतेन निवृत्ति-लक्षणेन  
परमार्थ-सन्न्यासेन कीदृशं सामान्यम् अङ्गीकृत्य तद्-भाव  
उच्यते? इति अपेक्षायाम् इदम् उच्यते —

शङ्कराचार्य is commenting upon the second verse of the sixth chapter and in this second verse Lord कृष्ण wants to introduce कर्मयोग as a stepping stone to ध्यानयोग and therefore He wants to praise कर्मयोग. And कर्मयोग is traditionally associated with गृहस्थ आश्रम and therefore कृष्ण wants to praise गृहस्थ आश्रम also. And गृहस्थ आश्रम can be praised in several ways but here कृष्ण approaches in a unique way, and that is by presenting गृहस्थ आश्रम itself as equal to सन्न्यास. And that was said in the first half of this श्लोक, यम् सन्न्यासम् इति प्राहुः योगम् तम् विद्धि पाण्डव । कर्मयोग or गृहस्थ आश्रम is very much same as सन्न्यास. And this कृष्ण Himself is justifying in the second half of the श्लोक, and that justification is introduced by the आचार्य by raising a question. And what is the question? Somebody is asking कर्मयोगस्य प्रवृत्ति-लक्षणस्य – कर्मयोग is characterized by प्रवृत्ति, involvement in कर्म or action. The very definition of कर्मयोग is प्रवृत्ति लक्षणम्. It is a हेतु गर्भ विशेषणम् which means going after the world. What about सन्न्यास आश्रम? सन्न्यास by definition is निवृत्ति लक्षणम्, it is going away from the world. कर्मयोग is going towards the world called प्रवृत्ति and सन्न्यास is going away from the world called निवृत्ति; one is प्रवृत्ति and

another is निवृत्ति. Therefore they are diagonally opposite. That is what the questioner wants to present. कर्मयोगस्य प्रवृत्ति-  
 लक्षणस्य तद्-विपरीतेन परमार्थ-सन्न्यासेन – तद्-विपरीतम्  
 means कर्मयोग विपरीतम्. Opposite of कर्मयोग or गृहस्थ  
 आश्रम is परमार्थ-सन्न्यासेन – परमार्थ-सन्न्यास here means  
 आश्रम सन्न्यासः, which is the traditional सन्न्यास, classical  
 सन्न्यास. And what is the characteristic of सन्न्यास? निवृत्ति  
 लक्षणेन, हेतु गर्भ विशेषणम्, सन्न्यास is going away from the  
 society, and when they are diagonally opposite, तद्-भाव कीदृशं  
 उच्यते? – how can प्रवृत्ति कर्मयोग be equated to निवृत्ति  
 सन्न्यास योग. तद्-भाव means कर्मयोगस्य सन्न्यास भाव.  
 सन्न्यास भाव means सन्न्यासेन ऐक्यम्. So तद्-भाव गृहस्थ  
 आश्रमस्य सन्न्यास आश्रम भाव. कीदृशं सामान्यम् अङ्गीकृत्य –  
 कृष्ण is talking about their identity based on some similarity.  
 Some similarity must be there for equating one with the other.  
 I told you in the last class, when a student is equated to fire,  
 student and fire can never be equal but when गौण प्रयोग is  
 done, there must be some similarity, and the similarity in the  
 case of student and fire is both are brilliant. We say the student  
 is bright and the fire is also bright, brightness is the similarity  
 for equating one with the other. Similarly, here also some  
 common feature must be there. The questioner asks कीदृशं  
 सामान्यम् अङ्गीकृत्य – seeing which similarity तद्-भाव –  
 there identity उच्यते – is presented by कृष्ण, इति अपेक्षायाम् –  
 when such a question arises इदम् उच्यते – the second half is  
 presented in which the cause of identity is introduced. What is  
 that? We will read.

अस्ति परमार्थ-सन्न्यासेन सादृश्यं कर्तृ-द्वारकं कर्मयोगस्य । यः हि परमार्थ-सन्न्यासी सः त्यक्त-सर्व-कर्म-साधनतया सर्व-कर्म-तत्-फल-विषयं सङ्कल्पं प्रवृत्ति-हेतु-काम-कारणं सन्न्यस्यति । अयम् अपि कर्मयोगी कर्म कुर्वाण एव फल-विषयं सङ्कल्पं सन्न्यस्यति इति एतम् अर्थं दर्शयिष्यन् आह —

So शङ्कराचार्य is summarizing the second half of the श्लोक independently. Thereafter he will comment on the second half. He says कर्मयोगस्य सन्न्यासेन सादृश्यं अस्ति – there is some similarity between कर्मयोग and सन्न्यास even though externally there is no similarity, because one is in the society and the other is out of society. Therefore externally there is no similarity. But, still there is a similarity between कर्मयोग and सन्न्यास. सादृश्यम् means similarity. How? कर्तृ-द्वारकम् – indirectly through the two people involved in कर्मयोग and सन्न्यास. In the way of life there is no similarity but there is an indirect similarity when you study the people who are associated with कर्मयोग and सन्न्यास. Therefore कर्तृ-द्वारकम् means through the followers of these two lifestyles, similarity is not in the lifestyle per se but similarity is indirect similarity through the followers of कर्मयोग and सन्न्यास. That is indirect similarity through a सन्न्यासि and गृहस्थ. कर्तृ-द्वारकम् through the followers सादृश्यम् अस्ति.

Then the next question is how is that similarity through the followers? शङ्कराचार्य says if you study the mental makeup of a सन्न्यासि and the mindset of a कर्मयोगि गृहस्थ, at the level of the mindset there is some similarity. There is some similarity in the mindset of the followers. Therefore he

says यः हि परमार्थ-सन्न्यासी – when you study the mindset of a सन्न्यासि, परमार्थ-सन्न्यासी means the आश्रम सन्न्यासि, सः – he has renounced three things. (1) He has renounced the duties, कर्मs he has renounced, पञ्चमहायज्ञs or duties he has renounced. कर्म त्यागः. (2) कर्मफलम् also he has renounced. कर्मफल त्यागः is the second renunciation. (3) anxiety regarding the कर्मफलम् which is called सङ्कल्प. Obsession regarding the कर्मफलम् he has renounced. So कर्म त्यागः, फल त्यागः, सङ्कल्प त्यागः. सङ्कल्प means obsession and anxiety. Three things a सन्न्यासि has renounced. सः त्यक्त – त्यक्त means he has renounced. सर्व-कर्म means all the duties here कर्म particularly refers to families duties, social duties, religious duties. Family, social, religious duties he has renounced. So सर्व-कर्म-साधनतया. कर्माणि एव साधनानि कर्म साधनानि कर्मधारय समास. Not only has he renounced all his duties, सर्व-कर्म-तत्-फलम् – naturally he has renounced कर्मफलम् also. That is the second renunciation. The third renunciation is सर्व-कर्म-तत्-फल-विषयं सङ्कल्पम् – सङ्कल्प means obsession and anxiety. That is the crucial thing. Obsession and Anxiety and Stress. Consequent stress. OAS. Obsession, Anxiety and Stress (OAS) caused by that anxiety, विषयम् means dealing with the duties and the results. And what is the definition of सङ्कल्प? प्रवृत्ति-हेतु-काम-कारणम् – that obsession alone is the cause of काम. So कामस्य कारणम्, which is the explanation of सङ्कल्प, obsession with the future is the cause of काम or desire, and काम is the cause for प्रवृत्ति-हेतु and काम is the cause for कर्म also. So सङ्कल्प is the cause for काम, काम is the cause for कर्म, all these three he has renounced.

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ॥ गीता ६-२४ ॥  
 And not only that the obsession regarding the कर्मफलम् alone is the cause for all the seeking special favors also. All the काम्य पूजा and seeking special favors from the lord and for that special पूजाIs they are also because of obsession with the future, if not the future regarding me, the future of our children become the cause for काम्यकर्माणि. And all those things a सन्न्यासि has renounced. Therefore सर्व-कर्म, सर्व-कर्म-तत्-फल, सर्व-कर्म-फल सङ्कल्प all of them सन्न्यस्यति – the सन्न्यासि renounces all the three. This is the mindset of a सन्न्यासि. He has done three renunciations. And what about a गृहस्थ? गृहस्थ cannot renounce all the three. He cannot renounce कर्म, he cannot renounce कर्मफलम् also, because कर्मफलम् whether he likes or not are going to come. Therefore he doesn't renounce कर्म, he doesn't renounce कर्मफलम्. A कर्मयोगि renounces the third item which is the most important. It is सङ्कल्प. सङ्कल्प consists of three factors (1) obsession with the results, (2) anxiety with regard to results, and (3) consequently the constant high stress level. These three a कर्मयोगि गृहस्थ renounces. That is said here. अयम् अपि कर्मयोगी – this कर्मयोगि, कर्म कुर्वाण एव – he does the कर्म, sending an application in the university, for the child's admission, a सन्न्यासि need not send the admission because he has renounced the family but a कर्मयोगि has to send the application and the result also is going to come either the application has been accepted or it is going to be rejected. कर्मफलम् also he will have to receive, but what does he renounce? Whatever be the result O Lord I am willing to accept both type of results. The stress level is minimal,

anxiety level is minimal, obsession level is minimal, when he attends गीता भाष्यम् class at the time of listening the thought that the application's result has not yet come does not come, that he leaves along with the chappal. In fact, family does not occupy the mind at the time of वेदान्त श्रवणम्. That is called a कर्मयोगि गृहस्थ. Therefore he says अयम् अपि कर्मयोगी कर्म कुर्वाण एव – even though he is involved in the family duties, फल-विषयं सङ्कल्पम् – सङ्कल्पम् means obsession cum anxiety plus stress, सन्न्यस्यति – he gives up inwardly. And that is why I said one of the important result of कर्मयोग अनायासः. In the last class I said अष्ट गुणः are mentioned for कर्मयोग. Successful कर्मयोग should produce अष्ट गुणः and धर्मशास्त्र mentions अष्ट गुणः and a person who develops अष्ट गुणः is ready for ज्ञानयोग or श्रवणमनननिदिध्यासनम्. In the last class, I said I will tell you what are the अष्ट गुणः. Enumeration I would explain. I have enumerated before also. I know you have also written down and kept somewhere. Where you have written down you also do not know and I also do not know. Therefore I will just enumerate.

1) दया. Compassion should increase,

2) क्षमा. Patience must increase that means intolerance must decrease.

3) अनसूया which can be defined as lack of jealousy or lack of blaming others, fault finding. So reduction of fault finding with regard to others.

4) शौचम्. Cleanliness at body, speech and mind level.



5) This alone is relevant here, अनायासः. Freedom from stress and general calmness of the mind, which calmness must be expressed in the body language itself, there must be relaxation at the body level. And even in speaking there are people who speak very very fast even at the speech level that relaxation should reflect that is called अनायास. This word I emphasis because this word is not there in the entire गीता. It is a unique and important word used in धर्मशास्त्र – अनायास. दयानन्द स्वामिजि calls it as inner leisure.

6) अकार्पण्यम्. Freedom from self-pity. I always am free from inferiority complex, I am proud of myself. To put in positive language self-esteem, not arrogant, by self-esteem we mean freedom from inferiority complex.

7) अस्पृहा. Detachment from everything. Detachment from our possessions, detachment from the family members. As we grow old our attachment increases but कर्मयोगि in fact he should be ready for taking to सन्न्यास. So I should ask the question even if I don't take actual सन्न्यास I ask the question am I ready to leave the family and live alone in some आश्रम. You do not have to do, just a thought. Ask the question yourselves, leave the children, grandchildren, those ties and can I settle in an आश्रम and dedicate to the pursuit of मोक्ष. When I think of such a सन्न्यास lifestyle, mind must feel comfortable, and say I am ready. I should not ask who will take care of the children and how can I leave them, mind should not feel the pangs of separation. That mental make up to physically leave

all of them and settle in an आश्रम, my mind should feel fine. I need not do but I should be game for that. That is called अस्पृहा.

8) मङ्गलम्. It is also another beautiful word in the entire गीता we don't find that expression, मङ्गलम् means cheerfulness. The face should reflect cheerfulness. I had said before the triple C. Calm, Cheerful and Confidence. Problems will be there all around but don't show it to other people, what पापम् they have done, therefore don't look morose, castor oil and gloomy face, be cheerful when you interact with others. This is called मङ्गलम्. So दया, क्षमा, अनसूया, शौचम्, अनायासः, अकार्पण्यम्, अस्पृहा and मङ्गलम् these अष्ट गुणः are the result of कर्मयोग way of life.

Of these कृष्ण is highlighting अनायास. Be relaxed. That is called सन्न्यासः and कर्मयोगि is called सन्न्यासि because to practice अनायास, he should renounce आयासः. A कर्मयोगि गृहस्थ is आयास सन्न्यासि. Therefore he can be compared to a सन्न्यासि. That is what शङ्कराचार्य says here सङ्कल्पं सन्न्यस्यति आयासम् सन्न्यस्यति. इति एतम् अर्थम् – this particular message, दर्शयिष्यन् आह – कृष्ण explains in the second half of this श्लोक. We will read.

**न हि यस्माद् असन्न्यस्त-सङ्कल्पः – असन्न्यस्तः अपरित्यक्तः फल-विषयः सङ्कल्पः अभिसन्धिः येन सः असन्न्यस्त-सङ्कल्पः, कश्चन कश्चिद् अपि कर्मी योगी समाधानवान् भवति, न सम्भवति इति अर्थः । फल-सङ्कल्पस्य चित्त-विक्षेप-हेतुत्वात् ।**

Now शङ्कराचार्य comments on the second line. **असन्न्यस्त-सङ्कल्पः कर्मयोगी न भवति.** As I said कृष्ण is

using a double negative language. If a person doesn't renounce आयास or anxiety he doesn't become कर्मयोगि. If you put it in positive language only when he renounces anxiety he deserves the title कर्मयोगि. That means the कर्मयोगि's status does not depend upon what you do physically. Just by starting पञ्च आयतन पूजा; पञ्चमहायज्ञ स्वामिजि has prescribed. Therefore, let me start पञ्च आयतन पूजा which is called देव यज्ञ. And then पितृ यज्ञ; until now I did not do श्राद्ध, तर्पण and I want to start श्राद्ध, तर्पण. Similarly, I want to do ब्रह्म यज्ञ ritual. This पञ्चमहायज्ञ performance is an important part of कर्मयोग all right, पञ्चमहायज्ञ are important component of कर्मयोग alright, but more important than that is another component of कर्मयोग. This is what कृष्ण emphasizes in this very important श्लोक. पञ्चमहायज्ञ is external factor and the external factor is important but more important factor than external factor is an inner component of कर्मयोग. What is that? What is your anxiety level? If you are doing पञ्चमहायज्ञ with some sort of annoyance and irritation, if you are highly irritable and you want to do नित्य पूजा, and you sit without taking anything. There are some people who start नित्य पूजा and tension starts for all the family members. Previously this problem was not there, now he has started नित्य पूजा. He just sits for पूजा without arranging any materials, and the poor lady is sending the children to school. He will yell at her to bring the पूजा materials. He is irritated and for one पूजा of his the whole house is in tsunami. Who wants पञ्च आयतन पूजा? कृष्ण says start पूजा which is part of कर्मयोग but you take all the materials. Before doing your कर्म you have to take water and all that are

required to complete the पूजा without disturbing the family people. Other people have got their own duties. Then never get irritated while doing पूजा, जप etc. Dropping irritation, anger, anxiety, tension, fear all these put together is called सङ्कल्प. The word सङ्कल्प in this श्लोक is highly loaded word. सङ्कल्प means mental turbulence, it may be irritation, fear, anxiety, impatience etc., without renouncing them you cannot enjoy the status of कर्मयोगि. That is what here He says. असन्न्यस्त-सङ्कल्पः is in the मूलम्, is equal to असन्न्यस्तः. After असन्न्यस्त-सङ्कल्पः you have to put an en dash, it is a compound word. असन्न्यस्त is equal to अपरित्यक्तः, अपरित्यक्तः means without renouncing anger, irritation, irritability etc. सङ्कल्पः is in the मूलम्, is equal to अभिसन्धिः which means obsession or anxiety, worry, concern regarding फल-विषयः – as to what will happen in future, फल-विषयः means regarding the result of future. कर्मणि एव अधिकारः ते मा फलेषु कदाचन. Let the future come as it should. Thus फल-विषयः सङ्कल्पः अभिसन्धिः येन सः – the one who has not renounced is called असन्न्यस्त-सङ्कल्पः. Even though he is performing पञ्चमहायज्ञ, that is he is taking care of the external factor of कर्मयोग, but he misses the internal factor of कर्मयोग, it is like doing नमस्कार to the Lord without भक्ति. नमस्कार consists of two components. One component is falling flat and the second important component is reverence and if that is lacking the नमस्कार will become as दयानन्द स्वामिजि calls it ‘fitness exercise’. Such an exercise will improve the body and it will be a physical exercise. Similarly, पञ्चमहायज्ञs will become a physical exercise if anxiety is not renounced.

Therefore कृष्ण says असन्न्यस्त-सङ्कल्पः. कश्चन is in the मूलम्, is equal to कश्चिद् अपि – any human being, कर्म means the one who performs कर्म including पञ्चमहायज्ञ, even if he performs पञ्चमहायज्ञ strictly, still योगी न भवति – he will not be called a true कर्मयोगि. Because समाधानवान् न भवति – he doesn't have mental calmness or equanimity. समाधानम् means calmness, equanimity. अनायास न भवति. न भवति is in the मूलम्, is equal to न सम्भवति – it is not possible. इति अर्थः – that is the message. What is the reason? फल-सङ्कल्पस्य चित्त-विक्षेप-हेतुत्वात् – because obsession with the result will always lead to mental turbulence. Beautiful sentence. These all are slogans of भाष्यम्. फल-सङ्कल्पस्य – obsession with the result, चित्त-विक्षेप-हेतुत्वात् – is the cause of mental turbulence. And therefore the one who doesn't renounce anxiety cannot have peace of mind. Continuing;

तस्माद् यः कश्चन कर्म सन्न्यस्त-फल-सङ्कल्पो भवेत् सः योगी समाधानवान् अविक्षिप्त-चित्तो भवेत्, चित्त-विक्षेप-हेतोः फल-सङ्कल्पस्य सन्न्यस्तत्वाद् इति अभिप्रायः ।

So कृष्ण presented his message in double negative language, now शङ्कराचार्य is presenting it in positive language. What is the double negative language? Without renouncing anxiety regarding future, a person doesn't become कर्मयोगि. This is कृष्ण's language. Now to put positively, only by renouncing anxiety a person becomes कर्मयोगि. That is what he says. तस्मात् – therefore, यः कश्चन कर्म – a person who is a कर्मि, that means he gives the importance to the performance of पञ्चमहायज्ञ also which is the outward component of

कर्मयोग. Suppose a person asks the question, if I have got freedom from anxiety, then I am following the internal component of कर्मयोग, then can I renounce the external component पञ्चमहायज्ञ, etc? कृष्ण says no external component must continue for some time. But don't confine to external component only, internal component only, give importance to both. Continue the पूजा but make sure during पूजा time house doesn't become turbulent. In fact seeing you others also should calm down. That must be the level of your calmness. Therefore he says हे कर्मि, कर्मि refers to the one who follows the external component who continues the पूजा, जप, ब्रह्म यज्ञ, सन्ध्यावन्दनम्, श्राद्धम्, तर्पण all of them, he continues the external पूजा also. And सन्न्यस्त-सङ्कल्पः भवेत् – parallelly he wants to keep the mind calm, cheerful and confident. Therefore he has renounced anxiety. He is the renouncer of anxiety. सङ्कल्पः भवेत् सः – such a person alone योगी – he alone deserves the status of योगि. And what do you mean by that? समाधानवान् means enjoying the triple C: Calm, Cheerful and Confident. It means fearless. It is fear that is a constant factor, many people take to religion out of fear only. That is why नास्तिकs always say religion is meant for people who are full of fear. We should prove that we have come to religion for fearlessness and not out of or perpetuating fear. Now the problem is as I said the other day religion itself has become an another cause of fear. लौकिक fear as well as religious fear; that should not be there at all. The sixteenth chapter begins with the word अभयम् सत्त्व-संशुद्धिः. कर्मयोगि means fearless. Therefore the renouncer of fear, therefore अविक्षिप्त-चित्तः – the one whose

mind is free from turbulence, भवेत् – such a person alone is a real योगि. Why he enjoys such a mind? All because of one reason चित्त-विक्षेप-हेतोः फल-सङ्कल्पस्य सन्न्यस्तत्वात् – because he has renounced the obsessions with कर्मफलम्. सन्न्यस्तत्वात् means because he has renounced the obsession or anxiety फल-सङ्कल्पस्य – with regard to फलम्. Therefore what? Continuing;

एवं परमार्थ-सन्न्यास-कर्मयोगयोः कर्तृ-द्वारकं सन्न्यास-सामान्यम् अपेक्ष्य 'यं सन्न्यासम् इति प्राहुः योगं तं विद्धि पाण्डव' इति कर्मयोगस्य स्तुति-अर्थं सन्न्यासत्वम् उक्तम् ॥ ६-२ ॥

Now शङ्कराचार्य comes to the main message of the second line of the श्लोक. The main message is that there is a similarity between सन्न्यासि and कर्मयोगि गृहस्थ. Similarity at what level? Both of them are renouncing something. That renunciation, सन्न्यासि is common to both of them. In renouncing what, there is similarity? सन्न्यासि alone renounces कर्म, गृहस्थ does not renounced कर्म. At कर्म सन्न्यास level there is no similarity because सन्न्यासि renounces पञ्चमहायज्ञ, but गृहस्थ should not renounce. Therefore at the कर्म level renunciation is not common.

At कर्मफल level also renunciation is not common because गृहस्थ is going to confront कर्मफल whereas सन्न्यासि will not confront कर्मफलम्. Therefore in कर्म renunciation there is similarity, in कर्मफल renunciation there is no similarity.

Then the similarity is with regard to the anxiety regarding the future. Anxiety regarding the कर्मफलम्. So

anxiety renunciation which is not an external renunciation, which is purely at the internal mental level. A सन्न्यासि also enjoys calmness without family, a गृहस्थ also enjoys the same degree of calmness with family. So this renunciation of anxiety is common to both सन्न्यास and गृहस्थ. He says एवम् – in this manner, परमार्थ-सन्न्यास-कर्मयोगयोः – between सन्न्यास and कर्मयोग, कर्तृ-द्वारकम् – from the standpoint of the inner mindset, सन्न्यास-सामान्यम् – there is the similarity of anxiety renunciation. अपेक्ष्य – from the standpoint of the internal anxiety renunciation, कर्मयोगस्य सन्न्यासत्वम् उक्तम् – कर्मयोग has been equated to सन्न्यास. Where? In the sentence ‘यं सन्न्यासम् इति प्राहुः योगं तं विद्धि पाण्डव’ in this line this equation has been done. And for what purpose? The purpose of motive is स्तुति-अर्थम् – to glorify a गृहस्थ and his कर्मयोग. The motive of this equation is glorification of कर्मयोग. The अन्वय is, (हे) पाण्डव! (वैदिकाः) यम् सन्न्यासम् इति प्राहुः, तम् योगम् (त्वम्) विद्धि । असन्न्यस्त-सङ्कल्पः (सन्) कश्चन योगी न भवति ।

*Verse 06-03 Introduction;*

ध्यानयोगस्य फल-निरपेक्षः कर्मयोगः बहिरङ्गं साधनम् इति तं सन्न्यासत्वेन स्तुत्वा, अधुना कर्मयोगस्य ध्यानयोग-साधनत्वं दर्शयति —

All very beautiful minute observations. So in the मूलम् class, we will have only a general idea of the whole thing; but भाष्यम् study is always within the known thing itself, you make minute observations and points. All known ideas only but minutely observed and fine observations are made. Just like



saying that he has got a particular cloth I have seen. But later taking that cloth itself I observe what designs it has, what are the patterns, etc. Previously I have observed that there is cloth only. Similarly in मूलम् पठणम् we will have general observations, but in भाष्यम् fine and minute observations. That is what शङ्कराचार्य does here.

In the previous two श्लोकs कर्मयोग has been defined and कर्मयोग's glorification also has been done by glorifying a गृहस्थ as a सन्न्यासि. And while glorifying कर्मयोग कृष्ण doesn't tell the purpose of कर्मयोग's glorification. The entire sixth chapter is dealing with ध्यानयोग. So when the main purpose of the sixth chapter is ध्यानयोग why should suddenly कृष्ण talk about कर्मयोग and glory of कर्मयोग. There seems to be no connection between the topic of the sixth chapter and a few introductory श्लोकs relates to कर्मयोग. The topic is ध्यानयोग, glorification is of कर्मयोग. Why this disparity? When ध्यानयोग is the topic why should कृष्ण glorify कर्मयोग? That connection between कर्मयोग and ध्यानयोग कृष्ण wants to tell only in this third श्लोक of the sixth chapter. Even though शङ्कराचार्य has hinted at the connection in his commentary, he has told the connection. But कृष्ण Himself shows the connection in the third verse only. and what is that connection? साध्य साधन सम्बन्धः. कर्मयोग is the साधन and ध्यानयोग is the साध्यम्. Only a person who has followed कर्मयोग lifestyle for a minimum of ten to fifteen years either in this जन्म or in the पूर्वजन्म. Only a person who has followed कर्मयोग way of life, which कर्मयोग? Not merely external कर्मयोग, internal कर्मयोग renouncing anger, irritability, anxiety, stress etc.,

renouncing all of them, he should live, a life of पञ्चमहायज्ञ for ten to fifteen years. This कर्मयोग is the means for successful *Vedantic* meditation later. Thus what is the connection? साध्य साधन सम्बन्धः. That is said in this श्लोक, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-03 Introduction Continuing;*

‘ध्यानयोगस्य फल-निरपेक्षः कर्मयोगः बहिरङ्गं साधनम्’ इति तं  
सन्न्यासत्वेन स्तुत्वा, अधुना कर्मयोगस्य ध्यानयोग-साधनत्वं  
दर्शयति —

In the first two verses of the sixth chapter Lord कृष्ण glorified कर्मयोग. Naturally a question will come, when the sixth chapter is dealing with ध्यानयोग or meditation, why should कृष्ण talk about कर्मयोग in the first two verses and शङ्कराचार्य says the reason is given in the third verse. And what is the reason? कर्मयोग alone is the stepping stone for ध्यानयोग, therefore कृष्ण talked about कर्मयोग in the first two verses. That is what is said here. फल-निरपेक्षः कर्मयोगः – कर्मयोगः which is the performance of कर्म without expecting material result. फल-निरपेक्षः means without expecting any material result, which means we can expect spiritual result, there is no harm; only material result we are not supposed to expect. So फल-निरपेक्षः कर्मयोगः – such a कर्मयोग is बहिरङ्गं साधनम् – is an indirect साधनम् of ध्यानयोग. Throughout this chapter, you should remember, the word ध्यानयोग means निदिध्यासन योग because the word ध्यानम् can refer to उपासन also which is सगुण ध्यानम्. The word ध्यानम् can refer to निदिध्यासनम् also which is निर्गुण ध्यानम्. उपासन is सगुण भेद ध्यानम् and निदिध्यासनम् is निर्गुण अभेद ध्यानम्. The word ध्यानम् is used for both of them, according to the context we have to take the meaning. In this context ध्यानम् refers to

निर्गुण अभेद ध्यानयोगस्य, for that कर्मयोग is indirect means. And why do we say कर्मयोग is indirect means and not direct means? सन्न्यास alone is considered to be the direct means of meditation. कर्मयोग cannot be the direct means. Therefore बहिरङ्गं साधनम् – the indirect साधनम् is nothing but कर्मयोग. This is within inverted commas. इति, इति means with this idea in mind, तं सन्न्यासत्वेन स्तुत्वा – Lord कृष्ण glorified that कर्मयोग as सन्न्यास itself, figurative सन्न्यास. So तम् here refers to कर्मयोगम्, सन्न्यासत्वेन स्तुत्वा – glorifying as सन्न्यास. अधुना – now alone कृष्ण is making his intention very clear, अधुना – now, कर्मयोगस्य – कर्मयोग is clearly revealed here, here means in the following third श्लोक ध्यानयोग-साधनत्वम् – कर्मयोग as a means of ध्यानयोग is explicitly presented here in this present third श्लोक. In the previous two श्लोकs कर्मयोग साधन status was kept in mind by कृष्ण and in this third श्लोक alone कृष्ण explicitly mentions what he had not mentioned before. कर्मयोगस्य ध्यानयोग-साधनत्वम् – being a means of ध्यानयोग, दर्शयति – कृष्ण clarifies. We will read the श्लोक.

### Verse 06-03

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ गीता ६-३ ॥

I will first give you the gist of this important verse. That this verse is important is indicated by शङ्कराचार्य's analysis of this verse in the introduction to the sixth chapter itself. I don't know how many of you are revising, going back etc. This श्लोक was analyzed in the introduction of the sixth chapter for

negating ज्ञानकर्म समुच्चयवाद, this श्लोक is a crucial प्रमाणम् and therefore शङ्कराचार्य considers this श्लोक as important.

In the first line of this श्लोक कृष्ण says कर्म or कर्मयोग is extremely important for coming to *Vedantic* meditation. In the first line word योगम् means ध्यानयोगम् and ध्यानयोग means निर्गुण अभेद ध्यानम्, *Vedantic* meditation. So for a serious seeker who wants to come to *Vedantic* meditation in future, where should he start? कर्म कारणम् उच्यते – he should start with कर्म, कर्म means कर्मयोग. And whenever we say कर्मयोग, we should always note नित्यनैमित्तिक कर्म प्रधानम्, पञ्चमहायज्ञ is indicated; काम्यकर्म we don't include, निषिद्ध कर्म we don't include, even प्रायश्चित्त कर्म will not be included as कर्मयोग. नित्यनैमित्तिक कर्मरूप पञ्चमहायज्ञ is the meaning of कर्म. So पञ्चमहायज्ञ is the stepping stone for *Vedantic* meditation. Here we should add an aside note, mere कर्मयोग alone will not make a person fit for *Vedantic* meditation, here the word कर्मयोग includes the parallel study of *Vedantic* scriptures also. कर्मयोग along with श्रवणमननम्; that is to be supplied. श्रवणमनन सहित पञ्चमहायज्ञ will make a person fit for *Vedantic* meditation. Then योग-आरूढस्य तस्य एव – once a person has become fit for *Vedantic* meditation, thereafter his next stage of साधन is शमः कारणम् उच्यते – withdrawal from पञ्चमहायज्ञ or reduction of पञ्चमहायज्ञ is the next stage for continuous practice of *Vedantic* meditation. So increase of *Vedantic* meditation requires सन्न्यास, सन्न्यास don't get frightened, reduction of कर्म, PORT (Possessions, Obligations, Responsibilities, Transactions) reduction and CLASP (Controllershship/ownership (अहम्-मम अभिमान), A – Anxiety,

SP – Special Prayers (सकाम प्रार्थना) rejection are alone conducive for ध्यानयोग निष्ठा. So here the word शमः should not be taken in the meaning of तत्त्वबोध शमः. In तत्त्वबोध we talked about शमादि षट्क सम्पत्ति – शम, दम, उपरम, तितिक्षा, श्रद्धा and समाधानम्. Here the word शमः means उपरम or उपरति of तत्त्वबोध. And उपरति means सन्न्यास. Either external सन्न्यास itself or PORT reduction plus CLASP rejection in गृहस्थ आश्रम is here called शमः. This is the gist of the verse. Now we will go to भाष्यम्.

**आरुरुक्षोः आरोढुम् इच्छतः, अनारूढस्य, ध्यानयोगे अवस्थातुम् अशक्तस्य एव इति अर्थः । कस्य आरुरुक्षोः? मुनेः कर्म-फल-सन्न्यासिनः इति अर्थः । किम् आरुरुक्षोः? योगम् । कर्म कारणं साधनम् उच्यते ।**

**आरुरुक्षोः** is the first word is equal to **आरोढुम् इच्छतः** – the one who wants to go upward, the one who wants to progress towards. Literally **आरोहणम्** means climbing, here it is not physical climbing, but spiritual climbing or spiritual progress. So **आरोढुम् इच्छतः** means the one who is interested in spiritual progress. **आरोढुम् इच्छतः** is equal to **अनारूढस्य**. So who is the one interested in spiritual progress? शङ्कराचार्य says the one who has not yet progressed. What is a developing country? The country which is not developed. Therefore who is interested in the spiritual progress? **अनारूढस्य** – the one who has not yet progressed spiritually, the *unprogressed* one. That is the meaning of **आरुरुक्षोः** is equal to **ध्यानयोगे अवस्थातुम् अशक्तस्य** – the one who is incapable of practicing *Vedantic* meditation. **अशक्तस्य** means incapable, **अवस्थातुम्** means

practicing ध्यानयोगे means *Vedantic* meditation, the one who is not able to consistently follow *Vedantic* meditation which is nothing but regular changing of triangular format into binary format. Practice of format change, the one who is not able to do for that person आरुरुक्षोः इति अर्थः. This is the meaning. Then कस्य आरुरुक्षोः? – what type of person who is interested in spiritual progress? कस्य means what type of spiritual seeker, what type of person who is interested in spiritual progress. शङ्कराचार्य raises a question and gives the answer from the श्लोक. मुनेः – he happens to be a मुनि. And what type of मुनि? Not a सन्न्यासि मुनि here. Here the word मुनेः means गृहस्थ मुनेः who is a गृहस्थ मुनि. Why is he called a गृहस्थ मुनि? कर्म-फल-सन्न्यासिनः – a गृहस्थ renouncer of कर्मफलम् anxiety, a गृहस्थ deserves the title मुनि when he renounces two important things viz., the stress and anxiety. Therefore कर्म-फल-सन्न्यासिनः. Such a गृहस्थ is the meaning of the word मुनेः. And this मुनि wants to progress it has been said. Progress towards what? It can be financial progress or it may be family progress, therefore now I have got the first generation and I am interested progressing into the second generation and that is also progress. Therefore शङ्कराचार्य asks the question, किम् आरुरुक्षोः? – what type of expansion or growth he wants? It can be physical growth also, I want put on some more weight. Therefore किम् आरुरुक्षोः? – what does he want to progress into? Previously कस्य आरुरुक्षोः? Now किम् आरुरुक्षोः? This method of analysis is called आकाङ्क्षा method. Ask a question and find the answer in the श्लोक. What is the answer? योगम्. योगम् आरुरुक्षोः. So योग means what? One word योग has got

so many meanings. Here the word योगम् means ध्यानयोगम्. ध्यानयोगम् is also vague. ध्यानयोगम् means निदिध्यासन योगम् also may be vague. निदिध्यासन योगम् means निर्गुण अभेद ध्यानयोगम् आरुरुक्षोः the one who wants to come to that meditation. कर्म कारणं उच्यते – he has to start from पञ्चमहायज्ञ now. कर्म is in the मूलम् and here the word कर्म means पञ्चमहायज्ञः. कारणम् is in the मूलम्, is equal to साधनम् – a means इति उच्यते. And we have to add along with पञ्चमहायज्ञ, श्रवणम् and मननम् should continue in triangular format, कर्मयोग should continue, श्रवणम् should continue and मननम् should continue, triangular format also can continue parallelly. How long? That is said in the second line.

**योगारूढस्य पुनः तस्य एव शमः उपशमः सर्व-कर्मभ्यः निवृत्तिः कारणं योगारूढत्वस्य साधनम् उच्यते इति अर्थः ।**

Now शङ्कराचार्य comes to the second half, योगारूढस्य – once he has practiced these three things, i.e., पञ्चमहायज्ञs he has practiced for a length of time, श्रवणम् also he has practiced for a length of time, and मननम् also he has practiced for a length of time which means he has attained आत्म अपरोक्ष ज्ञानम्. So योगारूढस्य is one who has got आत्म अपरोक्ष ज्ञानम्, because पञ्चमहायज्ञs gave चित्तशुद्धि वेदान्त श्रवणमननम् gave ज्ञानम्, चित्तशुद्धि and ज्ञानम् makes it अपरोक्ष ज्ञानम्. When he listens to अवांतर वाक्यम् it will give परोक्ष ज्ञानम् and when he does the श्रवणम् of महा वाक्यम् it will give अपरोक्ष ज्ञानम् and not only that the conviction that I am not the body-mind-complex but I am the आत्मा alone this conviction has come. . By conviction I don't mean any mystic



experience, but it is nothing but clear and doubtless understanding of the fact it has given. That means I will get confidence to change the format from triangular to binary. That confidence should come through श्रवणम् and मननम्. And once that confidence has come योगारूढस्य पुनः, तस्य एव – for that confident student, Vedantically courageous student, शमः उपशमः – now he can withdraw from पञ्चमहायज्ञs. So शमः is in the मूलम्, is equal to उपशमः. उपशमः means सर्व-कर्मभ्यः निवृत्तिः – withdrawal from all the कर्मs including पञ्चमहायज्ञs. And this withdrawal from पञ्चमहायज्ञs is of two types. If a person wants to in गृहस्थ आश्रम withdrawal cannot be total and he has to maintain the minimum पञ्चमहायज्ञ just as you are asked to keep minimum balance in bank account, like that if a person wants to continue in गृहस्थ bank then minimum पञ्चमहायज्ञ must be retained. But if he is ready for quitting गृहस्थ आश्रम itself, then he can renounce पञ्चमहायज्ञs totally by renouncing sacred thread etc. Thereafter no श्राद्ध, no तर्पणम्, no सन्ध्यावन्दनम्, they also can be given up, but as a गृहस्थ he cannot give up पञ्चमहायज्ञ totally. At least at Skelton level he has to maintain them. This is called सर्व-कर्मभ्यः निवृत्तिः. गौण सन्न्यासो वा मुख्य सन्न्यासो वा. That is कारणम् – that is the means for the next level of progress. So the कर्मयोग performance was the means in the initial stages, the renunciation becomes means in the later stage. कारणम् for योगारूढत्वस्य – for the maintenance of ध्यानयोग साधन, योगारूढत्व means ध्यानयोग अभ्यासः, निदिध्यासन योग अभ्यासः, format changing अभ्यासः, for the निष्ठा of ध्यानयोग withdrawal is the साधनम्. And शमः, withdrawal not only

includes withdrawal from पञ्चमहायज्ञ, withdrawal from triangular format which is the most painful thing because in triangular format whenever I had problem I held on to God, the greatest consoling factor in triangular format is we have a backup support of an external God to lean on, लक्ष्मी नरसिंह मम देहि करावलम्बम्. भगवान् served as a crutch in triangular format and giving up triangular format is dropping भगवान् as our crutch. As we hear this, many of us will be afraid; even the very thought will frighten us because when I entered कर्मयोग भगवान् was given as the crutch and when I am entering निदिध्यासनम् that भगवान् crutch I have to drop. It is not becoming a नास्तिक, dropping भगवान् crutch appears as becoming नास्तिक, it is not so, भगवान् is rediscovered after श्रवणम्, भगवान् is rediscovered as I, the आत्मा itself. A निदिध्यासन योगि doesn't become नास्तिक, for निदिध्यासन योगि भगवान् is in the form of I, the आत्मा because सः अहम् अस्मि. Therefore instead of dropping strength from an external अनात्मा भगवान् I have to draw strength from आत्मा भगवान्, शान्तं शिवम् अद्वैतम् चतुर्थं मन्यन्ते सः आत्मा. Therefore whenever crisis comes, I say I am the support for myself, I have got the resources in me to withstand anything because

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥

the worst crisis is नामरूप and I am the नामरूप अधिष्ठानम्, मिथ्या नामरूप cannot touch me. And whatever the मिथ्या नामरूप affects is also another मिथ्या नामरूप. If a particular ग्रहदश is affecting the ग्रह is also नामरूप and the ग्रहम् will

affect the body mind family complex, that complex is also another मिथ्या नामरूप, गुण गुणेषु वर्तन्ते मिथ्या नामरूपानि मिथ्या नामरूपेषु वर्तन्ते I am neither affecting नामरूप nor am I affected नामरूप, I am the सत्य अधिष्ठानम् – this निदिध्यासनम् I should practice both in two forms.

What are the two forms of निदिध्यासनम्? समाधि अभ्यास रूप निदिध्यासनम् is called sitting meditation and the second one is ब्रह्माभ्यास रूप निदिध्यासनम् during day to day life also I should practice that. My tendency will be to go back to triangular format. Resisting the tendency to go back to triangular format is a long struggle. And practicing that सन्न्यास will be a useful आश्रम, if not external सन्न्यास, at least PORT (Possessions, Obligations, Responsibilities, Transactions) reduction and CLASP {CL - Controllorship/ownership (अहम्-मम अभिमान), A – Anxiety, SP – Special Prayers (सकाम प्रार्थना)} will help in stabilizing binary format and resisting the tendency to go back to triangular format. It is a most difficult project. *But if a person says स्वामिजि I am not ready, you can postpone निदिध्यासनम् and then you can continue श्रवणम्, मननम्, पञ्चमहायज्ञ, triangular format, you can continue for जन्मs together, but in one जन्म we have to deliberately drop triangular format, that is the निदिध्यासनम् culmination which is the toughest part of वेदान्त.* Therefore योगारूढत्वम् means binary format निष्ठाया – for that साधनम् – the साधन is सन्न्यासः. Continuing;

यावद् यावत् कर्मभ्यः उपरमते, तावत् तावद् निरायासस्य जितेन्द्रियस्य चित्तं समाधीयते । तथा सति सः झटिति योगारूढो भवति ।

So शङ्कराचार्य is explaining the word शमः in this paragraph. The word शमः means gradual withdrawal from worldly व्यवहारs which I call it as PORT (Possessions, Obligations, Responsibilities, Transactions) reduction which is nothing but gradual withdrawal from व्यवहारs. Initially we have to stop our tendency to increase व्यवहारs especially those people who have got रजोगुण, the रजोगुण mind will never keep quiet, it will always wants to expand its व्यवहार. Start newer and newer projects and increase their activities is रजोगुण. We have to first stop increasing the activities. Decreasing is later. So stop increasing the व्यवहारs, it is the stage one. And continue the present व्यवहारs for some time without adding newer one, that itself is very tough and thereafter look for reducing the व्यवहारs. Instead of taking up more and more responsibilities, instead of taking up more and more, gradually reduce the activities. That is what कृष्णI says here and शङ्कराचार्य explains that. यावत् यावत् – as even कर्मभ्यः उपरमते – the mind withdraws from extroverted activities. Meeting more and more people and striking more and more relationships, increasing more and more projects, all of them, even religious projects are also a part of extrovertedness only. Therefore कर्मभ्यः लौकिक वैदिक कर्मभ्यः उपरमते – a person withdraws. And remember even after physical withdrawal the mind continues that activity. A person retires from office but even after retirement the mind hovers. That is why they say

even after सन्न्यास extra time is required for वेदान्त निष्ठा because कावि वस्त्रम् would have come but he will be still in family members. Parents will come, brothers will come, sisters will come, and if he was a गृहस्थ सन्न्यासि, children and all would be visiting. Therefore we have to start physical सन्न्यास because after physical सन्न्यास a few years will take for mental सन्न्यास. Therefore do not postpone too much, you have to start practicing withdrawal now itself then only after five years the mind will quieten down. Therefore he says यावत् यावत् – as even कर्मभ्यः उपरमते – a person reduces the PORT, तावत् तावत् – so also निरायासस्य, the word आयासः I explained while enumerating अष्टगुणः, आयासः means stress or preoccupation, and the mind gradually reduces the preoccupation with पञ्च अनात्मा – possession preoccupation, profession preoccupation, family preoccupation, mind preoccupation, body preoccupation. These five preoccupations create five-fold stress that also will gradually come down. So निरायासस्य – a person whose mind is quietened down and जितेन्द्रियस्य – *the one whose sense organs also become restrained, otherwise it wants to go and see such and such person, not seen him for long time and how can I cut off स्वामिजि. What is that for you, you say that you are single etc. How can I remain without seeing that dear faces of those people, mind is very very powerfully attached.* Therefore जितेन्द्रियस्य – the mind withdraws from the world, वित्तं समाधीयते – the mind becomes focused. समाधीयते means become focused on the Vedantic topics more and more, तथा सति – when the mind becomes more and more focused, the

moment I close my eyes, not the पञ्च अनात्माs that comes in the inner mind, as even I close the mind, प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं सत्त्वित्सुखम् ॥ परब्रह्मप्रातःस्मरणस्तोत्रम् १ ॥ even if the thought of the world comes not the thought of a particular person or particular object, but the entire cosmos as अनात्मा that comes instead of a particular person and a particular object that means again there is attachment problem. Therefore तथा सति – when the mind quietens down, सः – that सन्न्यासि, योगारूढो भवति – becomes योगारूढ a successful Vedantic meditator. From ‘what’ to ‘so what’ becomes quicker. Suddenly the thought of someone comes and the problem also comes and the worry also comes. ‘What’ may come, but the recovery period, remembering FIR (frequency, intensity and recovery) reduction, so there is mental disturbance but the disturbance quietens down quickly, ‘what’ to ‘so what’ becomes shorter and shorter. FIR reduction also increases, Vedantic meditation also increases. So सः झटिति – झटिति means instantaneously योगारूढो भवति – he enters into Vedantic meditation.

तथा च उक्तं व्यासेन —

नैतादृशं ब्राह्मणस्यास्ति वित्तं यथैकता समता सत्यता च ।

शीलं स्थितिः दण्ड-निधानम् आर्जवं ततः ततः चोपरमः क्रियाभ्यः  
॥ [महाभारतम् १२-१७७-३७] इति ॥ ६-३ ॥

So शङ्कराचार्य quotes a महाभारत श्लोक as प्रमाणम्, महाभारतम् शान्तिपर्व number is given. This is a श्लोक from महाभारतम्. What the श्लोक says is that a person who is born a गुण ब्राह्मण he considers spiritual success as the goal of life. The

one who is a गुण क्षत्रिय or गुण वैश्य or गुण शूद्र, for those three people material success is the goal of life. For a गुण ब्राह्मण spiritual success is the goal of life. Therefore the priorities are different in the beginning itself. And since the goals are different, the money that is to be acquired to purchase these two goals, the type of wealth also is different. The type of wealth will depend upon the type of things that I want to purchase. Therefore for गुण क्षत्रिय, गुण वैश्य and गुण शूद्र the goal is material success, therefore the wealth for purchasing that is material wealth. More money, more land and property, more shares, more gold, more silver, all material wealth he has to amass more and more, because the success he wants is material success. Whereas the गुण ब्राह्मण wants spiritual success, then the type of wealth required also is totally different. In fact, the conventional material wealth is not what is required on the other hand material wealth becomes an obstacle also. For spiritual success poverty becomes wealth. Therefore a गुण ब्राह्मण wants to get more and more poverty as his wealth. A गुण ब्राह्मण wants to acquire more and more poverty as his wealth. What is सन्न्यास? सन्न्यास is earning poverty as wealth. सन्न्यास is earning poverty as wealth because deliberately he renounces everything without any regret. The whole world will say he has renounced so much, but he doesn't have any regret because he wanted to purchase poverty.

Forced poverty is pain, earned poverty is peace.

सुर मन्दिर तरु मूल निवासः शय्या भूतल मजिनं वासः । सर्व  
परिब्रह्म भोग त्यागः कस्य सुखं न करोति विरागः ॥ भजगोविन्दम्  
१८ ॥

He has renounced everything and under a tree and according to the conventional worldly people he must be the most miserable person but you interview him, he will say कस्य सुखं न करोति. *Therefore what is wealth if you ask, the definition of wealth will change according to the goal of life.* For material success, wealth is material wealth; for spiritual success, wealth is poverty. Who says? In महाभारतम् व्यासाचार्य says. ब्राह्मणस्य – in the olden days all the ब्राह्मणS were deliberately poor. Therefore ब्राह्मणस्य न एतादृशं वित्तम् अस्ति – there is no wealth equal to this wealth that he takes. There is no greater wealth that means this is the wealth. What are they? These are his shares, land and property. What are the ब्राह्मणS wealth? एकता – the knowledge of अद्वैतम् ब्रह्म is wealth number one. Either gaining or pursuing the knowledge.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्ति क्यं ब्रह्मकर्म स्वभावजम् ॥ गीता १८-४२ ॥

In the eighteenth chapter कृष्ण defines the duty of a ब्राह्मण. In that duty He mentions all of them. एकता means अद्वैत ज्ञानम् or अद्वैत जिज्ञासा is wealth number one. समता – समत्व दर्शनम् is the wealth number two. विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि is the wealth number two. सत्यता च – the word सत्यम् has both meaning. One is व्यावहारिक सत्यम्, speaking truth is the wealth. So सत्यम्, truthfulness is the wealth. Or you can also take it as ब्रह्म सत्यम्, ब्रह्मन् is the wealth. द्रविणं सर्वर्तसम्



। सुमेध अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥  
 तैत्तिरीयोपनिषत् १-१० ॥ Once upon a time we saw this मन्त्र in  
 तैत्तिरीयोपनिषत् of शीक्षावल्ली. द्रविणँ means wealth. Instead of  
 external wealth he valued internal non-tangible wealth. शीलम्  
 – दैवी सम्पत्, he wanted the wealth of दैवी सम्पत्. And I hope  
 you won't ask me what is दैवी सम्पत्, sixteenth chapter the first  
 three verses gives a list of twenty-six virtues. So शीलम् means  
 good character, good conduct or ethical and moral values are  
 the wealth. Then स्थितिः – commitment, perseverance, स्थैर्यम्.  
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ गीता १३-७ ॥ So  
 स्थितिः means निष्ठा, निष्ठा in all these things, and दण्ड-  
 निधानम्, so दण्ड-निधानम् two commentators two different  
 meanings, both meanings are ok. आनन्दगिरि takes दण्ड-  
 निधानम् as अहिंसा, दण्ड literally means the rod of punishment  
 a king uses. साम, दान, भेद, दण्ड. दण्ड means punishment,  
 punishment means हिंसा, दण्ड-निधानम् means dropping all the  
 punishments, that is अहिंसा. So हिंसा त्यागः. So दण्ड means  
 हिंसा and निधानम् means त्यागः. So हिंसा त्यागः is the meaning  
 according to आनन्दगिरि. आनन्दगिरि is a very great आचार्य  
 and we are all infinitely indebted to him, just an aside note on  
 him. शङ्कराचार्य's great service is that he has made all the  
 प्रस्थानत्रयम् understandable for us. Otherwise प्रस्थानत्रयम्  
 will be under lock and key with no use. But even though  
 शङ्कराचार्य has commented, in many places शङ्कराचार्य's  
 commentary itself is obscure for us, because during  
 शङ्कराचार्य's time the level of the students were very high. But  
 now for us शङ्कराचार्य's commentary itself is obscure in  
 several places especially the entire बृहदारण्यकोपनिषत् भाष्यम्

we are not able to touch by itself and आनन्दगिरि is a very great आचार्य and he has taken a व्रतम् that I will write a commentary on शङ्कराचार्य's commentary. He has written commentary on प्रस्थानत्रयम्, and even independent works like उपदेशसाहस्री and even सुरेश्वराचार्य's वार्तिकम् on बृहदारण्यकोपनिषत् all he has written. आनन्दगिरि commentary on गीता शङ्कर भाष्यम् is there. So while commenting on this he says दण्ड-निधानम् means अहिंसा.

And there is another commentary also for गीता भाष्यम् written by रामराय कवि. He gives a different interpretation. दण्ड represents discipline, because punishment is not for punishment's sake but punishment is meant to discipline's sake. Therefore he interprets दण्ड as discipline, and निधानम् as following or commitment. According to रामराय कवि दण्ड-निधानम् means commitment to discipline. काय, वाक्, मनस् discipline, commitment. So final meaning is discipline. Which meaning should we take? Both meanings are good.

And then आर्जवम्, आर्जवम् means integrity, uprightness, coordination of thought, word and deed. And finally ततः ततः चोपरमः क्रियाभ्यः – gradual withdrawal from worldly व्यवहारः. This is the indication of a ब्राह्मण. ब्राह्मण should withdraw. This is according to महाभारतम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-03 Continuing:*

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ गीता ६-३ ॥

We are seeing the भाष्यम् of the sixth chapter of the गीता, the sixth chapter being ध्यानयोगः, otherwise निदिध्यासन योगः. निदिध्यासनम् being the final stage of spiritual साधन. And the purpose of निदिध्यासनम् is a lifestyle by living which I remove my habitual mindset which I have been entertaining all the time based on the idea that I am a जीवः. This जीव भाव mindset which I call the triangular format mindset is to be systematically eliminated. In this जीव भाव mindset I look upon myself as a जीव constantly requiring support from भगवान्. I am a helpless जीव constantly requiring the support of भगवान् to confront a formidable world, which is reinforced with my own प्रारब्ध. This प्रारब्ध reinforced the formidable world I am confronting as a helpless जीव, and as a helpless जीव I constantly require the करावलम्बम् the support of God, this is the जीव भाव mindset, triangular format mindset, I have to systematically see it as the worst misconception. Until I came to निदिध्यासनम् I considered it as a great भावना of devotion. Until I came to निदिध्यासनम् leaning upon God I looked upon as a great indication of devotion but the very same idea of devotion once we start निदिध्यासनम् is *reseen* as the worst form of misconception. What was once looked upon as a great devotional exercise is now to be seen as the worst form of

misconception which is the primary cause of संसार and therefore deliberately demolished. What a frightening approach! What a courage is required to turn around.

*And this idea I am a जीव has to be replaced by a new mindset, which I have gathered with the help of श्रवणम् and मननम्, the श्रवणम् and मननम् based teaching must give me the courage to enter into the new mindset that I am not at all a जीव, अहम् ब्रह्म अस्मि. It is a sacrilege, it is a sin to think I am a जीव. I, the ब्रह्मन्, am the only reality, I am the आत्मा and whatever I am experiencing in the form of जीव नामरूप, whatever I am experiencing in the form of जगत् नामरूप, and whatever I am experiencing in the form of even ईश्वर नामरूप, the experienced जीव नामरूप, the experienced जगत् नामरूप, the experienced ईश्वर नामरूप, they are all अनात्मा and मिथ्या. They all depend upon me for their bare minimum survival. I am the producer, sustainer and absorber of जीव जगत् ईश्वर नामरूप,*

*ब्रह्मैवाहमिदम् जगत्त्व सकलम् चिन्मात्रविस्तारितम् सर्वम् चैतदविद्यया त्रिगुणयाऽशेषम् मया कल्पितम् । इत्थम् यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ मनीषा पञ्चकम् २ ॥*

*This ब्रह्म भाव I have to nourish displacing जीव भाव, even traces must not stick to me. This lifestyle is called निदिध्यासन lifestyle, which is the culmination of spiritual साधन.*

And until I am ready for this निदिध्यासन lifestyle which is never enforced by the शास्त्र, शास्त्र says you take your own time, you can postpone it until you are ready for this

निदिध्यासनम्, which is a total turn around, continue your कर्मयोग, continue your श्रवणम् and मननम्, parallelly may you continue कर्मयोग, श्रवणम् and मननम् until you get the courage to take a vow that what is considered as a great devotion I am going to look upon as great misconception. What courage is needed to get ready for that!

The popular devotion is misconception from *Vedantic* angle. Therefore वेदान्त says you may be disturbed when I introduce this concept. Really speaking I am not supposed to introduce that in public. But because you are all extraordinary mature students, veterans of twenty-five years, I am taking the courage to introduce this frightening topic, kindly don't share any of these ideas outside. I have been warning and I continue to warn. This निदिध्यासनम् itself is of two types.

ब्रह्माभ्यास रूप निदिध्यासनम् and समाधि अभ्यास रूप निदिध्यासनम्. ब्रह्माभ्यास रूप निदिध्यासनम् is the promotion of this ब्रह्म भाव, binary format even during व्यवहार. व्यवहार काले binary format promotion mentally is called ब्रह्माभ्यास रूप निदिध्यासनम् which कृष्ण discussed in chapter five पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन्, अहम् नैव किञ्चित्करोमि. That is ब्रह्माभ्यास रूप निदिध्यासनम् of chapter five. *But if I have to practice that during व्यवहार that binary format must be in my subconscious mind. During व्यवहार if I should remember अहम् ब्रह्म अस्मि, that must be in my subconscious mind. If it has to be in my subconscious mind, I have to spend regularly sometime withdrawing from all the व्यवहारs and exclusively sit in meditation, deliberately knocking जीव भाव, and deliberately*

displacing it with ब्रह्म भाव. In शास्त्र they will say replacing जीव भाव by ब्रह्म भाव, in our language we say replacing triangular format with binary format. Only word is changed. लौकिक दृष्टि with शास्त्रीय दृष्टि. When I drop of all my worldly transactions and sit in seclusion and deliberately see that I am not at all a जीव, I don't require any support from anyone including भगवान्, on the other hand भगवान् Himself is a नामरूप, which is depending on me the ब्रह्मन्. If I deliberately practice that it is called समाधि अभ्यास रूप निदिध्यासनम्. Both forms of निदिध्यासनम् are very important. Initially समाधि अभ्यास रूप निदिध्यासनम् and once ब्रह्माभ्यास रूप निदिध्यासनम् becomes spontaneous then समाधि अभ्यास रूप निदिध्यासनम् can be gradually reduced. It can be totally given up because whenever his mind is calm or not in व्यवहार, the mind naturally goes to binary format.

Once binary format mindset helplessly surfaces when I am not preoccupied with any व्यवहार it means I don't require समाधि अभ्यास रूप निदिध्यासनम्. But ब्रह्माभ्यास रूप निदिध्यासनम् was talked about in chapter five, समाधि अभ्यास रूप निदिध्यासनम् is talked about in chapter six.

All this I have said I do remember, but because of the vacation gap I am afraid in summer heat it might have been evaporated. Therefore I am just giving you a few reminders. So sixth chapter is समाधि अभ्यास रूप निदिध्यासनम्, deliberately replacing जीव भाव by ब्रह्म भाव. And कृष्ण begins the sixth chapter by saying that a lot of mental preparation is required to enter into समाधि अभ्यास रूप निदिध्यासनम्, that preparation

is कर्मयोग. In which कर्मयोग the triangular format will have to be deliberately nourished. What an unfortunate thing! In कर्मयोग you nourish the triangular format and in निदिध्यासनम् you have to demolish. If I have to demolish in निदिध्यासनम् why nourish at all? For that we have seen the answer in माण्डूक्य कारिका. Before building the floor they keep the scaffolding, any construction requires scaffolding. And are the scaffoldings meant to be kept permanently or to be knocked off? Imagine between the ceiling and the floor permanently scaffolding is there. How can you live in that house? It has to be knocked off. If it has to be knocked off why keep at all? Keeping is required for knocking off, until the floor gets stronger. Therefore कर्मयोग in which triangular format has to be nourished, it is required until you complete श्रवणम् and मननम् efficiently. *In fact, the very efficacy of श्रवणम् and मननम् is dependent on कर्मयोग in which grace of the Lord flows into me as a जीव.* Therefore I have to tell 'I am जीव, O Lord, I am practicing श्रवणम् and मननम् O Lord, I require your grace O Lord.' I have to practice triangular format, कर्मयोग for the success of श्रवणम् and मननम्. And once I have successful श्रवणम् and मननम्, then it is indicated by I will get the courage to drop the support of God. The courage to drop the support of an external God, that courage indicates readiness for निदिध्यासनम्.

And then कृष्ण says when that readiness comes you can enter सन्न्यास आश्रम. You can drop कर्मयोग and enter सन्न्यास आश्रम or you can reduce कर्मयोग and become a mental सन्न्यासि while remaining in गृहस्थ आश्रम. There are

two options. Drop कर्मयोग and enter सन्न्यास आश्रम formally or you can reduce कर्मयोग and become a mental सन्न्यासि in गृहस्थ आश्रम itself which was said in the third verse, आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते । योगारूढस्य. योगारूढ means the one who is ready to drop the walking stick called God. I am now learning to walk alone. From world dependence I came to God dependence and from God dependence I want to become Self-dependent, independent. Therefore I am going to try to drop the walking stick called God, the one who is ready to attempt is called योगारूढ. And for that योगारूढ what is prescribed is शमः. शमः means external or internal सन्न्यास for practicing निदिध्यासनम्. Upto this we saw in the last class. We saw the भाष्यम् also. The अन्वय is, योगम् आरुरुक्षोः मुनेः कर्म कारणम् उच्यते । योग-आरूढस्य तस्य शमः एव कारणम् उच्यते ।

*Verse 06-04 Introduction;*

**अथ इदानीं 'कदा योगारूढो भवति?' इति उच्यते —**

Now comes the crucial question how do I know whether I have become योगारूढः to enter the last phase of my spiritual साधन, toughest phase of spiritual साधन viz., निदिध्यासनम्. How do I know whether I have become योगारूढः? And especially if I have to enter सन्न्यास आश्रम, how do I know whether I am ready for सन्न्यास. Because सन्न्यास is dropping all the external support सर्व सङ्ग परित्यागः. So after dropping support I find that I don't have enough strength in my feet to stand on my own. So initially I dropped the worldly support then I took to गुरु, शास्त्र and ईश्वर's support, then I am supposed to drop the गुरु support also, I am supposed to drop



the शास्त्र's support also because शास्त्र is meant to give me knowledge, once the knowledge has come by the शास्त्र, प्रमाणम् is relevant only until प्रमा सिद्धि. And thereafter ईश्वर also as a support I am supposed to drop. Thus world support, गुरु support, शास्त्र support and ईश्वर support all these supports which is called सङ्ग, सर्व-सङ्ग-परित्यागः is सन्न्यास. How do I know whether I am ready to take to सन्न्यास? That is the doubt that may come for which the answer is given in the fourth श्लोक. Therefore शङ्कराचार्य introduces the question. अथ इदानीम् – so अथ – after the third verse, इदानीम् – now in the fourth verse, 'कदा योगारूढो भवति?' – when does a person योगारूढः – ready for निदिध्यासनम् lifestyle, आरूढत्वम् means readiness or preparedness, the word योग means ध्यानयोगः, ध्यानयोगः means निदिध्यासनम्. So when does a person become ready for निदिध्यासनम् lifestyle? इति – when such a question comes for every student, because every student is practicing श्रवणम् and मननम्, when will I know that I am ready to drop the crutches, will you tell me or am I to discover within myself? कृष्ण says every student has to find whether he is or she is prepared, गुरु can never say that, if गुरु asks the student and a student after some time may become more miserable, स्वामिजि I have a serious problem you have told me not to take the support of God, (that also, the blame is showered on me!) and I don't find enough resources within myself and I am now in त्रिशङ्कु neither my support nor God support, you have made me a worse संसारि, at least before coming to you I held faith on God. So thus Vedantic teacher may become a cause of serious problem. That is why teacher repeatedly says

hold on to God as long as you want, please. It is a freedom, hold on. Only when you feel you try, but some day you have to try. Therefore who has to decide? The student alone has to decide. You can have private discussion with the teacher based on your experiences but one will have to decide **इति उच्यते** – that is the topic now. What is that? We will read the **श्लोक**.

### Verse 06-04

**यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसङ्कल्पसन्न्यासि योगारूढस्तदोच्यते ॥ गीता ६-४ ॥**

It is an important verse. First I will give you the gist of this **श्लोक**, here कृष्ण says **इन्द्रिय-अर्थेषु न अनुषज्जते** – when a person does not have any value for any form of worldly accomplishment, **इन्द्रिय-अर्थ** means sensory world, the world of sense object, it means the materialistic world. **न अनुषज्जते** – doesn't have any liking or desire or interest or value for any worldly accomplishments, which will promote **जीव भाव**. Worldly accomplishment means personal accomplishments, family centric accomplishments, professional accomplishments, or social centric or society centric accomplishments. All accomplishments which will promote **जीव भाव** he doesn't have interest because all those accomplishments promote my **जीव भाव** and the very **जीव भाव** is **संसार** he has understood. Therefore the one who doesn't have any value for **प्रेयस्** or **अनित्य पुरुषार्थ** in simple **तत्त्वबोध** language, **नित्य अनित्य वस्तु विवेकः**. **इह-अमुत्र-फलभोग-विरागः**, the one who has this and **न कर्मसु अनुषज्जते** – and since he doesn't have a value for finite accomplishments of life,

therefore he doesn't have a value for any effort in that direction. कर्म here means effort in that direction. इन्द्रिय-अर्थ means goal and कर्म means effort. Neither in those goals does he has any interest and if he doesn't have interest in those goals he doesn't have interests in the effort in that direction. Suppose I have to write GRE, TOEFL examination to go to USA, I should work for that examination when I want to go and study there. Suppose I am not interested in going there why should I know such exams exist at all? In fact, many of us do not know. Only when the children tell about them the parents come to know. Why because साध्य इच्छा will lead to साधन इच्छा. साध्य इच्छा साधन उपसङ्क्रामति. And therefore कर्मफल इच्छा अभावः तस्मात् कर्म इच्छा अभावः. परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥ मुण्डकोपनिषत् १-२-१२ ॥ And he has done enough श्रवणम् and मननम् to understand that ब्रह्म भाव is a better priority in life. In fact, the best goal of life worth working for is ब्रह्म भाव not any accomplishment which will reinforce जीव भाव. Society will give me bouquet. In worldly accomplishment society will give me bouquet, society will appreciate, children are married etc., bouquet after bouquet. But Vedantin sees it in a different way, that is जीव भाव reinforced. Whole world will congratulate, shake hands and give pressure cooker after pressure cooker; but he is cooked in pressure! I am getting lost, let me come back! Therefore all the worldly accomplishments will get you bouquet from the society but the one who has done enough श्रवणम् and मननम् sees them as reinforcement of जीव भाव, and he doesn't want to reinforce जीव भाव, he wants to reinforce ब्रह्म भाव. Therefore न कर्मसु

**अनुषज्जते.** Then **सर्व-सङ्कल्प-सन्न्यासि** – therefore he is free from all the fancies in those direction, fancy means fancies are baby desires. In वेदान्त सङ्कल्प has got several meanings, and one of the meanings of the word सङ्कल्प is fancy. काम means desire. what is the relationship between काम and सङ्कल्प? Desire in the beginning form, in baby form is called सङ्कल्प and the desire in adult form is called काम. *And this person, not only doesn't have any काम with regard to the worldly accomplishments, he doesn't any such fancies also.* In English we say I am toying with the idea of starting a business. It is called fancy. Shall I do this or that etc. It is not crystallized into a काम but he is toying with the idea. The योगारूढ does not toy with any such idea – personal accomplishment, family accomplishment, social accomplishment, religious accomplishment, all those accomplishments which promote जीव भाव he doesn't toy with, if at all he toys with an idea, it is only one that is ब्रह्म भाव he toys with. And therefore he is called **सर्व-सङ्कल्प-सन्न्यासि** – the renouncer of all the worldly सङ्कल्पs and शङ्कराचार्य takes it as one who becomes a सन्न्यासि. That word सन्न्यासि he takes it as a literal सन्न्यासि. And such a सन्न्यासि who takes सन्न्यास आश्रम to do निदिध्यासनम् and to promote ब्रह्म भाव as याज्ञवल्क्य did in मैत्रेयी ब्राह्मणम्, उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि ॥ बृहदारण्यकोपनिषत् २-४-१ ॥ That stage is called योगारूढ stage. This is the gist and now we will enter the भाष्यम्.

**यदा समाधीयमान-चित्तः योगी हि इन्द्रिय-अर्थेषु – इन्द्रियाणाम् अर्थाः शब्दादयः । तेषु इन्द्रिय-अर्थेषु – कर्मसु च नित्य-नैमित्तिक-**

काम्य-प्रतिषिद्धेषु प्रयोजन-अभाव-बुद्ध्या न अनुषज्जते  
अनुषङ्गं कर्तव्यता-बुद्धिं न करोति इति अर्थः ।

So what is the mindset of such a person who is ready to enter निदिध्यासन lifestyle. That is indicated by the word यदा –when, योगी, योगी means ध्यानयोगि, निदिध्यासन योगि. Throughout the गीता the word योग and योगि often are generically used and we should use कर्मयोगि appropriately, ज्ञानयोगि appropriately, ध्यानयोगि appropriately. Here the word योगी should be translated as ध्यानयोगि or निदिध्यासन योगि. Sometimes you have to use the word as उपासन योगि. Here निदिध्यासन योगि. समाधीयमान-चित्तः – who is ready to practice समाधि अभ्यास रूप निदिध्यासनम्, mentally prepared to practice समाधि अभ्यास रूप निदिध्यासनम्. What will be state of his mind? न अनुषज्जते – his mind is no more interested in or doesn't have a value, which the society values so much. As यमधर्मराजा told नचिकेतस्, 'I gave you a fantastic expensive ornament O नचिकेतस्, for which people value waiting for अक्षय तृतीया to buy, with the lot of advertisement, the whole society is crowded near the jewelry shops, and that I gave you free of cost and you threw away.' Thus what the society values, this person sees as rubbish. He sees it as absolutely यथैव काकविष्ठायां, the droppings of a crow. ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु । यथैव काकविष्ठायां वैराग्यं तद्धि निर्मलम् ॥अपरोक्षानुभूति ४॥ शङ्कराचार्य says in अपरोक्षानुभूति. Therefore न अनुषज्जते is in the मूलम्, is equal to अनुषङ्गं न करोति – doesn't value enough to work for that. कर्तव्यता-बुद्धिम् – I have to work somehow or the other to get that. That is the mission of my life, before dying I should get

that object. I want to have a glance before going. I want to have a glance of my grandchild once. Grandchild accomplishment! What a great glory (to have the grandchild accomplishment)! Thus each one has got so many things and all of them **कर्तव्यता-बुद्धिम्** – the idea that I should accomplish, **न करोति** – he doesn't have at all, even if it is given free of cost he doesn't even turn in that direction. And what are those? He says **इन्द्रिय-अर्थेषु** – all the sense objects of the world. After **इन्द्रिय-अर्थेषु** we have to put an en dash, it is a parenthesis clause. **इन्द्रिय-अर्थेषु** is in the मूलम्, शङ्कराचार्य explains **इन्द्रियाणाम् अर्थाः इन्द्रिय-अर्थाः, षष्ठी तत्पुरुषः**. And what are they? **शब्दादयः** – शब्द, स्पर्श, रूप, रस and गन्ध every object is classified in terms of these five attributes for which sake you purchase that object. When you purchase a CD that CD you purchase for hearing, therefore वेदान्त will look at the CD as शब्द. When you purchase some food, you will call it as food, but वेदान्त will call it as रस. Thus every object is named based on which attribute you run after that. And therefore **शब्दादयः** – the sense objects, the sensory world. After **शब्दादयः** we have to put a full stop. And **तेषु इन्द्रिय-अर्थेषु** – in those sense objects. After **इन्द्रिय-अर्थेषु** we have to put an en dash once again, the whole parenthesis is over. And you have to connect **न अनुषज्जते** with that, a person doesn't have a value for any of these sense objects. And since he doesn't have any value for those sense objects he doesn't have a value for any effort in accomplishing that. Therefore कृष्ण says **कर्मसु च, कर्मसु** is in the मूलम्, शङ्कराचार्य says **नित्य-नैमित्तिक-काम्य-प्रतिषिद्धेषु** – he doesn't have interest in नित्यनैमित्तिक कर्मसु, in the olden days

they were doing नित्यनैमित्तिक कर्म for स्वर्ग प्राप्ति, because शास्त्र says if a person follows नित्यनैमित्तिक कर्म one will attain स्वर्ग. And this person is not interested in नित्यनैमित्तिक कर्म because he is not interested in स्वर्ग. Otherwise if one was interested in नित्यनैमित्तिक कर्म for चित्तशुद्धि, this person is not interested in that because he already has got चित्तशुद्धि. How do you know you have got चित्तशुद्धि? I have no interest in worldly accomplishments. That is called चित्तशुद्धि. *Non-interest in worldly accomplishment is called चित्तशुद्धि.* Therefore I don't require नित्यनैमित्तिक कर्म either for स्वर्ग or for चित्तशुद्धि. स्वर्ग I don't want and चित्तशुद्धि I have. Therefore नित्यकर्म त्याग I am ready for. Of course, nowadays I need not say that because people have already given up. Similarly, नैमित्तिक कर्म. And not only that काम्यकर्मेषु – this person doesn't have any interest in special पूजाs, which are done after consulting astrologers. All those special पूजाs also he is not interested because that फलम् he doesn't value. So काम्यकर्मेषु which includes परिहार कर्मेषु and प्रतिषिद्धेषु – he doesn't have any interest प्रतिषिद्ध कर्म, which means prohibited actions. People do prohibited action for only worldly benefit or the other only. Therefore that also he is not interested in because प्रयोजन-अभाव-बुद्ध्या – he doesn't see any प्रयोजनम् in any type of कर्म. बुद्ध्या means ज्ञानेन or भावनया. Therefore between कर्म मार्ग and निदिध्यासन मार्ग, निदिध्यासन मार्ग alone he sees as the only relevant thing in his life. And not only that when he has got such a mindset with no interest in the society and worldly activities, worldly people also will see him as useless. Therefore even before I reject the world, the world

will start isolating me. That is why शङ्कराचार्य says take to सन्न्यास because already they ignore, they won't call for any functions, they consider him as useless. And then for the sake of social appropriateness you have to attend. And they also don't know how to handle you, because you don't enjoy. When the party is happening everybody has to enjoy but you are not able to enjoy, therefore they see you as a thorn and you also find a misfit, a typical square peg on a round hole. Therefore शङ्कराचार्य says why get into, take to सन्न्यास or else somehow you manage, don't complain and it will be a problem. That is why सन्न्यास आश्रम was prescribed, if you don't want to take that you will have these difficulties, better manage. And therefore, प्रयोजन-अभाव-बुद्ध्या, for what should I sit in the party, sometimes husband has to go and wife will have to accompany, because party means you have to go together, well dressed up. Anyway प्रयोजन-अभाव-बुद्ध्या न अनुषज्जते. That is why I know in some of the classes when people are well dressed up, I can conclude it is मुहूर्तम् day and after the class they are attending the marriage. Then I have to know you have to do this because you are attending a reception. सन्न्यास means there is no problem, only one makeup. What is the hairstyle? It is shaven head. For the reception you have to do special hairdo. That is another problem. You can understand how four आश्रमs were designed by the वेदs. Only when you study वेदान्त you will know आश्रम भेदs are very well thought out. In fact, in धर्मशास्त्र सन्न्यासs are considered as अपशकुनम्. Therefore they will avoid and therefore it suits him. He will not feel bad, and therefore they will not call also.



This is ideal for both of them but they say giving भिक्षा to a सन्न्यासि is great. You see how वेद is intelligent, because if that is not said सन्न्यासि will have to starve to death. And therefore they said giving one handful of भिक्षा to a सन्न्यासि is equivalent to thousand अश्वमेध याग which suits सन्न्यासि also and गृहस्थ also. The idea is for भिक्षा when they call, once in a while there will be some exchange. During that exchange the गृहस्थ will know something about वेदान्त, ब्रह्म भाव etc. So that in future he will also have a value for सन्न्यास. This was the design of the वर्णाश्रम धर्म. Therefore न अनुषज्जते अनुषङ्गं न करोति इति अर्थः. This is the meaning of the first half of the श्लोक. *In simple language when I see myself as a misfit in the society I am ready for निदिध्यासनम्.* Continuing;

**सर्व-सङ्कल्प-सन्न्यासी** – सर्वान् सङ्कल्पान् इहामुत्रार्थ-काम-हेतून् सन्न्यसितुं शीलम् अस्य इति सर्व-सङ्कल्प-सन्न्यासी, योगारूढः प्राप्त-योग इति एतत्, तदा तस्मिन् काले उच्यते ।

So the one who has no interest in इन्द्रिय-अर्थ, that is साध्यम् called प्रेयस् or धर्म-अर्थ-काम, the one who doesn't have any interest in साधनम् called कर्म, now the one who doesn't have any interest in any सङ्कल्प, the thought pattern in that field. Therefore सर्व-सङ्कल्प, as I said सङ्कल्प means fancies. सन्न्यासी – the one who renounces. That is the compound, शङ्कराचार्य explains that compound, you can put an en dash after the word सन्न्यासी, सर्वान् सङ्कल्पान् – all the fancies इहामुत्र-अर्थ-काम-हेतून् – dealing with all the worldly accomplishments belonging to this world or the other

world or all the materialistic accomplishments belonging to this world and the other world. **इह-अमुत्र-अर्थ**, **अर्थ** means materialistic accomplishment, **इह** means this world, and **अमुत्र** means the other world, **काम-हेतून्** – the fancies which are the cause of desires. The difference between fancy and काम is adult fancy is desire, and baby desire is fancy. Fancy crystallized becomes desire. Therefore **काम-हेतून् सङ्कल्पां**, **सन्न्यसितुम्**, **सन्न्यसितुम्** means renouncing. If there is a reception next week, now itself what dress should you want, and if friends are there, we telephone and ask which dress are you going to wear, etc. Look at the society now itself planning is done for going to reception. That is called **सङ्कल्प**. When a particular dress you want, you are happy but the wife is not happy. Don't stand with me with this dress! She will yell. Not only should you be happy if you want to go to the reception, you should wear a dress which you are happy, not only the members in the reception will accept, the wife accompanying must accept. Or else she will not come for the reception. Therefore life and society is based on materialism. **सन्न्यासि** is not interested in anything. But once he is in society, he has to be a Roman. So **शङ्कराचार्य** says take to **सन्न्यास** immediately. Therefore **सर्वान् सङ्कल्पां इह-अमुत्र-अर्थ-काम-हेतून् सन्न्यसितुम्**, **सन्न्यसितुम्** means totally give up, **शीलम् अस्य** – and it is not once but permanently give up. This is called **सर्व-सङ्कल्प-सन्न्यासी**. He is a drop out from the society.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-04 Continuing:*

**सर्व-सङ्कल्प-सन्न्यासी** – सर्वान् सङ्कल्पान् इहामुत्रार्थ-  
काम-हेतून् सन्न्यसितुं शीलम् अस्य इति सर्व-सङ्कल्प-  
सन्न्यासी, योगारूढः प्राप्त-योग इति एतत् तदा तस्मिन् काले  
उच्यते ।

In the introduction to the sixth chapter शङ्कराचार्य pointed out that Lord कृष्ण is teaching Vedantic meditation, especially the sitting Vedantic meditation, समाधि अभ्यास रूप निदिध्यासनम् which is the subject matter of the sixth chapter he said in the introduction. Thereafter शङ्कराचार्य spent a lot of time pointing out that कृष्ण is prescribing सन्न्यास आश्रम also as a part of निदिध्यासनम्. That means कृष्ण considers सन्न्यास आश्रम as an ideal आश्रम in which निदिध्यासनम् can be successfully practiced. Not only कृष्ण prescribed सन्न्यास आश्रम, शङ्कराचार्य also feels that सन्न्यास आश्रम as an ideal आश्रम for the practice of निदिध्यासनम्. And in support of this conclusion शङ्कराचार्य quoted several श्लोकs from the sixth chapter; I do not know whether you will be remembering the introductory भाष्यम् which we saw before the vacation, there he quoted several श्लोकs from the sixth chapter to show that कृष्ण is prescribing सन्न्यास आश्रम for निदिध्यासनम्. And while commenting on the sixth chapter wherever such श्लोकs come, where सन्न्यास आश्रम is highlighted, शङ्कराचार्य is focusing or underlining those श्लोकs. He is showing us may you look at the श्लोक carefully, कृष्ण is prescribing सन्न्यास आश्रम as an

ideal आश्रम for निदिध्यासनम्. And one such श्लोक was the third श्लोक which we completed before. There the crucial word is in the second half of the श्लोक, the word शमः. Even though in तत्त्वबोध the word शम has been defined as मनोनिग्रहः, शङ्कराचार्य said here in the third verse, second line the word शमः means सन्न्यास आश्रम entering as a part of निदिध्यासन साधनम्.

And now he is commenting upon the fourth श्लोक in the fourth श्लोक also there is an important word which शङ्कराचार्य wants to highlight in red color and he wants to put it as a box item and he says that word also highlights the importance of सन्न्यास आश्रम as an ideal आश्रम for successful practice of निदिध्यासनम्. What is that box item word? सर्व-सङ्कल्प-सन्न्यासी. That सन्न्यासि word itself is there, सन्न्यासि means renouncer. And here शङ्कराचार्य says सङ्कल्प means fancy regarding the future. सङ्कल्प has got several meanings and one meaning is fancies regarding the future of oneself as well as the future of one's own family. And सङ्कल्प is invariably connected to its product and the product of सङ्कल्प is कामः. Since काम is crystallized fancy, strong desires and obsession regarding one's own future and one's family's future, सङ्कल्प gets converted into काम. And काम itself will get converted into कर्म. Thus these three go as a chain reaction, सङ्कल्प काम कर्माणि – Fancy Desire Action (FDA).

And when कृष्ण says सर्व-सङ्कल्प-सन्न्यासी, शङ्कराचार्य says सर्व-सङ्कल्प-सन्न्यास is equal to सर्व-काम-सन्न्यास, because सङ्कल्प alone becomes काम. Then he says

सर्व-काम-सन्न्यास is equal to सर्व-कर्म-सन्न्यास. Thus the word indicates सर्व-सङ्कल्प-काम-कर्म-सन्न्यास. And कर्मसन्न्यास means two types of कर्मस – लौकिक and वैदिक कर्मसन्न्यास. So how he goes you see. सर्व-सङ्कल्प-सन्न्यास to सर्व-काम-सन्न्यास to सर्व-कर्म-सन्न्यास to सर्व- लौकिक-वैदिककर्म-सन्न्यास. And if one has to renounce all the लौकिक and वैदिक कर्मस that is possible only under one condition, that is he should enter सन्न्यास आश्रम.

Thus he is going to elaborate on the word सर्व-सङ्कल्प-सन्न्यासि and he is going to establish it means nothing but entering formally into the monastic lifestyle. This is going to be the development of the rest of the श्लोक and such a सन्न्यासि alone is योगारूढः. योगारूढः means निदिध्यासनम् candidate. Therefore what is the topic of the following भाष्यम्? सन्न्यासि is a निदिध्यासनम् candidate. And रामराय कवि says therefore the corollary is गृहस्थ is not a निदिध्यासनम् candidate. शङ्कराचार्य does not go to that much extent. He says a सन्न्यासि alone is a निदिध्यासनम् candidate. Look at the भाष्यम्. सर्व-सङ्कल्प-सन्न्यासी is equal to सर्वान् सङ्कल्पान् इह-अमुत्र-अर्थ-काम-हेतून् सन्न्यसितुं शीलम् अस्य – the One who drops all expectations regarding the future and such a सर्व-सङ्कल्प-सन्न्यासि is योगारूढः is equal to प्राप्त-योगः is equal to निदिध्यासनम् candidate. इति एतत्. तदा is in the मूलम्, is equal to तस्मिन् काले, तस्मिन् काले means when he enters सन्न्यास आश्रम he becomes or he is said to be a candidate for निदिध्यासनम्. Now शङ्कराचार्य wants to establish that by commenting on that word.

‘सर्व-सङ्कल्प-सन्न्यासी’ इति वचनात् सर्वान् च कामान्  
सर्वाणि च कर्माणि सन्न्यस्येद् इति अर्थः ।

So do not take the सङ्कल्प merely as सङ्कल्प; सङ्कल्प should include the son of सङ्कल्प. Who is the son of सङ्कल्प? कामः. Don’t include the son only, you should include the grandchild also. Who is the grandchild? कर्माणि. you have to renounce the entire chain or family of सङ्कल्प. Now look at this ‘सर्व-सङ्कल्प-सन्न्यासी’ इति वचनात् – वचनात् means by that word सर्वान् च कामान् सन्न्यस्येद् इति अर्थः – one should drop all the future desires, not only future fancies but also future desires also. A निदिध्यासन योगि should live in the present to concentrate on the binary format. Because binary format requires dropping जीव भाव. जीव भाव means अहङ्कार भाव. As long as अहङ्कार is there, future obsession cannot be given up because अहङ्कार is connected to time. आत्मा alone is not connected to time, कालातीतः. निदिध्यासनम् is dropping कालीय अहङ्कार and dwelling upon कालातीत आत्मा. That is why गौडपाद said in माण्डूक्य कारिका as long as you are in cause-effect chain you are in अहङ्कार. यावद्देतुफलावेशस्तावद्देतुफलोद्भवः ॥ माण्डूक्य कारिका ४-७७ ॥ If you do this that will happen and if you do that this will happen, dwelling upon the cause and effect, कर्म and फलम्, कर्ता and भोक्ता, as long as you are dwelling upon हेतुफल कार्यकारण you are in अहङ्कार जीव भाव. अहङ्कार and cause-effect, अहङ्कार and कालम् are interconnected. And therefore as long as you want to enter binary format, you have to drop जीव भाव अहङ्कार, you have to forget काल, cause-effect and future you should die to.

But स्वामिजि I am not worried about my future but worried about the family's future. Therefore you renounce the family. Only as long as you hold on to family that is ममकार future. Even if you give up अहङ्कार future, you will be obsessed by ममकार future, अहङ्कार and ममकार are inter-related. Therefore शङ्कराचार्य says the whole brood get out of. Therefore he says **सर्वान् कामान्** – अहङ्कार centric desires, ममकार centric desires **सन्न्यस्येद्** – may you renounce. And therefore only what? The next grandson. Who is the grandson? **सर्वाणि च कर्माणि** – all the कर्म's, special पूजा's, special prayers all of them are connected to अहङ्कार centric special prayers or ममकार centric special पूजा's all of them are also **सन्न्यस्येद्**, नित्यनैमित्तिक कर्माणि also are अहङ्कार centric because नित्यनैमित्तिक कर्माणि are based on वर्ण and आश्रम. वर्ण and आश्रम belong to अहङ्कार alone. आत्मा is न वर्णा न वर्णाश्रमाचारधर्मा ॥ दशश्लोकी २॥ And therefore renounce everything शङ्कराचार्य is in a काषाय mood, therefore he says renounce everything. In the sixth chapter, he is in a काषाय mood. From seventh chapter onwards you will come to गृहस्थ आश्रम, don't worry. The sixth chapter is काषाय chapter. So **सर्वाणि च कर्माणि सन्न्यस्येद्** renounce इति अर्थः – this is meaning of 'सर्व-सङ्कल्प-सन्न्यासी'. That is explained further.

**सङ्कल्प-मूला हि सर्वे कामाः —**

**‘सङ्कल्प-मूलः कामो वै यज्ञाः सङ्कल्प-सम्भवाः । ‘ [मनुस्मृति २-३]**

**‘काम जानामि ते मूलं सङ्कल्पात्त्वं हि जायसे ।**



न त्वां सङ्कल्पयिष्यामि तेन मे न भविष्यसि ॥' [महाभारतम् १२-१७७-२७] इत्यादि-स्मृतेः ।

So here शङ्कराचार्य quotes the relevant प्रमाणम् to show that सङ्कल्प, काम and कर्म are related in the form of father, child and grandchild. So he says सङ्कल्प-मूला हि सर्वे कामाः – all the कामs or desires have their root or parentage, मूला means parentage, in सङ्कल्प alone. What starts as a fancy alone gets converted into crystallized desire. Therefore fancy is the father, desire is the child. And प्रमाणम् is given. 'सङ्कल्प-मूलः कामो वै, वै' is emphasis, every desire has its root in सङ्कल्प. And यज्ञाः सङ्कल्प-सम्भवाः, यज्ञाः means all the कर्माणि, यज्ञाः literally means वैदिक कर्माणि and we can add लौकिक कर्माणि also, all the वैदिक लौकिक कर्मs also, यज्ञाः – born out of सङ्कल्प only. And you should add not born out of सङ्कल्प directly but through काम. Therefore they are all born as the grandchildren of सङ्कल्प. This quotation is from मनुस्मृति २-३. Then the next quotation is महाभारतम् शान्तिपर्व १७७-२७. This is a very famous श्लोक. 'काम जानामि ते मूलम्' it is a very interesting श्लोक. *A person who is tired of desires because he finds desires are rising one after the other. Whenever he sits in meditation his mind is crowded with varieties of desires and he is wondering how to handle the desires and he studies the scriptures and now he understands all the desires are born out of fancies. Desires never come directly, before desire has to come, it should start with a fancy. And what is a fancy is described in भगवद्गीता second chapter, ध्यायतो विषयान्पुंसः ॥ गीता २-६२ ॥ When I see an object or person, initially the object is seen objectively and later what do I do, I meditate on that*

object, and I start शोभनाध्यासः. What is शोभनाध्यासः? This is a beautiful object. And the problem starts. Therefore, beautiful, beautiful and the beauty exists in the eyes of the observer. The object by itself is not beautiful or ugly, it is in the eyes of the observer. I start seeing the beauty, which is called शोभनाध्यास, and then I say it is worthwhile object. Then I say it is worth possessing, then I say I want it and then I say without that I cannot survive. This is called fancy state. This person has understood and therefore he is addressing काम. So it is an imaginary conversation. So this intelligent person is addressing काम and says O काम I know your root is fancy. So हे काम, O desire, जानामि – I know ते मूलम् – your root, your babyhood I know, your fetal stage I know, गर्भ stage I know. What is that fetal stage? (सङ्कल्पात् किल जायसे) सङ्कल्पात्वं हि जायसे – you are born initially in the form of small fetus in the गर्भम् of me, सङ्कल्पात्वं हि जायसे – you are born. Therefore what I am going to do? I am going to practice abortion, allowed abortion. Therefore he says न त्वां सङ्कल्पयिष्यामि – when you appear within my गर्भ as a small one day old fetus I am going to abort you. says न त्वां सङ्कल्पयिष्यामि – in शोभनाध्यास काल itself I will turn my mind away. So न त्वां सङ्कल्पयिष्यामि. Who is telling to whom? The seeker is addressing काम. I am not going to allow you to come as a सङ्कल्प itself. Then what will happen? तेन मे न भविष्यसि – you will disappear at the stage of सङ्कल्प itself. When you disappear as सङ्कल्प, how can you come as a काम. In certain buildings and halls especially in temple you will find on the wall plants will come, plants will grow even on the गोपुरम् of the temple, sometimes in the

newspaper also they will take a picture and show the neglect of the temple. That plant is called सङ्कल्प. When it is a plant we can easily pluck that and throw away but generally what happens is they neglect it and once the plant becomes a huge tree then it will destroy the whole temple. That is what is said here. I will pluck you at the plant level itself. इत्यादि-स्मृतेः – this is the स्मृति, मनुस्मृति and महाभारत स्मृति. Continuing;

सर्व-काम-परित्यागे च सर्व-कर्म-सन्न्यासः सिद्धो भवति, 'स यथा-कामो भवति तत्-क्रतुः भवति, यत्-क्रतुः भवति तत्-कर्म कुरुते' [बृहदारण्यकोपनिषत् ४-४-७] इत्यादिश्रुतिभ्यः, 'यद् यद् हि कुरुते कर्म तत् तत् कामस्य चेष्टितम्' [मनुस्मृति २-४] इत्यादि-स्मृतिभ्यः च ।

So the previous paragraph is to show the relationship between सङ्कल्प and काम. Now this paragraph is to show the relationship between काम and कर्म. He says सर्व-काम-परित्यागे – when all the desires are rooted out, सर्व-कर्म-सन्न्यासः सिद्धो भवति – renunciation of all the कर्मs is established. If one is a गृहस्थ then from the गृहस्थ आश्रम he will enter सन्न्यास आश्रम when all the कामs are gone. If he is in ब्रह्मचर्याश्रम and in ब्रह्मचर्याश्रम itself he is free from all desires, then from ब्रह्मचर्याश्रम instead of entering गृहस्थ आश्रम, he will directly enter सन्न्यास आश्रम because the very purpose of गृहस्थ आश्रम is काम कर्म पूर्तिः alone. And since there is neither काम nor लौकिक कर्म or वैदिक कर्म, he will straightaway enter सन्न्यास आश्रम. Therefore he says सर्व-काम-परित्यागे च सर्व-कर्म-सन्न्यासः सिद्धः भवति is established. On what प्रमाणम् is the above statement based? For

every idea शङ्कराचार्य quotes the प्रमाणम् because there is ज्ञानकर्म समुच्चयवादि sitting, we would have forgotten and for शङ्कराचार्य he is the red rag, even if he dies, शङ्कराचार्य cannot forget him, the ज्ञानकर्म समुच्चयवादि is there who doesn't accept सन्न्यास आश्रम. Therefore शङ्कराचार्य has to quote the प्रमाणम्. He quotes बृहदारण्यकोपनिषत्. 'स यथा-कामो भवति – whatever be the desire of a person, तत्-क्रतुः भवति – in keeping with the desire he will have क्रतुः, क्रतुः means कर्म अनुष्ठान निश्चयः, this कर्म I have to do, पुत्रकामेष्टि याग I have to do, because marriage is over, five years, ten years now still a child is not born, somehow I need a child. Therefore I have to do पुत्रकामेष्टि याग. कर्म निश्चयः is called क्रतुः. And यत्-क्रतुः भवति – whatever be the कर्म निश्चय he has got, तत्-कर्म कुरुते' – after कर्म निश्चय he does कर्म. इत्यादिश्रुतिभ्यः, therefore it is clear काम produces कर्म. इत्यादिश्रुतिभ्यः बृहदारण्यकोपनिषत् ४-४-७.

And then he gives a स्मृति प्रमाणम् also. 'यद् यद् हि कुरुते कर्म तत् तत् कामस्य चेष्टितम्' – it is all very often quoted by the आचार्य in his भाष्यम्, this is from मनुस्मृति २-४ श्लोक. यद् यद् हि कुरुते कर्म – whatever action is done by anyone, whether one is a ज्ञानि or अज्ञानि the law is universal or you can extend it to भगवान् also. Whatever action is done by a ज्ञानि पुरुषः, अज्ञानि पुरुष or भगवान् Himself, कर्म is born out of तत् तत् कामस्य चेष्टितम् – it is the result of काम only. so if a ज्ञानि is doing action, लोकसङ्ग्रह कर्माणि or शङ्कराचार्य is writing a भाष्यम् that कर्म is also born out of desire only. Without desiring to write a भाष्यम् how can he write a भाष्यम्, without desiring to establish मठs how can he

establish मठs? What about भगवान्? *If भगवान् is doing सृष्टि स्थिति तय even that action of creation is because of काम only.*

That is why in तैत्तिरीयोपनिषत् you must be immediately remember सोऽकामयत । भगवान् desires, बहुस्यां प्रजायेयेति ॥ तैत्तिरीयोपनिषत् २-६-६ ॥ *Therefore the universal law is that any action is preceded by काम.* Therefore ज्ञानिs also have काम. भगवान् also has काम. Then comes an aside question, not in the sixth chapter. If ज्ञानिs and भगवान् also have काम, they also will be संसारिs. That is problem number one. And the second problem is कृष्ण says

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ गीता २-५५ ॥

ज्ञानि is one who has renounced all the कामs. This He said in the second chapter of गीता. Now you are shamelessly saying that ज्ञानिs also have got काम. Are you able to see the contradiction? स्थितप्रज्ञ portion says ज्ञानिs have renounced काम, now you say even ज्ञानिs have got काम that is why they are doing all the कर्म including भगवान्. So how do you resolve the contradiction? ज्ञानिs also have काम and अज्ञानिs also have कामs and ज्ञानिs have got non-binding काम. ज्ञानि's कामs do not come out of अपूर्णत्वम्. Whereas अज्ञानि's कामs come out of अपूर्णत्वम्. Therefore *यद् यद् हि कुरुते कर्म* – any action comes out of either binding or non-binding desires only. And सन्न्यासिs should give up all the binding desires with a hope to gain knowledge. So *इत्यादि-स्मृतिभ्यः च*. Continuing;

*न्यायात् च — न हि सर्व-सङ्कल्प-सन्न्यासे कश्चित् स्पन्दितुम् अपि शक्तः ।*

So here शङ्कराचार्य says काम and कर्म have got cause-effect relationship, it is proved not only by श्रुति प्रमाणम् and स्मृति प्रमाणम्, this can be proved by तर्क or logic also. By reasoning, अन्वय व्यतिरेक method also it can be proved. What is अन्वय व्यतिरेक reasoning? काम सत्त्वे कर्म सत्त्वम् काम अभावे कर्म अभावः तस्मात् कामः एव कर्मणाम् कारणम्. If you are coming to the गीता भाष्यम् class, because of the desire to study गीता भाष्यम्. It is very simple. You have a desire to study गीता भाष्यम् so you are coming to the class. So many other people don't come to the class because they don't have a desire to study गीता भाष्यम्. So काम सत्त्वे कर्म सत्त्वम् काम अभावे कर्म अभावः तस्मात् कामः एव कर्मणाम् कारणम्. Therefore he says न्यायात् च, अन्वय व्यतिरेक न्यायात् च, of this व्यतिरेक न्याय he says, न हि सर्व-सङ्कल्प-सन्न्यासे – when a person has renounced all the सङ्कल्पs and कामs, we have to supply that. कश्चित् स्पन्दितुम् अपि शक्तः – he will not even move a finger. Even to move a finger he must have a desire. Why he has got desire? Doctor asked this person to do physiotherapy. Take a rubber ball and press and release. So you have a desire to do physiotherapy. Desire is required. Therefore स्पन्दितुम् अपि – even to move न शक्तः – a person doesn't have the power without a desire. That is why we call it इच्छा शक्तिः alone will lead to क्रिया शक्तिः.

तस्मात् 'सर्व-सङ्कल्प-सन्न्यासी' इति वचनात् सर्वान् कामान् सर्वाणि कर्माणि च त्याजयति भगवान् ॥ ६-४ ॥

Therefore the bottom line is शङ्कराचार्य says by using the word 'सर्व-सङ्कल्प-सन्न्यासी' कृष्ण is asking all the

students to become सन्न्यासिs. That is how it should be interpreted according to शङ्कराचार्य, for the next class you should come as सन्न्यासिs. This is the message of कृष्ण according to शङ्कराचार्य. Don't take it seriously. That is what शङ्कराचार्य's interpretation is. तस्मात् – therefore 'सर्व-सङ्कल्प-सन्न्यासी' इति वचनात् – by that word, भगवान् त्याजयति – भगवान् is edging, pushing, encouraging all the spiritual students, भगवान् is encouraging to do त्याजयति – to renounce, सर्वान् कामान् – all the desires, enough of desires, desires are endless, and not only is He asking them to renounce all the desires, सर्वाणि कर्माणि च – all the कर्मs also. In short, the indirect idea is सन्न्यास आश्रम is ideal for निदिध्यासनम्, गृहस्थ आश्रम is not so ideal but not impossible. In my मूलम् class I gave you an example. I don't know whether you remember it. The screw driver is designed to drive the screw. Knife is designed to cut the vegetable and fruits. With a knife you can drive the screw also. Many often we will do, because the screw driver is not readily available. With a knife, you can drive a screw also. But it is not an ideal thing. Similarly, with a screw driver can you cut the vegetable? You can do with difficulty, but it is not ideal. Screw driver is designed for driving the screw, similarly, knife is designed to cut. Similarly, शङ्कराचार्य's view is गृहस्थ आश्रम is ideal for कर्मयोग, सन्न्यास आश्रम is ideal for ज्ञानयोग; in गृहस्थ आश्रम you can manage the ज्ञानयोग like screw driver used to cut the vegetables, like driving the screw with the knife. You can manage; but I am adding a note सन्न्यास आश्रम is ideal. शङ्कराचार्य is canvassing people to enter सन्न्यास आश्रम. If

you want to take to सन्न्यास come. If you can manage, you do manage. This is the idea. OK. I hope you don't have a conflict. With this the commentary on the fourth श्लोक is over. The अन्वय is, यदा हि (कश्चित्) इन्द्रिय-अर्थेषु कर्मसु (च) न अनुषज्जते, तदा (सः) सर्व-सङ्कल्प-सन्न्यासि योग-आरूढः उच्यते।

*Verse 06-05 Introduction;*

यदा एवं योगारूढः, तदा तेन आत्मा आत्मना उद्धृतो भवति संसाराद् अनर्थ-व्रातात्। अतः —

Once a person has taken to सन्न्यास आश्रम you imagine, because from here onwards कृष्ण is assuming that the listener has become a सन्न्यासि and he is addressing the सन्न्यासि students, you have to imagine. Assuming this person has become a सन्न्यासि many of the external support and crutches are gone, remember सन्न्यास आश्रम has got tremendous advantage, it has got tremendous disadvantage also.

The advantage is that all the duties are gone. The greatest burden in गृहस्थ आश्रम is duties looming large, raising children, settling children, supporting grandchildren etc. So many duties are there and even when I am discharging duties fresh duties come in the form of wave after wave – family duties, social duties, religious duties, national duties etc. The duties are crushing burden. Whenever the mind is preoccupied you look at the mind, it is one duty or the other that is preoccupying. Especially Indian society is duty based society and we are all very very duty conscious because of our duty consciousness the mind is preoccupied and burdened. So this is



the greatest disadvantage of गृहस्थ आश्रम – the crushing duty burden.

What is the advantage of गृहस्थ आश्रम? The availability of support system there are so many people around me, whom I can rely upon when one situation or the other is there. Whether they are going to support me or not that is a different issue. Most of the time they ditch us, at least there is imagination that the people and friends will help when I am in difficulty. That becomes a support system, support is advantage, preoccupation and burden is disadvantage. Generally when we are in a particular आश्रम we are intensely conscious of the disadvantages. Like the saying goes, the grass is greener on the other side, because the psychology of the human being is when a person has a car he sees only the disadvantages of the car. Petrol price is rising, driver is not coming, parking problem, etc. Disadvantages alone we are aware of, advantages we are not aware of. The advantages we will be aware when the car is given for service. Then only we know that without the car you cannot come even to the class. Therefore in गृहस्थ आश्रम we are aware of the disadvantages and we see the advantages of the सन्न्यास आश्रम. The moment you take to सन्न्यास suddenly you become intensely aware of the disadvantages of the सन्न्यास आश्रम because there is no support system, no money, no possession, no people, and even when you talk to people, they talk about their problems to सन्न्यासिs, nobody enquires about सन्न्यासिs because सन्न्यासिs are meant to download. Rarely some people ask whether are you ok. Otherwise people come only to talk about their problems to a सन्न्यासि.

सन्न्यासि is left behind to think about what will happen to us in future. Therefore सन्न्यास आश्रम can become a terrible insecurity problem. That is why कृष्ण said in the ninth chapter

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गीता ९-२२ ॥

A सन्न्यासि until he gets ज्ञानम्, he has to support himself by invoking ईश्वर कृपा, by invoking गुरु कृपा, by invoking शास्त्र कृपा he has to motivate himself. सन्न्यासि has to learn self-motivation. And therefore he says यदा एवं योगारूढः – when a person becomes a सन्न्यासि निदिध्यासन candidate, योगारूढः – a सन्न्यासि निदिध्यासन candidate, तदा – at that time, तेन – by that candidate, आत्मा आत्मना उद्धृतो भवति – he has to motivate himself by himself, उद्धृतः means uplifted, encouraged to continue the मोक्ष साधन or निदिध्यासनम्, he has to lift his spirits, उद्धृतः means lift, lift his spirits, and generally our problem is high spirit and later low spirit. दयानन्द स्वामिजि calls it pajama mind, when it is pressed it will look better, and gradually it will become loose and it will not be stiff. So therefore one has to lift his spirit only by himself. There is no wife to regularly pacify the person, in home wife may uplift and if wife has problem husband will lift the spirit and the hope is one family member or the other will be there to lift up the spirit. गृहस्थ आश्रम is designed to mutually support with a hope that at least one member will be there to support the person. The principle of joint family system is one member or the other will be able to lift up. And that is why they say the family has shrunk and therefore psychological problem and the stress is more,

now the joint family system has to be replaced by counsellors. Therefore you have to go counsellors and they are called shrinks and you have to go to them and tell your story and he will charge per hour. What joint family system did, now the psychiatrist is doing by charging fabulous fees. And a सन्न्यासि cannot go to a psychiatrist also. In fact, it seems some सन्न्यासि also secretly go, and according to psychiatrist सन्न्यास आश्रम is the ideal आश्रम for psychiatrist problems because there is no support system for सन्न्यासिs. Any way before entering सन्न्यास we should learn the methods of handling psychiatric problem and that is why they said enter गुरुकुल and the गुरु will handle the problem easily.

But when he comes to निदिध्यासनम्, he has renounced गुरु also because from विविदिषा सन्न्यास he has come to विद्वत् सन्न्यास and the hope of the गुरु is future psychiatric problem he knows how to handle by himself. That is called उद्धरेत् आत्मना.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-05 Introduction Continuing;*

यदा एवं योगारूढः, तदा तेन आत्मा आत्मना उद्धृतो भवति  
संसारद् अनर्थ-व्रातात् । अतः —

*In these verses number five and six Lord कृष्ण is giving general instruction to a निदिध्यासन योगि who wants to convert ज्ञानम् to ज्ञाननिष्ठा which शङ्कराचार्य calls it as योगारूढत्वम्. In the भाष्यम् we see the expression योगारूढत्वम्, which should be understand as ज्ञाननिष्ठा, converting into ज्ञानम् into ज्ञाननिष्ठा is निदिध्यासन योग. And until now he has been following कर्मयोग, he has been following उपासनयोग, he has been following श्रवणम् and मननम् also and all these four exercises he has been following in triangular format. निदिध्यासन योग is crucial because here alone he is going to change the very format. In fact, the implementation of वेदान्त is taking place in the format change. Talking वेदान्त is one thing and implementation is quite another and by implementation, we mean changing the format.*

Here Lord कृष्ण says here one has to find inspiration from oneself. Until coming to निदिध्यासन योग we can receive help from several others, during श्रवणम् also you were only a passive participant, in श्रवणम् the bulk of job is done by the गुरु. The शिष्य's job is making sure he attends the class, and making sure the mind is in the class, and making sure that one doesn't

go to sleep. These are all the only effort required on the part of the seeker, the bulk of the job is done by the गुरु.

Whereas in निदिध्यासनम् गुरु is not around, शास्त्रम् is not around, and if one has taken सन्न्यास even other inspirations are not available, one has to motivate oneself, one has to inspire oneself against the natural current of triangular format. Going in the line of triangular format doesn't require any effort, because from व्यावहारिक दृष्टि I am a जीव and जीव भाव is the most spontaneous thing. In निदिध्यासनम् I have to eliminate this natural जीव भाव and swim against the current, and claim ब्रह्म भाव. And therefore कृष्ण says you require a lot of engine power, it is like the rocket breaking the gravitational force, the rocket requires twenty five thousand miles per hour speed to break the gravitational pull. That is why three fuel tanks are required to push into the orbit, once it has gone to the orbit it will go round but until reaching the orbit a lot of pushing power is required. And where should you find that? कृष्ण says *you have to find it in yourself that means the conviction born out of knowledge and above all श्रद्धा in वेदान्त प्रमाणम् is required. If श्रद्धा is not sufficient in वेदान्त प्रमाण you will seek mystic experiences. Mystic experiences we seek when श्रद्धा is weak.* When श्रद्धा is strong enough you don't look for any such thing. When वेदान्त reveals clearly अहम् ब्रह्म अस्मि whatever do I require to push me into the orbit of binary format. Therefore he says, यदा एवं योगारूढः – when a person has come to the निदिध्यासन योग and as I said according to शङ्कराचार्य entering निदिध्यासन योग is entering सन्न्यास आश्रम, he has established in all these commentaries that कृष्ण is addressing

an आश्रम सन्न्यासि. In fact, underline the last sentence of the fourth verse भाष्यम् सर्वाणि कर्माणि च त्याजयति, the word त्याजयति means सन्न्यासम् स्वीकारयति. कृष्ण makes the student a सन्न्यासि. That atmosphere you should remember, योगारूढः or विद्वत् सन्न्यासि. तदा – निदिध्यासन योगि विद्वत् सन्न्यासि at that time, तेन आत्मा आत्मना उद्धृतो भवति – he has to lift himself by himself, lift from ज्ञानम् to ज्ञाननिष्ठा, triangular format to binary format. He has to lift himself by himself from संसारात् – triangular format is संसार, from the संसार which is, अनर्थ-व्रातात् – which is a network of problems. जीव भाव means continuous problems minor and major. What is the reason? Why do you say जीव भाव is continuous problems major and minor? Because जीव is confronting the invisible प्रारब्ध कर्म continuously. As a bachelor I faced only my प्रारब्ध कर्म and once I am married I have to confront the प्रारब्ध of the wife and children also. Even if I have got good दशा (condition or luck) wife may have bad दशा and if both have good दशा and children have bad दशा. Therefore अनर्थ-व्रात means जीव भाव and दशा बुद्धि will continuously come. So संसाराद् अनर्थ-व्रातात्. What has to be done? Raise yourself, the only way is जीव भाव has to be revoked. कृष्ण says उद्धृतो भवति. We will read the श्लोक. अतः – therefore,

*Verse 06-05*

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ गीता ६-५ ॥

I will give you the gist of this verse. कृष्ण says you have to lift yourself by yourself. You have to be self-motivate

yourself, you cannot go to other human being because they will drag you down to triangular format only. They will suggest astrologers, they will suggest वस्तु शास्त्र, they will suggest special पूजाIs, special priests, special temples the whole world is in जीव भाव and if you are going to approach they will encourage you and if at all you talk about निदिध्यासनम् they will discourage you saying those are meant for special advanced people, we are all ordinary ones and don't listen to a स्वामिजि and get cheated, it is all nice to attend the classes and write notes, let us be practical which means continue in triangular format. Therefore, the world will only pull you down; therefore, don't listen to them and listen to your गुरु and not the world. आत्मना आत्मानम् उद्धरेत्, न आत्मानम् अवसादयेत् – listening to others don't bring you down, don't demotivate yourself. Self-motivation is the toughest thing because our moods now and then will come down. दयानन्द स्वामिजि says that is why we are called मूडाः. So always subject to moods. And आत्मा एव हि आत्मनः बन्धुः – the only friend for yourself is yourself. What type of yourself? Informed you, your own knowledge you have gathered you have to invoke, because गुरु will not be available around all the time, शास्त्र also may not be available, all the time you cannot read your notes, all the time you cannot listen to the lectures, at that time you have to invoke especially when I am the bed, from where do I get I have to invoke the knowledge within. So विद्या alone is बन्धुः.

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनम् विद्या भोगकरी यशः सुखकरी विद्या गुरुणां गुरुः । विद्या बन्धुजनो विदेशगमने

विद्या परं दैवतम् विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः  
॥

There is a famous श्लोक. विद्या alone is कवचम्. This is the gist, now we will see the भाष्यम्.

उद्धरेत् संसार-सागरे निमग्नम् आत्मना आत्मानं ततः उद् ऊर्ध्वं  
हरेद् उद्धरेद्, योगारूढताम् आपादयेद् इति अर्थः ।

उद्धरेत् is in the मूलम्, the meaning शङ्कराचार्य gives is, उद् is equal to ऊर्ध्वम्, हरेत् means one should lift or take, हरेत् is equal to नयेत्, that is not said there we have to supply, उद् is equal to ऊर्ध्वम्, हरेत् is equal to नयेत्, उद्धरेत् means may you lift yourself up, may you lift up. Then the question is lift whom? *All the time we are busy trying to lift other people. We always try to change others only. Therefore कृष्ण says enough of trying to lift others, enough of advising others, start lifting yourselves.* Therefore आत्मानम्, आत्मानम् means yourself, जीवात्मानम्. Here the word आत्मा means जीवात्मा. What type of जीवात्मा? संसार-सागरे निमग्नम् – which is now sinking in संसार, drowning in संसार, because of the प्रारब्ध पुण्यपापम् bashing. संसार-सागरे निमग्नम् is adjective to आत्मानम्. How should you lift yourself? आत्मना – by yourself.

So in the मूलम् class I had discussed गुरु कृपा is important, शास्त्र कृपा is important, ईश्वर कृपा is important, but all those three कृपाs can only serve as cheer leaders. In a running race when the child is running all the other family members will be standing around, all the family members can only cheer but the running should be done by the poor child. Parent cannot run for the child because parent find it difficult to



walk itself, let alone run. Therefore गुरु can only cheer, शास्त्रम् can cheer, ईश्वर can cheer. The running has to be done by yourself. That self-motivation is called आत्मकृपा. Therefore **आत्मना** means through self-motivation, **ततः, ततः** here means संसार-सागरात्, from the ocean of संसार, उद्धरेद् ऊर्ध्वं हरेत्. And here the lifting up is not going from one place to another, it is not physically lifting up, not even going to another state, let it be clear we are not going to any other state also, we have to remain in व्यावहारिक जाग्रत् अवस्था only. Therefore here what do you mean by lifting? शङ्कराचार्य says **योगारूढताम् आपादयेत्** – may you convert ज्ञानम् into ज्ञाननिष्ठा, let it be available all the time. When the problem comes I am जीव and while meditating I am ब्रह्मन्! This is the two-fold philosophy. During the problem I am जीव therefore I will use non-Vedantic method, but during meditation अहम् ब्रह्म. This philosophy won't work. During meditation I am ब्रह्मन्, during problem? **योगारूढताम्** means during problem also I am ब्रह्मन्, that means see the problem as मिथ्या, may you use मिथ्यात्व दर्शनम् as the primary remedy. निदिध्यासन योग means see मिथ्यात्व दर्शनम् as the primary remedy, and even if you are using other remedy for worldly purposes, may you see them only as secondary optional, non-binding remedy. Once we come to निदिध्यासनम् any blessed problem start the remedy with मिथ्या. It is neither me, nor is it mind, and it belongs to मिथ्या realm. Start with this दर्शनम् and this is called **योगारूढताम्**.

दृष्टिं ज्ञानमयीं कृत्वा पश्येद् ब्रह्ममयं जगत् ॥ अपरोक्षानुभूतिः

११६॥

Don't give up ज्ञान दृष्टि. So योगारूढताम् आपादयेत् ज्ञाननिष्ठां कुर्यात् इति अर्थः. आपादयेत् means कुर्यात्. This is the instruction number one. So either you say raise your level or raise up your level or raise down the level of संसार. The problem and you should not belong to the same order of reality. The observer of the problem and the observed problem should not belong to the same order of reality, either you lift up or you bring down the problem. Bringing down the problem is मिथ्यात्व दर्शनम्, raising up your level is आत्म पारमार्थिकत्व दर्शनम्. So योगारूढताम् आपादयेद् इति अर्थः. Continuing;

**न आत्मानम् अवसाधयेद् न अधः नयेद्, न अधः गमयेत् ।**

So this is instruction number two. आत्मानम् न अवसाधयेत् is in the मूलम्, is equal to न अधः नयेत् – may you not bring down the जीवात्मा. अवसाधयेत् is equal to न अधः नयेत्, न अधः नयेत् is equal to न अधः गमयेत्. May you not bring down the जीवात्मा. What does कृष्ण mean here? During श्रवणम् and मननम्, poor गुरु has lifted you the जीवात्मा, the जीवात्मा has been raised to the level of परमात्मा, saying 'तत्त्वमसि', 'तत्त्वमसि', 'तत्त्वमसि', भागत्याग लक्षण having done, स्थूल शरीरम्, सूक्ष्म शरीरम्, कारण शरीरम्, the चिदाभास, we have left all of them from अहङ्कार to the साक्षि. साक्षि ब्रह्म ऐक्यम्, पारमार्थिक सत्यम्, through श्रवणम् and मननम् the गुरु has raised to the परमात्मा level; putting on the chappal don't throw away the परमात्मा in the local waste paper basket and again come down to the जीवात्मा level. Therefore he says न अधः नयेत् means from परमात्मा don't come down to जीवात्मा. That means what? Here also you should be careful. For the sake

of व्यवहार I have to talk as though I am जीवात्मा. So when I relate to the family members I cannot say you are someone, you are मिथ्या नामरूप, you have to talk yourself as a husband, as a father etc. But remember these are all role playing. In short, don't identify with the role and make it सत्यम्. न अधः नयेत्. This is instruction number two. Continuing;

**आत्मा एव हि यस्माद् आत्मनः बन्धुः । न हि अन्यः कश्चिद् बन्धुः, यः संसार-मुक्तये भवति । बन्धुः अपि तावद् मोक्षं प्रति प्रतिकूल एव, स्नेहादि-बन्धनायतनत्वात् । तस्माद् युक्तम् अवधारणम् 'आत्मा एव हि आत्मनः बन्धुः' इति ।**

So in this exercise of keeping myself in the plane of I am परमात्मा, I alone am the support. श्रवणम् and मननम् have raised me from जीवात्मा level to परमात्मा level, निदिध्यासनम् is not going to raise me further, because श्रवणम् and मननम् has already raised me to परमात्मा level, निदिध्यासनम् is maintaining the raised level throughout life. In the maintenance of the परमात्मा level who is the बन्धु? I myself am the बन्धु; I have to motivate myself. Others even don't know which format I am in. How do I know who is in triangular format and who is in binary format? Nobody can know, nobody can tell, I only know when I am in that format, when I am in this format, and if I have to again whip up, I alone have to motivate myself to do that. Therefore as स्वामि चिन्मयानन्द says 'alone to the alone, all alone' is वेदान्त. Therefore he says यस्मात् – because, हि is in the मूलम्, second line, शङ्कराचार्य says यस्माद् – because, **आत्मा एव आत्मनः बन्धुः** – you yourself are the support to yourself, the uplifter of yourself. भगवान् has helped

you upto the level of निदिध्यासनम्. Upto the level of निदिध्यासनम् भगवान् can help, गुरु can help, शास्त्रम् can help, once you enter निदिध्यासनम् you are all alone. Therefore आत्मा एव, आत्मा here is equal to जीवात्मा, सोपाधिक जीवात्मा, जीवात्मा itself means सोपाधिक along with body-mind-complex, the जीवात्मा alone if the friend of जीवात्मा.

Now here कृष्ण uses the word एव. You alone are your बन्धुः. So when you use the word एव, you alone are your बन्धुः indirectly कृष्ण is negating all others as बन्धुs which may surprise the student. The student may wonder why do you say I alone am I बन्धु. I have got so many बन्धुs in the world; especially if one is a गृहस्थ, he has got the spouse, eldest son is there, the daughter-in-law is ready waiting to do all kinds of help. Therefore so many people are there to help me. When I have got महासंसार with so many बन्धुs why do you say आत्मा alone is your बन्धु? Isn't there a family?

The answer can be of two types. One answer is शङ्कराचार्य has established that once a person has come to the निदिध्यासनम्, he has become a सन्न्यासि. And now that you have become a सन्न्यासि, you have done सर्वसङ्ग परित्यागः. Therefore as a सन्न्यासि you alone are your बन्धु. This is answer number one.

Now शङ्कराचार्य gives another answer. Even if you are a गृहस्थ निदिध्यासन योगि and even if you consider you have so many relatives at home and outside, all the other people are really not बन्धु. They are not real बन्धुs to help you, in fact all the बन्धुs are बन्धs only. So all these lines don't read outside.

These are all secret lines of वेदान्त, which generally we सन्न्यासिs don't tell गृहस्थs. But those secret which we are not supposed to tell गृहस्थs we are now telling – all relatives who are considered बन्धुs they are not बन्धुs is shocking news number one. Of course, गृहस्थs will realize that in due course, that is a different thing. Why should we tell this secret? They are not बन्धुs is shocking news number one. Shocking news number two is not only they are not बन्धुs and they are बन्धुs which means spiritual शत्रुs. That is what शङ्कराचार्य tells here.

अन्यः कश्चिद् बन्धुः न हि अस्ति – other than you yourself there is no other person who is your बन्धु, संसार-मुक्तये भवति – who is going to help you in मोक्ष. No family member is going to help you in working for मोक्ष. On the other hand what do they do? शङ्कराचार्य says they are all the sources of attachment, they are all objects of attachment, and therefore by raising the level of राग or द्वेष, either they will raise राग level or raise the द्वेष level, so by raising राग-द्वेष each one is going to be a stumbling block, they will make the ordinary race into hurdle race. There is two types of race, you know. As such, life is a race. And all the family members are the second type. Every ten meters they are hurdle one, hurdle two. Of course, it is disturbing news but sometimes truth will have to be told. Bitter truth they are, but bitter truth is also truth. Therefore शङ्कराचार्य is telling the bitter truth here. If you want it then underline it or else just forget it, doesn't matter. It depends upon your attitude. बन्धुः अपि तावत् – every relative of yours close or far, मोक्षं प्रति प्रतिकूल एव – with regard to मोक्ष they are

obstacles. They have only a retarding effect. How? स्नेहादि-  
 बन्धन-आयतनत्वात् – आयतन means object, they are objects  
 or causes of bondage, by creating स्नेह. स्नेह means attachment  
 which you nicely name as love and affection. Nicely named  
 love and affection they are all centers of attachment, which  
 pulls you down to जीव भाव, as अर्जुन said in the first chapter of  
 the गीता, अहम् येषाम् मम एते. 'I love' always telling. I belong  
 to them and they belong to me. When I say I belong to them it  
 is called अहङ्कार and when I say they belong to me it is called  
 ममकार. There is a sense of belonging is triangular format  
 which is जीव भाव. Then what is ब्रह्म भाव? असङ्गोऽहम्  
 असङ्गोऽहम् सत्त्विदानन्द रूपोऽहम् and all these are मिथ्या  
 नामरूप rising and falling and dancing for a few hours. From  
 Infinite time the entire life is a few hours only. Therefore मोक्षं  
 प्रति प्रतिकूल means obstacles, स्नेह means attachment, आदि  
 means द्वेष. So when they are sick and you have to serve them,  
 द्वेष you will get and you may even think why they don't depart.  
 स्नेहादि-बन्धनायतनत्वात्. तस्माद् युक्तम् – because of this  
 reason, कृष्ण's statement is correct. That statement is 'आत्मा  
 एव हि आत्मनः बन्धुः' – you alone are your बन्धु, nobody else  
 is the बन्धु. तस्माद् युक्तम् अवधारणम्, अवधारणम् means  
 emphasis. Emphasis with the word आत्मा एव, that एव is  
 अवधारणम्. इति युक्तम् – this is logical. Continuing;

आत्मा एव रिपुः शत्रुः । यः अन्यः अपकारी बाह्यः शत्रुः सः अपि  
 आत्म-प्रयुक्त एव इति, युक्तम् एव अवधारणम् 'आत्मा एव रिपुः  
 आत्मनः' इति ॥ ६-५ ॥

So now शङ्कराचार्य comes to the fourth quarter, **आत्मा एव रिपुः**. **आत्मा** means जीवात्मा, i.e., one's Self. For grammar students the word **आत्मा** can be taken as a reflexive pronoun also. Then also the idea will be the same, oneself alone is the enemy of oneself also. Oneself is alone is the friend of oneself also, oneself alone is the enemy of oneself also. **रिपुः** is in the मूलम् is equal to **शत्रुः**. And after the word **शत्रुः** we have to put a full stop. So here also शङ्कराचार्य wants to answer the question why do we say oneself alone is the **शत्रु**, there are so many **शत्रु**s around? So many people are giving me problems. So when there are external **शत्रु**s how does कृष्ण says you alone are the **शत्रु** by which कृष्ण means the others are not the **शत्रु**s at all. So the question is how can कृष्ण say other people who are giving me headache and problems they are not my **शत्रु**s, how can He say? For that शङ्कराचार्य gives an ingenious answer. **यः अन्यः बाह्यः शत्रुः** – suppose there are external people other than us, who are our enemies. Why are they our enemies? **अपकारी** – by giving us varieties of problems, sometimes neighbors give us problems, sometimes government gives us problems, they are giving us problems. **सः अपि** – even that external **शत्रु** also becomes external **शत्रु**, **आत्म-प्रयुक्तः** – because of us only. They become enemies not because of themselves but because of our misconception only. शङ्कराचार्य doesn't explain that, one of subcommentators explains. How? The idea is whenever you look at anybody as a **शत्रु**, enemy, why? Because you say he is giving me problems.

And when you say he or she is giving me problem, what is the meaning of the word 'me'? Either it will refer to अहङ्कार

or it will refer to ममकार. Nobody can give me, the आत्मा any problem. Why? Because आत्मा is not subject to problems. अत्वेद्यः अयम् अदाह्यः अयम् अवलेद्यः अशोष्यः ॥ गीता २-२४ ॥ Because what is the definition of enemy? Enemy is one who gives me problem. According to वेदान्त nobody can give me problem. Why? I am ब्रह्मन्. And since nobody can give me, the ब्रह्मन् any problem, nobody can be my enemy.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ गीता ६-९ ॥

This come in this sixth chapter only. Therefore first note carefully the Vedantic view. Nobody can give me problems, and therefore nobody can be my enemy. Therefore if anybody is giving me problem, I have forgotten that I am ब्रह्मन्, and I have become either अहङ्कार, the body-mind-complex or I am talking about ममकार. Suppose the son-in-law is giving trouble to my daughter, then son-in-law becomes a शत्रु. You may not tell it outside. Therefore यत्र यत्र अहङ्कार ममकार अध्यासः there alone शत्रु भाव is possible and when अहङ्कार ममकार are not there.

त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि मय्यसहिष्णुः ।

भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ २४ ॥

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ ।

सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् ॥ २५ ॥

In भजगोविन्दम् there are so many beautiful श्लोकs. Nobody is शत्रु nobody is मित्रम्. शत्रु दर्शनम् is the because of अहङ्कार and ममकार अध्यास. And who has done the अध्यास? Not the



शत्रु, I have done the अध्यास therefore, ultimately the answer is by my own अज्ञानम् and अध्यास I am seeing the world as inimical. And remove अज्ञानम् and अध्यास, the world is not an enemy. Therefore I am my own enemy because of ignorance and अध्यास. इति – इति हेतोः, because of this reason, युक्तम् एव अवधारणम्. Here also रिपुः एव इति अवधारणम् – emphasis is logical, ‘आत्मा एव रिपुः आत्मनः’ इति. The अन्वय is, (योगि) आत्मना आत्मानम् उद्धरेत्, आत्मानम् न अवसादयेत्। आत्मा एव हि आत्मनः बन्धुः (भवति), आत्मा एव आत्मनः रिपुः (भवति)। In this श्लोक the word आत्मा has occurred in several places. In all those places the word आत्मा means oneself which is nothing but जीवात्मा. Continuing;

*Verse 06-06 Introduction;*

‘आत्मा एव बन्धुः आत्मा एव रिपुः आत्मनः’ इति उक्तम्। ‘तत्र किं-लक्षणः आत्मनः बन्धुः, किं-लक्षणः वा आत्मा आत्मनः रिपुः?’ इति उच्यते —

So the idea mentioned in the previous श्लोक is clarified in the following श्लोक. So both of them should be read together, they are complementary श्लोकs. शङ्कराचार्य first summarizes what was said in the previous श्लोक. ‘आत्मा एव बन्धुः आत्मनः – oneself alone is the real friend of oneself, बन्धुः can be translated as friend. Oneself alone is the friend of oneself, and आत्मा एव रिपुः आत्मनः’ – oneself alone is the enemy of oneself. The whole thing is within inverted commas. इति उक्तम् – this has been said in the previous श्लोक second half. So I am my friend, I am my enemy. In short, I am friend also, I am enemy also.

This will create a logical problem. What is the logical problem? A substance cannot have opposite attributes. One and the same substance cannot have opposite attributes because opposite attributes cannot coexist. Therefore if I am the friend I cannot be the enemy, and if I am the enemy I cannot be the friend. Friendship and enmity both cannot coexist in one and the same locus. Then how do you explain that? For that answer given is in two different conditions one can become friend and enemy. So depending upon the type of condition it can be a friend or enemy. Similarly, I myself can become a friend or an enemy.

Once you say it is a connectional status, the question will come under which condition will I become friendly to myself and under what condition will I become an inimical to myself. What are those two conditions? शङ्कराचार्य asks that question. किं-लक्षणः – what condition, आत्मनः बन्धुः भवति. आत्मा we have to supply. किं-लक्षणः आत्मा – under what condition does the जीवात्मा become friend of oneself, and किं-लक्षणः वा – under what other condition, आत्मा आत्मनः रिपुः भवति – the जीवात्मा becomes an inimical to oneself. So whole thing within inverted commas. इति उच्यते – this question is being answered by कृष्ण in this श्लोक, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 06-06

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ गीता ६-६ ॥

In the sixth chapter of the गीता Lord कृष्ण is dealing with the topic of निदिध्यासनम् especially समाधि अभ्यास रूप निदिध्यासनम्, which means Lord कृष्ण is assuming that this person has gone through कर्मयोग and उपासनयोग, a reasonably well for some time. Therefore only he has got साधन चतुष्टय सम्पत्ति also to a reasonable extent. Not only has this person gone through कर्म and उपासन, Lord कृष्ण assumes that he has gone through श्रवणम् and मननम् also reasonably well, and therefore he has gone through महावाक्य विचारम् and therefore he has received the teaching of जीवात्म परमात्म ऐक्यम्.

All these are assumed by Lord कृष्ण. Now this candidate is going to focus on निदिध्यासनम्, and निदिध्यासनम् is to convert ज्ञानम् into ज्ञाननिष्ठा or प्रज्ञा into स्थितप्रज्ञा. And this actual निदिध्यासन योग for converting ज्ञानम् into ज्ञाननिष्ठा is going to start from verse ten, and from verse one to nine कृष्ण is preparing the stage for निदिध्यासनम्. Of this in the first three verses, कृष्ण has talked about the importance of कर्मयोग as a preliminary साधनम्. And having practiced कर्मयोग for some time, one has to gradually reduce the कर्मयोग, because if a person is involved in कर्मयोग all the time, where is the time for निदिध्यासनम्? पञ्चमहायज्ञ will take all his quality time and

*he will not have time for निदिध्यासनम्.* Therefore entry into कर्मयोग is important and reduction of कर्मयोग later is also equally important that is why Lord कृष्ण said आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते । योगारूढस्य तस्यैव शमः, the crucial word is शमः, शमः means reduction of कर्मयोग.

And having talked about the entry into कर्मयोग and the reduction of कर्मयोग, now from verse five upto verse nine कृष्ण is highlighting another important discipline, i.e., the maintenance of साधन चतुष्टय सम्पत्ति. कर्मयोग and उपासनयोग must give the reasonable साधन चतुष्टय सम्पत्ति. I use the word reasonable because hundred percent साधन चतुष्टय सम्पत्ति does not exist. Just as hundred percent purity does not exist in the world, hundred percent साधन चतुष्टय सम्पत्ति does not exist. Therefore what is the safe expression? Reasonable. And having attained reasonable साधन चतुष्टय सम्पत्ति through कर्मयोग and उपासनयोग, one should maintain that साधन चतुष्टय सम्पत्ति, maintenance is extremely important. If acquisition of साधन चतुष्टय सम्पत्ति is important, maintenance is extremely important and this must be maintained during श्रवणम् and thereafter during मननम् it should be maintained. Just as we talk about कर्मयोग reduction, you should not talk about साधन चतुष्टय सम्पत्ति reduction. Very careful. Only in कर्मयोग there can be reduction, only in उपासनयोग there can be reduction, in साधन चतुष्टय सम्पत्ति there is no question of any reduction, that must be maintained, if possible they should be refined and improved. In fact, श्रवणम् itself will improve साधन चतुष्टय सम्पत्ति, मननम् itself will improve साधन चतुष्टय सम्पत्ति, and what कृष्ण says in these

श्लोकs is साधन चतुष्टय सम्पत्ति must be maintained and refined during निदिध्यासनम् also.

So what is our topic now? Maintain and refine साधन चतुष्टय सम्पत्ति during निदिध्यासनम्. That is our topic from the verse five upto verse nine. Maintenance and refinement of साधन चतुष्टय सम्पत्ति during निदिध्यासनम्.

And even साधन चतुष्टय सम्पत्ति one साधन is extremely important, that is the third one शमादि षट्क सम्पत्ति. It is the most important साधन which is निदिध्यासनम् friendly साधन. So maintain निदिध्यासन friendly साधन of साधन चतुष्टय सम्पत्ति especially शमादि षट्क सम्पत्ति. It is nothing but integration of personality. The discipline of the personality, organization of personality. And when we say personality we refer to the पञ्चकोशs – अन्नमय, प्राणमय, मनोमय, and विज्ञानमय together called आत्मा. In this context the four कोशs put together is called आत्मा. कृष्ण says may you discipline the four कोशs very well as a complementary साधन of निदिध्यासनम्. And therefore कृष्ण says disciplined four कोशs is your own friend which will assist निदिध्यासनम्. Disciplined कोशs will assist निदिध्यासनम्. And indisciplined कोशs will obstruct निदिध्यासनम्. So what is the message of श्लोक six, which we are seeing now? Now we have landed to our sixth श्लोक. What is the message? Disciplined four कोशs are निदिध्यासनम्-friendly, indisciplined four- कोशs are inimical to, obstruction to निदिध्यासनम्. And that alone शङ्कराचार्य said in the introduction what type of personality is your own friend, what type of personality is your own enemy.

The gist of this श्लोक is this, **बन्धुः आत्मा आत्मनः तस्य येन आत्मा एव आत्मना जितः** – if we are the masters of our personality, so **जितः** means mastered by me. What is mastered? My own personality is mastered by me. What is the meaning of personality? body-mind-sense-complex. Then that personality is **बन्धुः** – my own friend, मित्रम्. On the other hand **अनात्मनः तु** – if I have not mastered or disciplined my own personality **शत्रुत्वे वर्तेत** – it will be number one enemy in meditation field. And people complain that **स्वामिजि** in meditation everything happens except meditation. And people ask the question why, why and why. **कृष्ण** has given the answer, whenever you feel your meditation is not successful, the answer to that question is remember **भगवद्गीता** chapter six verses five and six. If we repeatedly study these two verses we will get the answer. Now we will go to the **भाष्यम्**.

**बन्धुः आत्मा आत्मनः तस्य – तस्य आत्मनः सः आत्मा बन्धुः येन आत्मना आत्मा एव जितः – आत्मा कार्य-करण-सङ्घातः येन वशी-कृतः, जितेन्द्रियः इति अर्थः ।**

So the first four words are from the **मूलम् बन्धुः आत्मा आत्मनः तस्य**. After **तस्य** we have to put an en dash. **शङ्कराचार्य** has quoted the **मूलम्** for commenting. He gives the commentary **तस्य आत्मनः**, here the word **आत्मनः** means for that **जीवात्मा**, the individual. So **तस्य आत्मनः** – for that **जीवात्मा**, the individual, **सः आत्मा बन्धुः** – that very individual himself or herself is a friend. For that particular individual, that very individual himself or herself is a friend under one condition. The condition is **येन आत्मना आत्मा एव जितः**.

That is the quotation from the मूलम्. After जितः you have to put an en dash, शङ्कराचार्य is going to comment on that portion. And here the word आत्मा has a special meaning. शङ्कराचार्य wants to give the meaning, we have to carefully note. आत्मा is equal to कार्य-करण-सङ्घातः. Here the word आत्मा does not mean सत्त्वदानन्द आत्मा. सत्त्वदानन्द आत्मा need not be disciplined, it is not available for any kind of improvement. Therefore here the word आत्मा means कार्य-करण-सङ्घातः, कार्यम् means physical body, करणम् means subtle body, कार्यम् is equal to स्थूल शरीरम्, करणम् is equal to सूक्ष्म शरीरम् and सङ्घातः means complex. So the स्थूल सूक्ष्म शरीर complex is आत्मा येन जितः, जितः is in the मूलम्, is equal to वशी-कृतः, वशी-कृतः means mastered, disciplined, organized, integrated, refined, reformed, controlled, any word you can use. Therefore जितः that means when we master our own body-mind-sense-complex that will be friendly to us, it is not a very great message given by the गीता, it is a commonsense value. Is your own vehicle your friend or your enemy? Your car is there. Is it your friend or your enemy? When the car is in good condition it is your friend taking you to the wanted destinations. If the car is not in good condition, break will work now and then, the steering also will once in a while when I turn to the right, it will turn to the left, and I am going to बट्टिनाथ. So that car can be your friend, car can be your enemy. Your own gas stove can be your friend, it can be your enemy. Now and then if it leaks, it is deadly. *And the same logic can be used. Any instrument under control is a friend. Any instrument not under control is our enemy. Body and mind are*

*the most intimate instrument given by the lord.* Therefore वशी-  
कृतः is the meaning of जितः. And what is the final meaning?  
जितेन्द्रियः इति अर्थः – the one who is the master of the fourteen  
instruments and the fourteen instruments are पञ्च  
ज्ञानेन्द्रियाणि, पञ्च कर्मेन्द्रियाणि, चत्वारि अन्तःकरणानि –  
मनो, बुद्धि, चित्त, अहङ्कार. When you master all of them, then  
they will serve you in निदिध्यासनम्. इति अर्थः – this is the  
message. This is called अन्वय argument. Now he is going to  
give व्यतिरेक argument. What is that? We will read.

**अनात्मनः तु अजितात्मनः तु शत्रुत्वे शत्रु-भावे वर्तेत आत्मा एव  
शत्रुवद् । यथा अनात्मा शत्रुः आत्मनः अपकारी, तथा आत्मा  
आत्मनः अपकारे वर्तेत इति अर्थः ॥ ६-६ ॥**

Now शङ्कराचार्य goes to the third quarter of the श्लोक  
**अनात्मनः तु.** The word तु means however, on the other hand,  
indicating the व्यतिरेक argument. व्यतिरेक argument means if  
the discipline is not followed. So तु means however,  
वैलक्षण्यप्रदर्शनार्थम्. **अनात्मनः तु** is in the मूलम्, शङ्कराचार्य  
comments अनात्मा here means अजितात्मनः. You should take  
it as मध्यमपदलोप समास which means you have to insert a  
word in the middle. Suppose you say this is headache pill I am  
taking. Suppose somebody says I am taking a headache pill.  
This can have two meanings. You are taking one minute to get  
the message. When somebody says I am taking a headache pill  
it can have two meanings, viz., headache causing pill or  
headache curing pill. How to understand the meaning of that?  
From the context, nobody will take the pill for getting headache,  
therefore I understand the compound by inserting a word in the



middle. The word to be inserted is headache pill is equal to headache curing pill. And when you insert a word in between to understand the proper meaning, the word is not mentioned by the speaker, but the listener inserts the word to understand the compound. The compound already has got three words. They are head-ache-pill; already it is a compound word with three words. Now you are going to insert a fourth word in the middle in the appropriate place. Head-ache-curing-pill. In संस्कृत such a compound is called मध्यमपदलोप समास. शाकपार्थिव समास. शाकपार्थिव means vegetable king. This is the example they give in संस्कृत grammar. What is vegetable king? So they give the example, शाकप्रियः पार्थिवः शाकपार्थिव. You have to insert the word प्रियः inbetween, प्रियः means the one who likes. Therefore शाकपार्थिव means vegetable liking king. A king who likes vegetables. So here the word अनात्मा has got अन् and आत्मा, and inbetween you have to insert जितः, अजितः आत्मा अनात्मा मध्यमपदलोप समासः. So अजितात्मनः – for a person who has not mastered the body-mind-complex. What will happen? शत्रुत्वे वर्तेत – the very same indisciplined body-mind-complex including overweight body is enemy, underweight is also enemy, right weight body becomes a friend. Even to sit and get up will become a project if not in right weight. Therefore अजितात्मनः. शत्रुत्वे is in the मूलम्, is equal to शत्रु-भावे – it will be inimical. वर्तेत – will remain inimical to you, आत्मा एव – your own आत्मा, which is again कार्य-करण-सङ्घातः आत्मा, like शत्रुवत् – like an external enemy. Just an external enemy can be inimical, similarly your own body becomes आन्तर शत्रु. And after the word शत्रुवत् you have to

put a full stop. There is another correction, the next word is तथा. It should be changed to यथा. And there is one more correction, after the word तथा, अनात्मा word is there; that you put in brackets, that is not required. So अनात्मा you can eliminate and तथा should be changed to यथा. Therefore the sentence would read as: यथा शत्रुः आत्मनः अपकारी. And शत्रुः means बाह्य शत्रुः. So यथा बाह्य शत्रुः आत्मनः अपकारी – just as an external enemy is harmful to ourselves, अपकारी means harmful, तथा आत्मा – in the same way our own body-mind-complex will be inimical to us. So this is the explanation of शत्रुवत्. The word शत्रुवत् शङ्कराचार्य is explaining. Just as an external enemy is harmful to us, similarly our own body-mind-complex will आत्मनः अपकारे वर्तेत – will be harmful to us. Especially in what context? At the time of निदिध्यासनम्. निदिध्यासन काले. The अन्वय is, येन आत्मा एव आत्मना जितः तस्य आत्मा आत्मनः बन्धुः (भवति) । अनात्मनः तु आत्मा एव शत्रुवत् शत्रुत्वे वर्तेत । Continuing;

*Verse 06-07*

**जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।**

**शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ गीता ६-७ ॥**

This is the continuation of the same topic. I will give you the gist of the verse. Herein Lord कृष्ण says, when a person has got reasonable साधन चतुष्टय सम्पत्ति whom we call जितात्मा. It is a very beautiful expression worth remembering. The one who has got साधन चतुष्टय सम्पत्ति is called जितात्मा, the one who has mastered oneself, the one who is the best self-manager. We learn the management of corporate and other institutions

and so many things, here we are talking about the person who is a very good self-manager. That successful self-manager is here called जितात्मा. For him निदिध्यासनम् will become successful. That is the essence of the first line. For साधन चतुष्टय सम्पन्नः निदिध्यासनम् will be successful, conversion of ज्ञानम् into ज्ञाननिष्ठा take place and in our language his mindset will be transformed from triangular format to binary format. कृष्ण says परमात्मा समाहितः – परमात्मा will be available evidently as I the जीवात्मा. समाहितः means अपरोक्षतया प्रकाशते. समाहितः means अपरोक्षतया सिद्धः. परमात्मा is evidently available as I the जीवात्मा. That means I am able to drop by जीव भावः. Otherwise what will happen is I will keep on looking at myself as साधक जीवः, ज्ञानि जीवः, I want to become जीवन्मुक्त जीवः, I want to become विदेहमुक्त जीवः, I retain जीव भाव and I try to change only the adjective. Previously I was साधक जीवः, now I am meditating जीवः, I want to become ज्ञानि जीवः, I want to become ज्ञाननिष्ठा जीवः, I want to become जीवमुक्त जीवः, I want to become विदेहमुक्त जीवः and I am keeping on changing the adjective but I am not changing the noun. Are you able to see what I am telling? I am साधक जीवः. And I want to become ज्ञानि जीवः, जीवमुक्त जीवः, विदेहमुक्त जीवः. I am doing all type of साधनस adjusting only the adjectival part but I don't want to change the जीव now, whereas निदिध्यासन is meant to drop I am not जीव. Where is the question of changing the adjective, I am परमात्मा. What type of परमात्मा? परमात्मा without adjective. Therefore claiming I am नित्य मुक्त परमात्मा is the real निदिध्यासनम्. Don't try to tamper with the adjectival part, focus on the noun.

And what is the change? *I am not a जीव requiring improvement, I am unimprovable ब्रह्मन्*. Unimprovable means not hopeless. It has got negative meaning also. Like incorrigible. Unimprovable means नित्य मुक्त परमात्मा अस्मि. That should be the purpose of निदिध्यासनम्, that will successfully happen and that is called binary format. Therefore परमात्मा समाहितः – will be available as I am. That is called अपरोक्षता.

Thereafter कृष्ण wants to give some more disciplines which will be meditation friendly. Already he has given some discipline in the form of साधन चतुष्टय सम्पत्ति or self-integration he has given and he has also talked about self-confidence, he has also talked about taking charge of myself. Now he wants to add another very important discipline and that discipline is समत्वम्. Maintain the mind in equanimity throughout your waking hours because in dream what happens to the mind is not under your control. *Throughout the waking hours one साधन you should practice for successful निदिध्यासनम्, one discipline throughout waking hours is समत्वम्*. And the logic is very clear. If you loose your balance at any time during the waking hour; so you had a heated exchange with someone – can be within the home or outside home – one exchange you had during the day, may be for two minutes, what will be the problem you know, you might be शमः throughout the day, but two minutes only you had a heated exchange, during निदिध्यासनम् that two minutes of exchange will be playing. So your husband will come, your wife will come, or the son will come, or the daughter-in-law will come,

or the autorickshaw driver will come, and therefore maintain समत्वम्. That is being said समत्वम् with regard to three things – situations, objects and people. SOP in विवेकचूडामणि class I said. They are the ones which can disturb your समत्वम् and once समत्वम् is disturbed निदिध्यासनम् will be successful failure. It will be a definite failure. Therefore समत्वम् is prescribed in the second half of the श्लोक. शीत-उष्ण. कृष्ण knows we are in power-cut situation. शीत-उष्ण. earlier one hour, now two hours. I bought a generator or inverter which is not working. And therefore he gets heated up not only externally but internally also. Inverter is not working! Therefore शीत-उष्ण-सुख-दुःख – unfavorable and favorable situations, and मान-अपमान – honor and dishonor. The sentence is incomplete and we have to add शमः भवेत्. Two words we have to supply in the second line शमः भवेत्.

So thus समत्वम् is important during कर्मयोग, समत्वम् is important during उपासनयोग, समत्वम् is important during श्रवणम्, समत्वम् is important during मननम्, समत्वम् is important during निदिध्यासनम् also. Here this teaching is समत्वम् during निदिध्यासनम्. This is the gist; now we will go to the भाष्यम्.

**जितात्मनः** – कार्य-करणादि-सङ्घात आत्मा जितो येन सः जितात्मा तस्य जितात्मनः, प्रशान्तस्य प्रसन्न-अन्तःकरणस्य सतः सन्न्यासिनः परमात्मा समाहितः साक्षाद् आत्म-भावेन वर्तते इति अर्थः ।

**जितात्मनः** is in the मूलम्, after that you have to put an en dash, शङ्कराचार्य is explaining the compound. कार्य-

करणादि-सङ्घात आत्मा, here the word आत्मा means सङ्घातः – the complex consisting कार्यम् – स्थूल शरीरम्, करणम् – सूक्ष्म शरीरम् and आदि means etcetera. Etcetera can include the surrounding and the other things that we use. कार्य-करणादि-सङ्घात आत्मा. जितः येन सः, जितः means is mastered by whom. बहुव्रीहि समास. Such a person of self-mastery is called जितात्मा. Here कार्य-करण-आदि is said, that आदि is a tricky word, it is difficult to interpret. Normally we say कार्य-करण-सङ्घातः, we have included everything. आदि means etcetera. So it can be interpreted differently. One way of interpretation is कार्यम् means स्थूल शरीरम् and करणम् means all the organs like ज्ञानेन्द्रिय, कर्मेन्द्रिय and अन्तःकरणम्. And the word आदि can mean पञ्च प्राणाः. Because पञ्च प्राणाः are not included in करणम्. When you say करणम् or instrument ज्ञानेन्द्रियम्s come under instrument, कर्मेन्द्रियम्s come under instrument, मनो बुद्धि चित्तम् also come under करणम्, but the प्राणः do not come under करणम्. And this topic is analyzed in ब्रह्मसूत्र. I do not want to get into that. Whether पञ्च प्राणाः should be included in the instruments or not? I will give you the reference सूत्र in the next class. After a long analysis व्यासाचार्य and शङ्कराचार्य established पञ्च प्राणः do not come under transacting instrument, they are only maintenance team. That is the conclusion. पञ्च प्राणः do not transact with the world, पञ्च प्राणः come under maintenance team only. This is the discussion. Therefore the आदि can be included in the maintenance team. All of them are well maintained by whom is called जितात्मा. And तस्य जितात्मनः – for such a person प्रशान्तस्य – which is a natural consequence of self-mastery. Suppose somebody

asks a question how do I know स्वामिजि whether I have self-mastery or not. How can anyone know? Will you give a certificate to that effect? How do I know? कृष्ण gives a very simple test. प्रशान्तस्य, self-mastery indicates a composed personality. To put it in negative language freedom from stress is the indication of जितात्मत्वम्. A distressed person is अजितात्मा. A *de-stressed* person is जितात्मा. *The one whose body is also relaxed, the one whose mind is also relaxed, constant relaxation is the indication of जितात्मा.* Therefore प्रशान्तस्य is in the मूलम्, is equal to प्रसन्न-अन्तःकरणस्य – *whose mind is also प्रसन्नम् and the mental calmness expresses at the verbal level also. The words are also not in high decibels.* Normal talking looks like shouting and they do not know they are shouting. Therefore प्रसन्नम्. The body language, the facial expression, in fact, when we are in front of such a person we also calm down. Not only are they calm, they make the surrounding atmosphere also calm. Therefore प्रसन्न-अन्तःकरणस्य – for such a person सतः, सतः means who is in that condition generally; not now and then. स्वामिजि, I am also calm, last Wednesday I was calm for five minutes. Therefore the word सतः means that is the general condition, not that hundred percent we are calm, we also get tensed up, etc. That is why to use my language, decreased F I R (frequency, intensity and recovery period form disturbances in the mind) and increased triple C (Calmness, Cheerfulness and self Confidence) is प्रसन्न-अन्तःकरणस्य सतः. And who is he? सन्न्यासिनः. Why शङ्कराचार्य says सन्न्यासिनः? Because in the third verse कृष्ण has already used that word शमः which

means सन्न्यास according to शङ्कराचार्य. Therefore he says सन्न्यासिनः. Now you should also add the one who is practicing समाधि अभ्यास रूप निदिध्यासनम्. In simple English sitting निदिध्यासनम्. For such a person is परमात्मा – the ब्रह्मन् is available, समाहितः – as I am. परमात्मा, ब्रह्मन् is समाहितः. शङ्कराचार्य gives a special meaning here. Literally समाहितः means the one who is in निर्विकल्पक समाधि. But शङ्कराचार्य interprets the word समाहितः, he is in समाधि, don't imagine mysticism and trance, etc. समाहितः means परमात्मा is available as I am. So he says साक्षाद् आत्म-भावेन, आत्म-भावेन means in the form of I am. साक्षात् means अपरोक्षतया, so intimately as I am, वर्तते – परमात्मा is available. That means I don't look upon myself as जीवः who has to run away from the world in the name of विदेहमुक्ति and I have to escape from the world and dash and mingle with some god in some लोक and I should never return back to Chennai. All those prayers should disappear and I am that ब्रह्मन् in which fourteen लोकs arise, exit and resolve. मयि एव सकलम् जातम्, मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ गीता ९-४ ॥ मिथ्या जगत् अधिष्ठान अहम् अस्मि. Are you familiar with these words? मिथ्या जगत् अधिष्ठान is one of the names in ललीता सहस्रनाम. I am that Brahman. इति अर्थः – this is the meaning.

किञ्च शीतोष्ण-सुख-दुःखेषु तथा माने अपमाने च मान-अपमानयोः पूजा-परिभवयोः ॥ ६-७ ॥

So in various situations that will come in our life because of our प्रारब्ध. Even a greatest ज्ञानि cannot avoid प्रारब्ध. At the level of अन्नमय प्राणमयादि कोश, at अनात्मा level प्रारब्ध



attack will be there. And what is the job of प्रारब्ध? Bringing various situations like शीत-उष्ण-सुख-दुःख – cold and heat, pleasure and pain, तथा माने अपमाने, माने is equal to पूजा, not literal पूजा but honor, they tell you that you are very good, wonderful, etc. rarely, they say that. And अपमान is equal to परिभव is equal to insult. In all these situations. And the sentence is incomplete in the मूलम् also and शङ्कराचार्य leaves the sentence incomplete in the भाष्यम् also. He thinks that we are capable of completing it. The subcommentators have completed that समः भवेत् – one should remain poise.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-07 Continuing:*

**किञ्च शीत-उष्ण-सुख-दुःखेषु तथा माने अपमाने च मान-  
अपमानयोः पूजा-परिभवयोः ॥ ६-७ ॥**

In the first nine verses of the sixth chapter Lord कृष्ण gives a general introduction to *Vedantic* meditation especially समाधि अभ्यास रूप निदिध्यासनम्. And in this introductory portion the first three verses are dealing with कर्मयोग as an important साधन for successful meditation. *Whether a person is practicing द्वैत उपासन or whether a person practices अद्वैत निदिध्यासनम्, both types of meditation require कर्मयोग way of life.* And therefore कर्मयोग was highlighted in the first three verses. Then from the fourth verse upto the ninth verse कृष्ण is highlighting साधन चतुष्टय सम्पत्ति as a very important discipline for the success of meditation. *Again whether it is द्वैत उपासनम् or अद्वैत निदिध्यासनम् success of meditation heavily depends upon साधन चतुष्टय सम्पत्ति.* And in साधन चतुष्टय सम्पत्ति also the third one is extremely important known as शमादि षट्क सम्पत्ति, and कृष्ण uses the word जितात्मा, which is a very beautiful word, it is the title of a person who has got शमादि षट्क सम्पत्ति. Therefore जितात्मा can be translated as शमादि षट्क सम्पन्नः. In this seventh verse which we completed in the last class कृष्ण points out जीवात्मा will have a successful निदिध्यासनम्. And what do you mean by success in निदिध्यासनम्? Success in निदिध्यासनम् is nothing but successful change from triangular format to binary format,

which means I don't look at myself as struggling जीवात्मा, I learn to look at myself as a bubbling परमात्मा; if you want a rhyming expression. I no more look upon myself as a struggling जीवात्मा or helpless संसारि or even a साधक. Even looking upon myself as a साधक is continuation of triangular format. I am neither a संसारि nor am I a साधक, I am not a जीवात्मा itself, but I am none other than परमात्मा. Therefore कृष्ण says परमात्मा समाहितः – for a successful Vedantic meditator परमात्मा is no more an object to be experienced, but परमात्मा is claimed as I myself. The Self-evident ever available I the Consciousness principle am the परमात्मा, this is evident. Thereafter in the second half of the श्लोक and the following two verses Lord कृष्ण points out the निदिध्यासन योगि must follow an important rule in day-to-day life. If निदिध्यासन योगि should become successful in निदिध्यासन योग, not only he should practice समाधि अभ्यास regularly (this समाधि अभ्यास will be elaborated from the tenth verse) but here कृष्ण says if one should be successful in निदिध्यासन योग one should follow a very important rule, not only during meditation, but throughout the day-to-day life. That rule is extremely important, in all the walls of the all the rooms you we have to write that down, that is समत्वम्. So mental equanimity is extremely important with regard to three things. With regard to (SOP of विवेकचूडामणि class) Situations, Objects and People may you maintain equanimity which means you should follow FIR (frequency, intensity and recovery period form disturbances in the mind) reduction with regard to SOP and maintain equanimity then alone format change will be successful. And of this first in the

seventh verse situations are talked about, in the eighth verse objects are talked about and in the ninth verse people are talked about. The seventh verse is S, the eighth verse is O and the ninth verse is P. SOP equanimity. And here in the second line शीत-उष्ण-सुख-दुःखेषु and मान-अपमानयोः people honoring us and insulting us with regard to all these situations. And as we saw in the last class कृष्ण leaves the second half incomplete. He says 'in all situations' and leaves the sentence incomplete. Even शङ्कराचार्य leaves the sentence incomplete. Only subcommentators आनन्दगिरि says शमः भवेत् इति अध्याहारः. In the मूलम् as well as in the भाष्यम् you should supply – शमः भवेत् may you be poise, cool like a cucumber.

And before going to that portion I want to add a small correction. In the भाष्यम् of the श्लोक in the first line जितात्मनः शङ्कराचार्य comments as कार्य-करणादि-सङ्घात आत्मा, there कार्य करण आदि is problematic word I said. Because to explain आदि is not that easy. I said आदि can be taken as प्राण. कार्य as the physical body, करणम् as the ten sense organs and the अन्तःकरणम्, and आदि can be taken as प्राण because प्राण doesn't come under करणम् I said.

And I also said that has been discussed in ब्रह्मसूत्र, I want to give the reference that is 2-4-11 and 12. There व्यासाचार्य points out that प्राण doesn't come under instrument of transactions. It comes under maintenance system only. It is not a transacting system, it is only maintenance system. And this maintenance system called प्राण is the meaning of the word आदि I said. Thus we have to ingeniously interpret the word

आदि. But there is an alternative reading of the भाष्यम् and in that alternative reading आदि is not there, कार्य-करण-सङ्घातः आत्मा. Instead of कार्य-करणादि-सङ्घात the reading is कार्य-करण-सङ्घातः आत्मा, exactly as the भाष्यम् in the previous श्लोक. Previous श्लोक we find the आदि is not there and आत्मा कार्य-करण-सङ्घातः. Here also कार्य-करण-सङ्घातः is a better reading and once you have the word आदि it creates headache.

Then completing the भाष्यम् शङ्कराचार्य says शीतोष्ण-सुख-दुःखेषु the second paragraph of the भाष्यम् of the seventh verse, there शङ्कराचार्य says माने अपमाने च is equal to मान-अपमानयोः. In fact we have to reverse the order मान-अपमानयोः is equal to माने अपमाने च. That means it is द्वन्द्व समास. In मानम् and in अपमानम् one should be poise. What is the meaning of मानम्? मानम् is equal to पूजा, पूजा means honor or respect. You go for a wedding, there all the people will come and welcome you, it is wonderful. Sometimes you go for a wedding no one will see you and you will go, take meals and return. Sometimes you are not honored and sometimes you are dishonored also. That is called अपमानम्. अपमानम् is equal to परिभवः. परिभवः means अपमानम् because you can understand अपमानम् better, शङ्कराचार्य translates it as परिभवः which we don't understand. अपमानम् means insult. In all of them what you should do? Maintain equanimity. शमः भवेत्. Upto this we saw in the last class. The अन्वय is, जितात्मनः प्रशान्तस्य परमात्मा समाहितः (भवति) । (सः) शीत-उष्ण-सुख-दुःखेषु तथा मान-अपमानयोः (शमः स्यात्) । Continuing;

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाच्चनः ॥ गीता ६-८ ॥

I will give you the gist of the verse. In the first half of this verse Lord कृष्ण defines a successful निदिध्यासन योगि. What will be the life of a successful निदिध्यासन योगि? ज्ञान-विज्ञान-तृप्त-आत्मा भवति – he is completely fulfilled within himself, because of ज्ञानम् and विज्ञानम्. So the one who has become completely fulfilled in himself because ज्ञानम् and विज्ञानम्. ज्ञानम् is understanding of महावाक्यम्, and विज्ञानम् is internalization of महावाक्यम्. Because of the understanding and internalization of महावाक्यम्, which शङ्कराचार्य will explain in the भाष्यम्. What is the difference between ज्ञानम् and विज्ञानम्, we will see in the भाष्यम्. Because of this तृप्त-आत्मा – he is totally fulfilled. कूटस्थः – because of the total fulfilment he is unshaken in the different conditions of प्रारब्ध. कूटस्थः here means unshaken mentally. आत्मा is also called कूटस्थः. Here the word कूटस्थः refers to ज्ञानि's mind. निर्विकारः is आत्मा also, here we talk about निर्विकार mind of a ज्ञानि. Therefore कूटस्थः – unshaken mentally in all situations and विजित-इन्द्रियः – he is a master of all the एकादश इन्द्रियाणि – पञ्च ज्ञानेन्द्रियाणि and पञ्च कर्मेन्द्रियाणि, एकम् अन्तःकरणम् – all of them he is a master of. Such a person is called युक्तः इति उच्यते – he is a successful निदिध्यासन योगि. Here the word युक्तः means निदिध्यासन योगि. And this निदिध्यासन योगि should practice one important rule. Again कृष्ण reminds समत्वम् must be deliberately practiced. *In fact as even a person*

*becomes more and more successful in निदिध्यासनम्, समत्वम् will become spontaneous. And if spontaneous समत्वम् is absent, wherever समत्वम् doesn't happen spontaneously he should practice deliberately.*

In fact, this transition is a gradual process. In कर्मयोग stage समत्वम् is ninety-five percent deliberate and only five percent spontaneous. As even one progresses in कर्मयोग, the spontaneity becomes more and more and deliberate effort will become less and less and by the time he crosses कर्मयोग उपासनयोग श्रवण योग, मनन योग and निदिध्यासन योग, समत्वम् becomes more and more natural, but even during निदिध्यासन योग when there is extremely difficult situation समत्वम् will not be natural, mind is bound to become turbulent. When the mind becomes turbulent deliberately practice समत्वम्. Thus समत्वम् will have to be practiced, the difference will be spontaneity becomes more and more, deliberate effort required will become less and less but even in perfect condition समत्वम् can never become hundred percent spontaneous. As I said hundred percent FIR reduction doesn't exists, zero FIR reduction doesn't exists, the mind will have problem. Therefore in such cases deliberately we have to practice समत्वम्. Therefore कृष्ण says सम-लोष्ट-अश्म-काञ्चनः भवेत् – where it doesn't occur spontaneously may you deliberately practice समत्वम्. But what is the net result? Mind should be शमः.

The difference between previous श्लोक and this श्लोक is this. In the previous श्लोक situations were talked about मान and अपमान, here objects are talked about लोष्ट-अश्म-काञ्चनः.

With regard to a clod of earth and a piece of stone, and a bar of gold, with all of them शमः भवेत्. This is the gist of the श्लोक. We will go to the भाष्यम्.

**ज्ञान-विज्ञान-तृप्तात्मा** ज्ञानं शास्त्रोक्त-पदार्थानां परिज्ञानम् । विज्ञानं तु शास्त्रतो ज्ञातानां तथा एव स्वानुभव-करणम् । ताभ्यां ज्ञान-विज्ञानाभ्यां तृप्तः सञ्जातालं-प्रत्ययः आत्मा अन्तःकरणं यस्य सः ज्ञान-विज्ञान-तृप्तात्मा, कूट-स्थः अप्रकम्प्यः भवति इति अर्थः, विजितेन्द्रियः च । यः ईदृशः, युक्तः समाहितः इति सः उच्यते कथ्यते ।

The first word in the मूलम् is **ज्ञान-विज्ञान-तृप्त-आत्मा**, after that word we have to put an en dash, that he has taken for elaboration. It is a compound word consisting of four components **ज्ञानम्**, **विज्ञानम्**, **तृप्त** and **आत्मा**. Therefore each word he takes out of the compound and independently he gives the word meaning. The first word is **ज्ञानम्**. He says **ज्ञानम्** is equal to **परिज्ञानम्**. शङ्कराचार्य doesn't want to translate that word because it is well known word. **परिज्ञानम्** means clear understanding. Understanding of what? **शास्त्र-उक्त-पदार्थानाम्** – understanding of the meaning of **पद** means the words, especially technical words, **शास्त्र-उक्त** – which are mentioned in the **शास्त्रम्**. So clear understanding of the meaning of the words used in the **शास्त्र** especially **तत् त्वम् असि**, which is the central message of the **शास्त्र**. When the **शास्त्र** uses the word **तत्** you should know the meaning, when the **शास्त्र** uses the word **त्वम्**, you should know the meaning and when it uses the word **असि** you should know the meaning. That means I should understand the meaning of the word **तत्त्वमसि**, or the meaning



of the word अहम् ब्रह्म अस्मि. And to understand the meaning of the word अहम् शास्त्र uses several other words. अन्योऽन्तर आत्मा प्राणमयः, अन्योऽन्तर आत्मा मनोमयः I should understand the meaning of the word अन्नमय प्राणमय etc. And ultimately when I use the word I, the meaning is neither अन्नमय nor प्राणमय but it is the साक्षि of पञ्चकोशs. Thus the meaning of the word I as the Consciousness principle having the five features. I don't want to go into the five features. Five featured Consciousness is the meaning of the word 'you' and 'I' that should be understood. Similarly, the word तत् should be understood as परमात्मा which is nothing but सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । ... ॥ छान्दोग्योपनिषत् ६-२-१ ॥ it is nothing but सर्व अधिष्ठान भूत existence सत्ता. Thus ब्रह्मन् is सत्ता and that सत्ता is the चित्, the Consciousness and the Consciousness I am. This must be understood crystal clearly. That is called परिज्ञानम्. That is the meaning of the word ज्ञानम्. Then the next word in the मूलम् is विज्ञानम्. विज्ञानं तु, तु means as different from ज्ञानम्. The word विज्ञानम् as different from ज्ञानम् is स्वानुभव-करणम् – bringing the Shastric message into अनुभव. I am retaining the word अनुभव, I will explain the word अनुभव later. Bringing the message of शास्त्र to one's own अनुभव. स्व-अनुभव means one's own, करणम् means bringing. So bringing the message of the शास्त्र to one's own अनुभव, शास्त्रतः ज्ञातानाम् – the message as conveyed by the शास्त्रम्, and तथा एव means bringing to one's own अनुभव exactly as given by the शास्त्रम्. Not as you like but as given by the शास्त्रम्. It is called विज्ञानम्. Bringing the message to अनुभव is विज्ञानम्.

Here the word अनुभव must be carefully understood because अनुभव has got a conventional meaning in dictionary. If you take the conventional meaning it will create a lot of confusion in वेदान्त. And therefore that conventional meaning should be understood and the conventional meaning should be rejected. What is the conventional meaning of the word अनुभव? Direct experience. अनुभव is generally translated as direct experience. And therefore many people translate विज्ञानम् as अनुभव and अनुभव as direct experience of ब्रह्मन्, so this is the wrong meaning and we should understand the wrong meaning to reject the wrong meaning. Therefore the conventional wrong meaning of विज्ञानम् is अनुभव and अनुभव is translated as direct experience of ब्रह्मन्, and ज्ञानम् is translated as indirect knowledge of ब्रह्मन्. Thus what is the popular misconceived, conventional, blunderous translation is ज्ञानम् is indirect knowledge of ब्रह्मन् and विज्ञानम् is ब्रह्म अनुभव and अनुभव is translated as direct experience. Thus indirect knowledge and direct experience are the two wrong words used with regard to ब्रह्मन्.

Why do we say it is wrong? It is because in conventional context, you can use the word indirect knowledge and direct experience when you talk about knowing an object. Whenever we are talking about objective knowledge, like कैलास or मानसरोवर or London or America or any object you have got indirect knowledge and direct experience. This two stratification or classification are possible with regard to object, when the object is remote you call it indirect knowledge and when the object is close by you call it direct experience.

So with regard to remote object you have indirect knowledge, with regard to proximate object, the same object when it becomes proximate, you call it as direct experience. Now I have indirect knowledge of कैलास मानसरोवर and when I make a trip I have direct experience. Either the object should come closer or I should go closer. But the division of indirect knowledge and direct experience is possible only with regard to objective knowledge. With regard to ब्रह्मन् we cannot talk about indirect knowledge and direct experience, no direct experience of ब्रह्मन् is possible because ब्रह्मन् is not an object of experience. Either a remote object or proximate object. Therefore the word अनुभव translated as direct experience of ब्रह्मन् is an unfortunate translation. Therefore the word अनुभव must be translated differently. And then what is the different translation of the word अनुभव and what is the difference between ज्ञानम् and विज्ञानम्, and to use शङ्कराचार्य's language, what is the difference between परिज्ञानम् and अनुभव?

*परिज्ञानम् is the clear understanding of the teaching of the शास्त्र, the Shastric teaching being about ब्रह्मन् we should say clear understanding of ब्रह्मन् as revealed by शास्त्रम् is called ज्ञानम् or परिज्ञानम्.*

And what is विज्ञानम् or अनुभवः? We should not translate it as directly experiencing ब्रह्मन् because ब्रह्मन् is not going to come directly. Why? Because the *Shastric* teaching is that blessed ब्रह्मन् happens to be I myself. Therefore अनुभव is not trying to experience ब्रह्मन् directly or even experiencing

ब्रह्मन् directly because direct experience of ब्रह्मन् doesn't exist. Then in keeping with the *Shastric* teaching claiming ब्रह्मन् as myself. अनुभव is practicing to claim ब्रह्मन् as myself instead of using the word I understand ब्रह्मन् clearly, instead of saying I understand ब्रह्मन् clearly; 'स्वामिजि you teach well, you are an excellent teacher, I understand ब्रह्मन् clearly', stop that expression. That expression is परिज्ञानम्, change the expression from 'I understand ब्रह्मन् clearly' to 'claiming I am ब्रह्मन्'. I am no more जीवात्मा. I will reject the idea that I am a जीवात्मा. I will no more look upon myself as a struggling जीव, struggling संसारि जीव, or a helpless साधक. Even the idea that I am a साधक is wrong because to claim that I am a साधक, and along with that some adjectives also, I am a sincere साधक, serious साधक, and after twenty-five years – senior साधक also. Senior साधक means when he comes that seat should be vacated and given to him! Because he has been sitting in the same seat for 25 years!! So I am not a जीव, I am not a junior साधक, I am not a senior साधक, I am no more in triangular format. Because to claim a साधक is looking upon मोक्ष as a future event to take place. To claim a साधक is looking forward to मोक्ष as a साध्य, मोक्ष is a साध्यम् when I am a साधक.

Therefore अनुभव: means I don't look upon myself as a साधक, I don't look upon मोक्ष as साध्य, I am सिद्धम् ब्रह्म. This is called binary format. I am ब्रह्मन्, जीव जगत् and ईश्वर are मिथ्या नामरूप projected by my माया for the sake of entertainment, I am the producer, sustainer and observer ब्रह्मन्. When? All the time even when the जीव's प्रारब्ध is negative, I

don't say my प्रारब्ध is negative because I am the अधिष्ठानम् of मिथ्या जीव-जगत्-ईश्वर नामरूप. This is called binary format.

निरुपमनित्यनिरंशकेऽप्यखण्डे मयि चिति  
सर्वविकल्पनादिशून्ये । घटयति जगदीशजीवभेदं  
त्वघटितघटनापटीयसी माया ॥ मायापञ्चकम् १॥

शङ्कराचार्य writes five verses on मायापञ्चकम्. The first verse says I am चैतन्यम्, and in me that चैतन्यम् निरुपम-नित्य-निरंशके, निरंशके means there is no division, in the divisionless I my own माया has projected घटयति जगदीशजीवभेदम्, this त्रिपुटि, another type of त्रिपुटि is projected by my own माया, we need not tell this to outside people, they will put you in mental hospital. Cry where you have to cry and laugh where you should laugh and make the drama successful. Even in रामायण राम has to cry when सीता was kidnapped by रावण. राम does it brilliantly. If राम can afford to cry, why can't we cry? We will also cry loudly. But remember, this is my अवतार. Don't tell this outside. They will yell at you.

मर्त्यावतारस्त्वह मर्त्याशिक्षणं रक्षोवधायैव न केवलं विभोः ।  
कुतोऽन्यथा स्याद्रमतः स्व आत्मनः सीताकृतानि  
व्यसनानीश्वरस्य ॥ श्रीमद्भगवत्समाधिपुस्तकम् ७-१९-७ ॥

सीताकृतानि व्यसन, व्यसन means दुःखम्. How can राम ever have दुःखम्? He is आत्माराम आनन्द रमण but मर्त्यावतारस्त्वह मर्त्याशिक्षणम्. For teaching the human being राम does that. So Let the व्यवहारs continue, let नवविध रसम्s also continue. In the name of जीवन्मुक्त if you smile all the time; somebody says I have lost you cannot simply smile. We have to change the mood accordingly otherwise we will be

मूढाः. Therefore we have to go through all the emotions, but let awareness be in the background – I will be able to shake off at will. This is called अनुभवः. It is not direct experience of ब्रह्मन् but claiming that I am ब्रह्मन् and neither जीव nor संसारि nor साधक. Then सिद्ध वस्तु अहम् अस्मि.

That is called तथा एव स्वानुभव-करणम्. तथा एव means as शास्त्र has revealed. By तत्त्वमसि महावाक्यम् what शास्त्र reveals? Am I ब्रह्मन् or जीव? Through तत्त्वमसि, when शास्त्र tells that I am ब्रह्मन् why should I hesitate to claim I am ब्रह्मन्. If claiming I am ब्रह्मन् is wrong, it will mean महावाक्यम् is wrong. If महावाक्यम् can never go wrong I can also never go wrong, hence I say I am ब्रह्मन्.

Again when you say I get angry, I have unknowingly slide-down to either स्थूल or सूक्ष्म or कारण शरीरम्, नामरूप we mistake as ourselves. Therefore we have to immediately say I am neither the angry mind nor does the angry mind belong to me. I can try to improve the mind but I will never take the conditions of the mind to judge myself. I will never judge myself based on the conditions of the mind. Mind has to be bettered for better transactions but I should not mix up this and that. This is called स्वानुभव-करणम्. This is the meaning of विज्ञानम्. After स्वानुभव-करणम् full stop. ताभ्याम् – because of this ज्ञानम् and विज्ञानम् of कृष्ण or परिज्ञानम् and अनुभवः of शङ्कराचार्य, and sometimes in the शास्त्र they call it as परोक्ष ज्ञानम् and अपरोक्ष ज्ञानम्, any word you can use but you should understand what it is. Through ज्ञानम् and विज्ञानम् तृप्तः – this ज्ञानि is totally fulfilled. तृप्त is in the मूलम्, is equal to

**सञ्जातालं-प्रत्ययः** – the one who has got ‘I am full’ thought. I don’t lack anything, I don’t miss anything, I am no more a wanting person. अहम् पूर्णः अस्मि. So **सञ्जातालं-प्रत्ययः** means पूर्णत्व बुद्धिमान्. पूर्णत्व भावनावान्. And what is the example I give? When there is a five day match series and the best of the five, the one who wins three matches will get the cup. And imagine we have won the first three and we have won the series and the cup. And the fourth match we play for the ticket has been sold. And then so many records are to be broken. Advertisements are there. Therefore we play the fourth match and when we play we want to win also, nobody plays for defeat. We want to win. But throughout the match in the innermost heart there is one **प्रत्ययः**. What is that? We have won the series, and when we go home we will get reception and not brickbat. So that पूर्णत्वम् is there, and suppose in the fourth match, we get defeated. In that defeat there is pain also, but even when there is a pain caused by the defeat in the fourth match, that pain is overpowered by another joy. The pain is there because of the defeat in the non-consequential fourth match will cause disturbance in the mind of the team but that disturbance is overpowered by another joy that we have won the series. A ज्ञानि’s life with the ज्ञानम् that the series has been won and thereafter the fourth match is to marry the daughter, after marriage there is no child. This is like the fourth match. There are so many programs for the गृहस्थ, several incomplete duties are there, every duty is the fourth match, fifth match or the sixth match. And in some of the duties suppose I fail there is pain also. Don’t think there will not be pain. The difference between

the अज्ञानि's pain and ज्ञानि's pain is ज्ञानि's pain is suppressed by greater आनन्द of पूर्णत्वम् and therefore the ज्ञानि doesn't bother much. ज्ञानि's प्रारब्ध up and down will produce सुख and दुःख,

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ गीता २-९६ ॥

that pain doesn't appear as pain; it will be forgotten. After a few years, we remember only lifting the cup and opening the champagne bottle, and also all the paper falling, you remember all these things, and you do not remember this fourth match defeat.

If you can understand the state of mind, we won't say pain is not there, if you understand mind will feel differences in all these things but there is another प्रत्ययम् अहम् आनन्द अस्मि. And therefore तृप्तः is equal to सञ्जातालं-प्रत्ययः – the one who has got पूर्णत्व भावना with regard to himself. अलम् means enough, and enough means पूर्णः. प्रत्ययः means भावना. आत्मा is in the मूलम्, is equal to अन्तःकरणम्, यस्य सः – whoever enjoys such a mind is called ज्ञान-विज्ञान-तृप्त-आत्मा. No pain in life is serious for him. It is not the end of the world; he can move on.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-08 Continuing:*

**ज्ञान-विज्ञान-तृप्तात्मा** ज्ञानं शास्त्रोक्त-पदार्थानां परिज्ञानम् ।  
विज्ञानं तु शास्त्रतो ज्ञातानां तथा एव स्वानुभव-करणम् । ताभ्यां  
ज्ञान-विज्ञानाभ्यां तृप्तः सञ्जातालं-प्रत्ययः आत्मा अन्तःकरणं  
यस्य सः ज्ञान-विज्ञान-तृप्तात्मा, कूट-स्थः अप्रकम्प्यः भवति इति  
अर्थः ।

Upto the ninth verse of this chapter Lord कृष्ण is talking about the preparatory disciplines of *Vedantic* meditation or निदिध्यासनम् and among several disciplines to be followed the most important one is maintenance of mental equanimity or समत्वम्. समत्वम् and निदिध्यासनम् are complimentary; the more the समत्वम् is better will be the practice of निदिध्यासनम् and the more the निदिध्यासनम् is better will be the समत्वम्. समत्वम् is the cause, better निदिध्यासनम् is the result and better निदिध्यासनम् is the cause, more समत्वम् will be the result. समत्वम् and निदिध्यासनम् are mutually related as the cause and consequence. You cannot say which the cause is and which the result is. Both of them are cause and effect with regard to each other. And समत्वम् means equanimity with regard to three things – Situations, Objects and People. So situations related समत्वम् was talked about in the seventh श्लोक and equanimity with regard to things was talked about in eighth verse and समत्वम् with regard to people will be talked about in the next verse.

Of these, we are seeing the eighth verse भाष्यम्. There the first word is ज्ञान-विज्ञान-तृप्त-आत्मा. So this *Vedantic* meditator is one who has got both ज्ञानम् and विज्ञानम्. ज्ञानम् is परोक्ष ज्ञानम् and विज्ञानम् is अपरोक्ष ज्ञानम्. With the help of अवान्तर वाक्यम्, when we know ब्रह्म अस्ति it is ज्ञानम्. With the help of महावाक्यम् when we claim ब्रह्म अस्मि it is called अपरोक्ष ज्ञानम्. Through both these ज्ञानम् and विज्ञानम् this *Vedantic* meditator has claimed पूर्णत्वम् with regard to himself. So तृप्तः means enjoying पूर्णत्वम्. From the standpoint of स्थूल शरीरम् पूर्णत्वम् is never possible, from the standpoint of सूक्ष्म शरीरम् also पूर्णत्वम् is impossible, from the standpoint of कारण शरीरम् also it is impossible. We can claim पूर्णत्वम् only from one standpoint and that is from आत्मा दृष्ट्या एव even the greatest successful person in the world cannot claim materially पूर्णत्वम्. पूर्णत्वम् is always spiritual. I have pointed out that even God cannot claim पूर्णत्वम् as God. He will have several complaints. I have told you before. He has created the world, He has created the human beings, He has created धर्मशास्त्रम्. And He has instructed the humanity सत्यम् वद धर्मम् चर, He has written in the वेदs and the human beings either they don't study the वेदs, even if they study they never follow धर्मशास्त्रम्. And if you interview भगवान् 'are you satisfied?' Therefore even भगवान् is अपूर्णः as भगवान्. If भगवान् has to claim पूर्णत्वम्, then पूर्णत्वम् will never be as भगवान् but only as ब्रह्मन् even भगवान् can claim पूर्णत्वम्. जीव can never be पूर्ण as जीव, जगत् can never be पूर्णम् as जगत्, भगवान् can never be पूर्णः as भगवान्. But both जीव and भगवान् can claim पूर्णत्वम् as जीव जगत् ईश्वर अधिष्ठान रूप ब्रह्म दृष्ट्या एव

सञ्जातात्-प्रत्ययः. So when I practice *Vedantic* meditation I should accept my अपूर्णत्वम् as अहङ्कार and I should claim my पूर्णत्वम् as आत्मा, the साक्षि. That is said here ज्ञान-विज्ञान-तृप्त-आत्मा.

And the next word is कूटस्थः in the मूलम् for that शङ्कराचार्य is writing the भाष्यम्. कूटस्थः means अप्रकम्यः भवति which means unshaken. प्रकम्यः means shakable. And अप्रकम्यः means unshakeable. भवति he becomes. The more he practices *Vedantic* meditation the more he will be unshaken by situations. And the word अप्रकम्यः unshakeable can be looked from two standpoints.

The word कूटस्थः can be used from two different angles. आत्मा is also called कूटस्थः in several contexts. कूटस्थम् अवलम् ध्रुवम् ॥ गीता १२-३ ॥ There the word कूटस्थः is from the standpoint of आत्मा and here शङ्कराचार्य takes the word कूटस्थ from the standpoint of the mind of a ज्ञानि. So a ज्ञानि's mind has assimilated वेदान्त to such an extent that his mind has become tough and strong because of ज्ञानम्. ज्ञानम् makes the mind stronger, and because of ज्ञानम् reinforced mind अप्रकम्यः he is not disturbed by situations. Even if there are disturbances he has reduced the FIR. Frequency of disturbances have come down. intensity of the disturbances have come down and recovery period also has come down. अप्रकम्यः means heavily reduced FIR he enjoys as a result of निदिध्यासनम्. Continuing;

**विजितेन्द्रियः च । यः ईदृशः, युक्तः समाहितः इति सः उच्यते कथ्यते ।**

The next word in the मूलम् is **विजितेन्द्रियः**, शङ्कराचार्य does not comment because we already know the meaning. **विजितेन्द्रियः** means one who is the master of his sense organs. And when we say इन्द्रिय it means एकादश इन्द्रियाणि – पञ्च ज्ञानेन्द्रियs and पञ्च कर्मेन्द्रियाणि and अन्तःकरणम्, all of them are mastered by him. Already during कर्मयोग he has practiced the mastery over the sense organs, during the उपासनयोग also he has practiced. Because of sheer practice, control has become spontaneous for him. At कर्मयोग and उपासनयोग self-restraint is deliberately practiced. During निदिध्यासन योग उपासनयोग self-restraint has become habitual, natural and spontaneous. Therefore **विजितेन्द्रियः च भवति. यः ईदृशः** – the one who is as described in the first half of the श्लोक; now शङ्कराचार्य comes to the second line of this श्लोक; **सः युक्तः इति उच्यते** – such a person is called **युक्तः**. **युक्तः** is another word for योगि. He alone is called a real योगि, a real निदिध्यासन योगि. And what is the meaning of the word योगि? शङ्कराचार्य comments **समाहितः इति, समाहितः** means an integrated personality. The one whose body, mind, sense organs, intellect are all well integrated that means his knowledge and his way of life are well aligned. What he knows and how he behaves both of them are well integrated. There no split personality in him. Therefore **समाहितः**, integrated योगि. **इति उच्यते, उच्यते** is in the मूलम्, is equal to **कथ्यते** – he is said to be. Continuing;

स योगी सम-लोष्ट-अश्म-काञ्चनः लोष्ट-अश्म-काञ्चनानि  
समानि यस्य सः सम-लोष्ट-अश्म-काञ्चनः ॥ ६-८ ॥

So now he comes to the final part of the श्लोक. योगी, here योगी means such a निदिध्यासन योगि is सम, सम means poised equanimous with regard to लोष्ट-अश्म-काञ्चनः. शङ्कराचार्य gives the विग्रह वाक्यम्, बहुव्रीहि समास. समानि लोष्ट-अश्म-काञ्चनानि यस्य सः. He doesn't give the meaning of the word लोष्ट-अश्म-काञ्चनानि because it is well known. लोष्टम् means a clod of earth or clay, अश्म means a piece of stone which is of no great value. These we find on the road which doesn't have much value and which we normally don't even notice. That is called लोष्ट and अश्म. काञ्चनम् means a bar of gold. If that is on the street we don't casually pass by, we do श्रवणमनननिदिध्यासन, everything we do, our focus is of different type. Therefore that is also taken. One of not of much value materially and the other materially is of great value both of them are समम्. A valuable thing and a valueless thing towards both of them समम्, ज्ञानि has got समत्वम्. What do you mean by समत्वम्? राग-द्वेष अभावः – neither attachment nor hatred. यस्य सः – such a person is called सम-लोष्ट-अश्म-काञ्चनः. Here समत्वम् with regard to material thing. This निदिध्यासन योगि will be naturally free from राग-द्वेष as a result of निदिध्यासनम् and not only that is the result of निदिध्यासनम्, for a successful निदिध्यासनम् he should deliberately practice that also. समत्वम् is the cause also and consequence also. सम-लोष्ट-अश्म-काञ्चनः स्यात्, भवति is the meaning. The अन्वय is, ज्ञान-विज्ञान-तृप्त-आत्मा कूटस्थः

विजित-इन्द्रियः युक्तः इति उच्यते । (सः) योगी सम-लोष्ट-अश्म-कान्चनः (स्यात्) ।

किञ्च —

Verse 06-09

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ गीता ६-९ ॥

**किञ्च** means moreover. Not only a *Vedantic* meditator should practice **समत्वम्** with regard to situations and things, but toughest part of spirituality is practicing **समत्वम्** with regard to different people of different characters. Of course, **वेदान्त** doesn't say you should treat all of them equally, the way we treat will depend upon the situations and also **धर्मशास्त्र** prescribes different treatment. Therefore the way we treat different people will have to be different. But mentally one has to maintain **समत्वम्** not allow them to disturb our **समत्वम्**. Therefore here **समत्वम्** is not treatment, very careful, **समत्वम्** is not the way we treat, if a person is committing a mistake then he will have to be handled appropriately, **साम** may be used **दान** may be used ultimately as **कृष्ण** tells in the **भगवद्गीता** if **दुर्योधन** requires punishment even that has to be done, as I have often said misplaced **अहिंसा** is also **अधर्म**. **अहिंसा** is a very important value, but Hindu **धर्मशास्त्र** says misplaced **अहिंसा** is also **अधर्म**. Where **हिंसा** is required like a doctor if he has to give a treatment in which treatment the patient will have to go through pain doctor will have to give that pain to the patient because the pain is part of the treatment. In fact, giving that pain is not **हिंसा**, that becomes **अहिंसा**. Giving the pain becomes **अहिंसा** it cannot

be called हिंसा. Therefore misplaced अहिंसा is also अधर्म. Therefore where अहिंसा is required follow अहिंसा, where हिंसा is required follow हिंसा, and treatment has to be different, but whatever be the type of treatment the internal condition is समत्वम्. That is what is said here. This is essence of this श्लोक and now we will go to the भाष्यम्.

**‘सुहृद्’-इत्यादि-श्लोकार्थम् एकं पदम् ।**

So here शङ्कराचार्य gives a grammatical note. The entire first half of the श्लोक is one compound word. Therefore, it has to be read without any break even though we are breaking into two half, really speaking it should not be broken. Therefore शङ्कराचार्य says, ‘सुहृद्’-इत्यादि. So the first line, beginning with ‘सुहृद्’, श्लोकार्थम् – the first half of the श्लोक or the first two quarters of the श्लोक is एकं पदम् – one compound word. And what type of compound it is? It is द्वन्द्व समास, इतरेतर द्वन्द्व. These are all different types of people from our standpoint. Who are they? शङ्कराचार्य explains each word.

**सुहृद् इति प्रत्युपकारम् अनपेक्ष्य उपकर्ता । मित्रं स्नेहवान् । अरिः शत्रुः । उदासीनः न कस्यचित् पक्षं भजते । मध्यस्थः यः विरुद्धयोः उभयोः हितैषी । द्वेष्यः आत्मनः अप्रियः । बन्धुः सम्बन्धी – इति एतेषु साधुषु शास्त्र-अनुवर्तिषु अपि च पापेषु प्रतिषिद्धकारिषु – सर्वेषु एतेषु सम-बुद्धिः ‘कः किं-कर्मा’ इति अव्यापृत-बुद्धिः इति अर्थः ।**

So सुहृद् is the first word, इति – that means प्रत्युपकारम् अनपेक्ष्य उपकर्ता, उपकर्ता means the one who does any favor to us. And when a person does that favor if he does not expect anything in return, without any strings attached, without any

expectation in future, without any reciprocation, without expecting even thanks or even gratitude, thus without any expectation absolutely the one who does a favor; because the other person requires that favor and I am in a position to do that favor, that is the only criterion – he requires, I can do, therefore I do. Thereafter I forget the whole thing that has happened and in future a similar situation might have come, I require a similar favor and the other person can do that favor, but still he doesn't, at that time I don't complain; I did when I could and now he can and he is not doing, I don't think of any such thing – thus the one who helps without any expectation. Therefore शङ्कराचार्य says this is a toughest thing a human being can do; it is possible only under one condition. You know what is the condition? I should get the fulfilment in the very performance of that favor. I am happy that I could do the favor and in that happiness itself I have got hundred percent return, I have got hundred percent return in the very performance of that favor. And therefore he is called सुहृद्. शोभनम् हृदयम् यस्य, the one who possesses a beautiful mind, such a mind is a rare mind, therefore शास्त्र calls him सुहृद्, शोभनम् हृदयम् यस्य इति सुहृद्. शङ्कराचार्य says प्रत्युपकारम् अनपेक्ष्य, अनपेक्ष्य means without expecting, प्रत्युपकारम् – any reciprocation help. Any reciprocation the one who does a favor and often the other person is unknown, and often I will not get an opportunity to meet him, not that I take his address, you give your address so that later I can get something from you in need, he doesn't need your address and he doesn't take the other person's address also, it maybe one time meeting an unknown person who



requires help – I can give, I do and I forget. Such a rare person is called **सुहृद्**. Then the next one is **मित्र**, **मित्रम्** means a friend, who helps me when I need. A friend in need is a friend in deed and a friend indeed also. So **मित्रम्** – **स्नेहवान्** – helps me because he knows me. If I am unknown he would not have helped. So **स्नेहवान्** – the one who has love for me is called **मित्रम्**. **अरिः**, **अरिः** means **शत्रुः**. You can understand, the one who is hostile to me, the one who is engaged in harming me, either directly or often indirectly, sometimes directly friend but indirectly creates several problems. **शत्रुः** means hostile enemy. And the word **अरि** is not clearly there in the **श्लोक**. In the **श्लोक** you look for the word **अरि**, it is not there, **अ** is also not there, **रि** is also not there, you will wonder where did **शङ्कराचार्य** get the word **अरि**, you should split properly **सुहृत् मित्र-अरि-उदासीन**, **मित्र** plus **अरि** plus **उदासीन**. According to **संस्कृत सन्धि** rules it becomes **मित्रार्युदासीन**, **मित्र-अरि-उदासीन**. The next word is **उदासीनः** is equal to **न कस्यचित् पक्षं भजते** – a neutral person who is neither for me nor who is against me. A neutral person is called **उदासीनः**. The one who is disinterested in me is **उदासीनः**. So **न कस्यचित् पक्षं भजते**. That means when I and somebody else has got a problem or debate, you have to imagine a debate or a problem, a property dispute between me and my brother or another family member. The neighbor can have any stand; if a neighbor is absolutely not interested he may say ‘you or your brother solve among yourselves and don’t bother me’, and he is the one who doesn’t take any stand in the dispute, such a person is called **उदासीनः**. So **न कस्यचित् पक्षं भजते** is the one who doesn’t take any stand with regard to me

or another person who is in dispute is called **उदासीनः**. **मध्यस्थः** is the next word, **यः विरुद्धयोः उभयोः हितैषी** – the one who is a mediator in a dispute. The previous one is the one who is disinterested but this person is interested. What type of interest? He is not favoring one of the two but who is impartially involved as a mediator. So **मध्यस्थः** can be translated as an impartial mediator. Impartial well-wisher is called **मध्यस्थः**. So **विरुद्धयोः उभयोः** – two people who are in dispute, **हितैषी** is a well-wisher. Then the next word is **द्वेष्यः**, **द्वेष्यः** – **आत्मनः अप्रियः** means an undesirable person, the one who has to be kept off. Why he should be kept off? Because he is interested in harming my interest. Suppose he is a competitor; with regard to competitor I should not share all my business information, I can be friendly with him, I can go to a wedding in his family but we should not share all the information because he is not a desirable one. Therefore **द्वेष्यः** means an undesirable person who may be harmful to me. Here the word **आत्मनः** is not सत्त्विदानन्द आत्मा, it is a reflexive pronoun, the one who is undesirable for oneself. Then the next one is **बन्धुः**, **बन्धुः** means **सम्बन्धी** – the one who is related to me, a relative. . In संस्कृत, **सम्बन्धी** means the one who is related to a person in any manner, a brother also can be called **सम्बन्धी** because I have got some **बन्धः**, the one who has got some relationship with me. After the word **सम्बन्धी** you have to put an en dash. **इति एतेषु** – with regard to all these people what should be our mental status? If you bring all these people in front of your mind; nice exercise to find out whether we are ज्ञानिs or not. What is that? In निदिध्यासनम् you have to bring

each one in your mental frame. And also have a doctor with blood pressure apparatus. The blood pressure should remain the same, when each one comes, but we see violent changes though that person has not come actually, even in the mind I think of violent reactions; the one who doesn't have that.

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ । सर्वस्मिन्नपि  
पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् ॥ भजगोविन्दम् २७ ॥

This is a famous verse occurring in भजगोविन्दम्. शङ्कराचार्य says all of them are विष्णु only, त्वयि मयि चान्यत्रैको विष्णुः ॥ भजगोविन्दम् २४॥ if he is a person who is undesirable and harmful you can physically keep away but mentally never reject any person in the creation, physically you can keep safe distance to take care of your interest, even though physical distance can be maintained because तैत्तिरीयोपनिषत् says कुशलान्न प्रमदितव्यम् ॥ तैत्तिरीयोपनिषत् १-११-१॥ which means may you take care of your own personal interest. If a person is consistently insulting me why should I go in his presence. Therefore may you watch your कुशलम् and keep safe distance but mentally don't curse anyone. Let him also be happy, let him be happy wherever he is. I should be able to pray for all. First step is that I should not curse anyone, that is the first level of progress. I don't curse anyone. The next level of progress is I am able to pray for all people positively. That mindset is called समत्वम्. Therefore एतेषु. And not only that two more are added, साधुषु, साधुषु in the second line. What is the definition of साधु? In Tamil साधु means simpleton, moron impracticable, unpragmatic and all the Vedantic students are

considered to be साधुs. The whole society thinks that those people who study वेदान्त and try to follow values are simpleton; only the one who is aggressive and cut-throats are good. Now who is considered to be good person? The one who is aggressive and cut-throat is supposed to be the one who knows how to live. *Vedantic* and धार्मिक people are considered to be साधु in Tamil sense. But in संस्कृत साधु means शास्त्र अनुसारि, शास्त्र अनुवर्ति, the one who follows the *Shastric* way of life. I generally give this example. When we talk about, this is not very much required in this context, but since the topic of simpleton idea came I am just adding it as an aside note. When we talk about *Shastric* living many people misunderstand that we should become doormat. That anybody does any harms to us we should not take any action at all. Many people think inaction is prescribed by the शास्त्र. शास्त्र never prescribes inaction when we are facing unfavorable situations or unfavorable people, what शास्त्र says is that we should avoid reaction. That does not mean you should take to inaction. वेदान्त says avoid reaction also. Avoid inaction also. Reaction means impulsive response. Inaction means no response. What is *Vedic* way of living? Avoidance of impulsive response also, avoidance of non-response also, inaction also. Then what is the *Vedic* way of life? Taking to the thoughtful response. And what is thoughtful response? In an unfavorable situations think well and respond. And as कृष्ण said if response is punishment, even punishment is also ok. Punishment as an impulsive response is not ok, punishment as a thoughtful response is ok. Punishment as an impulsive response is not ok, punishment as a thoughtful

response is ok. Therefore *Vedic* way of living in simple English is avoid reaction. What is the definition of reaction? It is impulsive responses. And avoid inaction. And consistently take action, action and action. And what is action? Thoughtful deliberate action. So therefore साधु means the one who is deliberate in every response. Even in verbal response, when other person is provoking me the tendency will be impulsive retaliation. What वेदान्त says is even in provocation avoid impulsive retaliation, thoughtfully do what you have to do, even if scolding is required thoughtfully scold. Two days think of what all are the words should be used and thereafter scold but not impulsive scolding but thoughtfully scold. Therefore साधु is one who is thoughtful. शास्त्र-अनुवर्तिषु. And last word is पापेषु – the one who is a पापि. Literally पापः means a wrong doer or a sinner. What is the definition of a पापः or पापि? प्रतिषिद्धकारिषु – the one who performs or does निषिद्ध कर्म, prohibited actions, unethical, immoral शास्त्र prohibited actions the one who does is called पापि. And towards all of them. After प्रतिषिद्धकारिषु we have to put an en dash. सर्वेषु एतेषु – towards all these people, सम-बुद्धिः – the one who has got equanimity. And as I have often said that when we lead a life of values, and we become more and more *Sattvic*, we face a new type of संसार called *Sattvic* संसार. When we become more and more धार्मिक, and when we are very particular about an ethical way of life we suffer a *Sattvic* संसार. What is *Sattvic* संसार? We are not able to tolerate other people's unethical way of life. The more ethical we become the more intolerant we become with regard to other's compromise of values, political field is full of scams

स्वामिजी says, now I wonder after hearing 2G, 3G etc., to call स्वामिG I am afraid of. I think you should not call me स्वामिG. Therefore everywhere there is corruption, अधर्म and we follow values, we are disturbed all the time. That is why in the fourteenth chapter कृष्ण says सत्त्वगुण also mine, he becomes cynical and intolerant of the society's अधर्म. Therefore if you have to become मुक्त पुरुषः not only you should become *Sattvic*, you should develop tolerance with regard to society's अधर्म because in society अधर्म will be always there, even in रामायण time there was a रावण who put on a सन्न्यासि वेषम् to take away सीता. That means fake सन्न्यासि are not in कलि युग only even in त्रेतायुग they were there. Why because सन्न्यासि are trusted by all the people, therefore for the cheat ideal वेषम् is सन्न्यासि. Don't keep on complaining society is going to dogs, as we grow old, we become cynical and complaining type. We say during British time everything was wonderful, sixty years of independence everything turned to ashes, all the time read the newspaper criticize the society; this is called *Sattvic* संसार. A ज्ञानि never talks negatively or cynically, world will be always like that either look at the good development that has taken place or learn to appreciate the universe in its totality without focusing on अधर्म only. And therefore सम-बुद्धिः – without complaints, without criticism, without cynicism do what you can do, stop complaining against the world and the society. And this attitude is called सम-बुद्धिः. And what is the definition of सम-बुद्धिः? शङ्कराचार्य says 'कः किं-कर्मा' इति अव्यापृत-बुद्धिः – *the one whose mind is not preoccupied with any human being, anyone of these people.*

*Preoccupation with any particular person indicates राग or द्वेष, that is the best method to know whether we have राग or द्वेष, in meditation whichever person occupies our mind instead of अहम् ब्रह्म अस्मि, see what occupies the mind. There we have got attachment over attachment or hatred we have got. And what is सम-बुद्धिः? During transactions to the extent required I think of them and at all other times there is only ब्रह्म सत्यम् जगत् मिथ्या. Therefore 'कः किं-कर्मा' – who is doing what? What they are doing in the neighborhood? The one who is not preoccupied with others activities. इति अव्यापृत-बुद्धिः – the one who is without any preoccupation. That is called समत्वम्. More in the next class.*

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-09 Continuing:*

**बन्धुः सम्बन्धी – इति एतेषु साधुषु शास्त्र-अनुवर्तिषु अपि च  
पापेषु प्रतिषिद्धकारिषु – सर्वेषु एतेषु सम-बुद्धिः ‘कः किं-कर्मा’  
इति अव्यापृत-बुद्धिः इति अर्थः । विशिष्यते, ‘विमुच्यते’ इति वा  
पाठान्तरम् । योगारूढानां सर्वेषाम् अयम् उत्तम इति अर्थः ॥ ६-९ ॥**

In these verses seven, eight and nine, Lord कृष्ण prescribes समत्वम् as an integral साधन of *Vedantic* meditation or निदिध्यासनम्. And *Vedantic* meditation and समत्वम् are interconnected; each one increasing the other. When the *Vedantic* teaching is assimilated through meditation, समत्वम् will get stabilized and when समत्वम् gets stabilized *Vedantic* meditation will become more effective. Thus निदिध्यासनम् and समत्वम् have got mutual कार्य-कारण-सम्बन्ध. And therefore कृष्ण is highlighting समत्वम्. And in this ninth श्लोक कृष्ण talks about समत्वम् with regard to different types of people with different behavior and attitude. सुहृत् मित्र-अरि-उदासीन-मध्यस्थ-द्वेष्य-बन्धुषु साधुषु पापेषु सम-बुद्धिः. And there in the भाष्यम् समबुद्धिः is explained as ‘कः किं-कर्मा’ इति अव्यापृत-बुद्धिः इति. The word समत्वम् can be explained from two different angles. One is from *Vedantic* angle and the other is from psychological angle. From *Vedantic* angle समबुद्धि can be said to be being aware of सम आत्मा in all of them. So in all types of people, the characters are different, the attitudes are different, but in all of them आत्मा is समम्, therefore समबुद्धिः can be interpreted as सर्वत्र सम आत्मदर्शनम्. This is the



Vedantic approach. शङ्कराचार्य doesn't give that explanation here.

Here he is talking about समत्वम् as equanimity of his own mind. Therefore *psychologically this person is not perturbed, he is poised; which means he is not over occupied about, his mind is not too much preoccupied with any particular person.* Preoccupation with regard to a particular person happens because of either राग or द्वेष. And since a ज्ञानि doesn't have राग-द्वेष towards anyone, any particular person occupies the mind only for a limited time during transactions. And even family members do not occupy the mind too much. *In the case of a गृहस्थ ज्ञानि he thinks of them only with regard to duties that he has to do, just because he has duty towards wife or children, he is not going to carry them in the mind during a Vedantic class also. Ok I have to think of them as a father or husband or mother, what have I to plan I have to plan, but that doesn't mean all the time I carry them in my mind, that preoccupation is absent. In fact the absence of preoccupation with अनात्मा is an indication of spiritual progress.* One of the indications of spiritual progress is absence of preoccupation with अनात्मा especially the पञ्च अनात्माs, in the पञ्च अनात्मा also, family doesn't occupy the mind too much.

Therefore the आचार्य says 'कः किं-कर्म' – who is involved in what? इति अव्यापृत-बुद्धिः. 'What is the son doing', twenty-four hours thinking, 'what is the daughter-in-law doing', 'what is the grandchild in California doing' forty-eight hours thinking; these are all not there, let them do anything they

want, let them lead their life. . दयानन्द स्वामिजि says: *Give freedom to others, you are free. Your freedom is directly proportional the amount of freedom that you give to others.* How do you know whether you are giving freedom to others or not? If you give freedom to others, they won't occupy your mind. All these indicate the inner poise and relaxation. Therefore he says अव्यापृत-बुद्धिः इति – he has a non-chattering mind, non-bugging mind. This is called समबुद्धि. He enjoys his mind, his mind is no more a burden to him. अशान्ततस्य मनो भारः. A typical संसारि's mind is a burden to him, for a ज्ञानि his mind is a blessing not a burden. That is called समबुद्धि. इति अर्थः – this is the meaning. Then the last word in the श्लोक is विशिष्यते. Literally the word विशिष्यते means उत्तम इति अर्थः. That he gives in the next sentence, सर्वेषाम् योगारूढानाम् – among all spiritual seekers, among all the ज्ञानयोगिs, योगारूढः means ज्ञानयोगि, among all the ज्ञानयोगिs, अयम् – this ज्ञानयोगि is उत्तम इति अर्थः. Because his ज्ञानयोग has become successful and he has become ज्ञाननिष्ठा. So अयम् उत्तम इति अर्थः. The word उत्तम is the commentary for विशिष्यते. He excels, he surpasses all other people. Then शङ्कराचार्य says instead of reading विशिष्यते there is an alternative reading also in some books and शङ्कराचार्य himself refers to 'विमुच्यते' इति वा पाठान्तरम्, पाठान्तरम् means another reading in गीता itself and the other reading is instead of विशिष्यते the reading is विमुच्यते. The meaning of the विशिष्यते शङ्कराचार्य doesn't explain that because we know the meaning विशिष्यते means such a person alone is liberated from संसार. The अन्वय

is, सुहृत् मित्र-अरि-उदासीन-मध्यस्थ-द्वेष्य-बन्धुषु साधुषु पापेषु अपि च सम-बुद्धिः विशिष्यते । Continuing;

*Verse 06-10 Introduction;*

**अत एवम् उत्तम-फल-प्राप्तये —**

*Verse 06-10*

**योगी युञ्जीत सततमात्मानं रहसि स्थितः ।**

**एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ गीता ६-१० ॥**

Upto the ninth verse Lord कृष्ण talked about certain general discipline to be observed which I termed it as बहिरङ्ग साधनम् in my मूलम् class. If you remember the मूलम् गीता class by chance there I divided the entire sixth chapter into five topics: बहिरङ्ग साधनानि, अन्तरङ्ग साधनानि, ध्यान स्वरूप, ध्यान फलम् and ध्यान प्रतिबन्ध परिहारः. This is the broad division. I don't want to go to the details of this division. Upto the ninth verse is बहिरङ्ग साधनम्, the general disciplines to be observed by the *Vedantic* meditators. And now from the tenth verse onwards कृष्ण is going to talk about अन्तरङ्ग साधनानि, i.e., the immediate discipline to be observed just before *Vedantic* meditation in the form of choosing an appropriate spot, appropriate आसनम्, choosing the appropriate posture etc., they are called अन्तरङ्ग साधनानि. Now that is the topic which is going to begin. Therefore शङ्कराचार्य introduces, **अत एवम्** – since *Vedantic* meditation is important for assimilation and since *Vedantic* meditation will give समत्वं बुद्धि in life, therefore **उत्तम-फल-प्राप्तये** – for getting the highest benefit of *Vedantic* meditation, in the form of ज्ञाननिष्ठा and समत्वं

बुद्धिः, **उत्तम-फल** means the highest benefit of ज्ञाननिष्ठा and समत्त्व बुद्धिः, **प्राप्तये** – for getting that benefit a person should follow the following अन्तरङ्ग साधनस and practice *Vedantic* meditation.

I have talked about two types of निदिध्यासनम्. One is ब्रह्माभ्यास रूप निदिध्यासनम् and the other is समाधि अभ्यास रूप निदिध्यासनम्, and the sixth chapter is specializing the समाधि अभ्यास रूप निदिध्यासनम्. Naturally place, posture, withdrawal of sense organs all these things will become important. Therefore कृष्ण talks about how to withdraw from worldly activities and get absorbed in *Vedantic* meditation leading to निर्विकल्पक समाधि पर्यन्तम्. That is I why I call it समाधि अभ्यास रूप निदिध्यासनम्. Therefore only should practice that. This is the introduction.

The gist of the श्लोक is this. A person who wants to practice समाधि अभ्यास रूप निदिध्यासनम् should withdraw from all the worldly transactions and go to a secluded and quiet place where no other person is there, and that person is **एकाकी** and शङ्कराचार्य says preferably after becoming a सन्न्यासि. Therefore **एकाकी** in शङ्कराचार्य's dictionary means single. The word single has two meanings. A person alone in the room is dictionary meaning. But in the application form a question is asked whether single or not, that has a special meaning which means married or unmarried. But for शङ्कराचार्य single means a सन्न्यासि. Therefore as a सन्न्यासि one should practice *Vedantic* meditation regularly. This is the gist of this श्लोक. We will go to the भाष्यम्.

योगी ध्यायी युञ्जीत समादध्यात् सततं सर्वदा आत्मानम्  
अन्तःकरणं रहसि एकान्ते गिरि-गुहादौ स्थितः सन् एकाकी  
असहायः ।

**योगी** is the word in the मूलम्, is equal to **ध्यायी**. **ध्यायी** means the practitioner of ध्यानम्. And in the sixth chapter ध्यानम् means समाधि अभ्यास रूप निदिध्यासनम्. So **ध्यायी** निदिध्यासन योगि. **युञ्जीत** is in the मूलम्, is equal to **समादध्यात्**, सम् plus आ plus √धा third conjugation परस्मैपदि, विधिलिङ्, प्रथमपुरुषः एकवचनम्. **दध्यात्** means should practice समाधि अभ्यास, **समादध्यात्** means समाधि अभ्यासम् कुर्यात्. Literally the word समाधि means absorption, don't take समाधि as a mystic state of trance, we don't mean by that word. समाधि does not mean mystic state of trance or thoughtlessness, that is not the meaning. That is the meaning in the योग system of philosophy. अष्टाङ्गयोग of पतञ्जलि they use the word समाधि in a particular meaning, that Yogic समाधि is not at all intended in वेदान्त, Vedantic समाधि is not a mystic state, not a trace like state, not a thoughtless state. In वेदान्त समाधि means absorption in Vedantic thought without worldly distractions. समाधि in वेदान्त is absorption in Vedantic thoughts, not a thoughtless state. Absorption in Vedantic thought without worldly or family distractions. Distractionless absorption in Vedantic thought received at the time of श्रवणम्. How does he get Vedantic thought? What is the source of Vedantic thought? श्रवणम् is the source of Vedantic thought. One should practice श्रवणम् for years and saturate the subconscious mind with Vedantic thought and the subconscious Vedantic thought must

be activated at the time of *Vedantic* निदिध्यासनम्. Therefore समाधि अभ्यास whenever I say you should be careful to understand it as distractionless absorption in *Vedantic* thought, wherein *Vedantic* thought is entertained with I as the center. By saying ब्रह्मन् is the ultimate reality, ब्रह्मन् is जगत्कारणम् will not give any benefit. The *Vedantic* thought should be I-centric *Vedantic* thought मयि एव सकलम् जातम् ideal *Vedantic* meditation मन्त्र we get in कैवल्योपनिषत्. Therefore it is worth getting those verses by heart.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १९ ॥

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् । पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ कैवल्योपनिषत् २० ॥

अणोरणीयान् अहमेव तद्वत् – I am the smallest atom also I am the biggest star also. And शिव the great deity worshipped I am, विष्णु the great deity worshipped I am, पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि. शिव रूपम् अस्मि, अहम् ब्रह्म अस्मि, अहम् विष्णुः अस्मि, अहम् शिव अस्मि, अहम् एव इदं सर्वम्, I plus नामरूप is this manifold universe, I accommodate this universe I am not disturbed by the universe. This is called distractionless absorption in I-centric *Vedantic* thought. If I say *Vedantic* thought you will say ब्रह्मन् is wonderful, it is of no use. If I say I-centric thought, that is also problem, I am miserable, I have got wife problem, husband problem etc., will arise. Therefore I-centric *Vedantic* thought. ‘I’ means first person singular centric and *Vedantic* thought,

शास्त्रीय अहम् विषयक वृत्ति प्रवाहः. Not लौकिक अहम् विषयक वृत्ति प्रवाहः, but शास्त्रीय अहम् विषयक वृत्ति प्रवाहः is called समादध्यात्. Therefore invoke your higher nature at least a few minutes regularly. And I say few minutes, कृष्ण says सततम्, सततम् means as often as possible because the more the family worries the more निदिध्यासनम् requirement. सन्न्यासिs don't have family worries therefore they don't require निदिध्यासनम् but they have more time for निदिध्यासनम्. Therefore those who don't require, they have more time, गृहस्थs require more निदिध्यासनम् because family worries are more, but the problem is they don't have time for निदिध्यासनम्. कृष्ण says don't give lame excuses find time for निदिध्यासनम्. Therefore सततम् is equal to सर्वदा. As I have often said convert worry time into meditation time. If you convert worry time into meditation time you will have a lot of time for meditation because most of the time we are worrying in the name of planning. Therefore सर्वदा. You have to put the equation properly. योगी is equal to ध्यायी, युञ्जीत is equal to समादध्यात् and सततम् is equal to सर्वदा. And then आत्मानम् is in the मूलम्, is equal to अन्तःकरणम्. Very careful; here the word आत्मा does not mean चिदानन्द रूप आत्मा, here आत्मा means the mind.

And very interesting in the first line the word आत्मा means mind, in the second line the word आत्मा means the body. यत-चित्तात्मा there आत्मा means body. So in different context the word आत्मा will have different meanings. That is why we say भगवद्गीता is the most difficult book to interpret because कृष्ण uses the word in different meanings at different places.

Therefore **आत्मानम्** means **अन्तःकरणम्**. Then **रहसि** is in the **मूलम्**, is equal to **एकान्ते**, **एकान्ते** means a secluded place. And what is a secluded place? He says **गिरि-गुहादौ**, go to some mountain or some cave, go to some mountain cave. In Chennai city what mountain cave you have got? You have to find your own secluded place. So **गिरि-गुहादौ**, **स्थितः** – remaining which means seated. And what kind of companion should you have? Because whenever we want to go someplace we always want to have some companion or some partner, what partner should I take or which partner have I to take? कृष्ण says no partner! When it is **वैदिक कर्म** you have to look for wife, I have told you standing behind with a **दर्भी**, because she doesn't have any work to do and therefore she will be standing and dozing keeping the **दर्भ** on the shoulder of the husband. So **वैदिक कर्म** means wife is compulsory. Therefore a **गृहस्थ** is used to that. So for meditation also he will ask do I require wife standing with a **दर्भ** on the shoulder. कृष्ण says enough of **कर्मकाण्ड**, we have come to **ज्ञानकाण्ड** leave the wife alone at least for some time, let her get some peace of mind! Therefore **एकाकी** is in the **मूलम्**, is equal to **असहायः** – without a partner. **सहायः** means partner or companion. And now **शङ्कराचार्य** gets an opportunity, therefore he brings **सन्न्यास** in the next paragraph.

**‘रहसि स्थितः एकाकी च’ इति विशेषणात् सन्न्यासं कृत्वा इति अर्थः ।**

So **‘रहसि स्थितः** – because of the word secluded place; within quotation, **रहसि स्थितः** means secluded place. That is



one expression. Then एकाकी again within quotation; because of the expression partnerless. – because of the expression partnerless, एकाकी means without a partner. So from these two expressions what idea do we get? इति विशेषणात् – because of the employment of these two expression in the गीता श्लोक by Lord कृष्ण, सन्न्यासं कृत्वा इति अर्थः – the indirect message given by कृष्ण. Whether कृष्ण intends or not शङ्कराचार्य extracts this message, the message is सन्न्यासं कृत्वा – may you take to सन्न्यास, so that you are free from संसार or family. So without any headaches. A courier fellow coming and ringing and then open the door and he asks for the address which is not yours. Therefore all these ringing bells, door bells and phone bells and all those things you are free from which are constantly there in a city; get out of the city. Any way nobody is free including सन्न्यासि, they are also caught up in the city. And therefore that is why he said in कलियुग there is no difference between सन्न्यास आश्रम and गृहस्थ आश्रम. Therefore whatever be your आश्रम; what is the meaning of सन्न्यास? I have given a special meaning to सन्न्यास, i.e., PORT (Possessions, Obligations, Responsibilities, Transactions) reduction plus CLASP {CL -Controllership/ownership (अहम्-मम अभिमान), A – Anxiety, SP – Special Prayers (सकाम प्रार्थना)} rejection, that alone कृष्ण himself says निराशीः अपरिग्रहः. That we will see later. Continuing;

**यत-वित्तात्मा – वित्तम् अन्तःकरणम् । आत्मा देहः च । संयतौ यस्य सः यत-वित्तात्मा । निराशीः वीत-तृष्णः अपरिग्रहः च परिग्रह-रहितः । सन्न्यासित्वे अपि त्यक्त-सर्व-परिग्रहः सन् युज्जीत इति अर्थः ॥ ६-१० ॥**

The next word in the मूलम् is यत-चित्त-आत्मा, after यत-चित्त-आत्मा we have to put an en dash, it is a compound word, बहुव्रीहि समास यतौ चित्तात्मानौ यस्य सः or येन सः. तृतीया बहुव्रीहि or षष्ठी बहुव्रीहि. And this compound has three components यत, चित्त and आत्मा, शङ्कराचार्य gives the meaning of each word. Therefore after यत-चित्त-आत्मा we put an en dash and then चित्तम् is equal to अन्तःकरणम्. The word चित्तम् means अन्तःकरणम् – the mind. And what is his intention of giving this meaning? Normally the word चित्तम् in तत्त्वबोध refers to only the memory faculty. And therefore शङ्कराचार्य says in this context don't take the word चित्तम् as only the memory faculty, during meditation not only should we restrain the memory faculty, the other three also must be disciplined. Therefore चित्तम् refers to अन्तःकरणम्, अन्तःकरणम् means all the four faculties, चित्त मनो बुद्धि अहङ्कार सहित चतुर्विध अन्तःकरणम् उपलक्षणया उच्यते इति अर्थः, the entire mind. Then the next word in the compound is आत्मा and in this context आत्मा is equal to देहः. आत्मा देहः means आत्मा is equal to देहः. In the first line आत्मा means mind, in the second line आत्मा means body. Why he takes such a meaning? We should ask such question? In the first line आत्मा means mind, why can't you take the same meaning in the second line also. We cannot take because already in the second line चित्तम् word is there, since the word चित्तम् means mind, आत्मा also cannot have the meaning of the mind, then there will be पुनरुक्ति दोषः. Therefore to avoid पुनरुक्ति दोष, in the second line आत्मा means body. पुनरुक्ति दोष निवारणार्थम् एवम् अर्थः. Then संयतौ यस्य सः यत-चित्त-आत्मा after यत-चित्त-आत्मा full

stop. These two parts of the individual, the meditator; which two parts? The mind and the body part of the individual, **संयतौ**, **संयतौ** means restrained, withdrawn from the worldly activities. So body is also withdrawn from the worldly activities. Because many people ask the question *since we don't have time can we do श्रवणमनननिदिध्यासनम् while doing our daily walking or some other work.* Many people do not have exclusive time for वेदान्त. Therefore they ask the question after all Walkman (music player) is there, iPod is there, स्वामिजि all your five thousand hours of talk is there in this chip, you are in this chip! And therefore now you have got wonderful equipment five thousand hours you can hang on your head, and then you click any talk नैष्कर्म्यसिद्धि on; you can switch off the स्वामिजि and switch on the स्वामिजि at will and without wasting time while driving the car, while walking etc., you can do. *Naturally the question will come can I do Vedantic meditation also while doing some other job.* कृष्ण says perhaps श्रवणम् you can manage, मननम् I doubt, but here कृष्ण is talking about not simultaneous two jobs, exclusive Vedantic thought. Therefore stop all your worldly activities, at least for five minutes or ten minutes or fifteen minutes. If you are serious and if you have priority for ज्ञाननिष्ठा stop giving excuses, once you come to निदिध्यासनम्, at least when you come to निदिध्यासनम्, you have to do समाधि अभ्यास रूप निदिध्यासनम् at least for some time. Therefore **यतौ** – withdrawn from all other physical activities, not only physically should you withdraw, many people withdraw physically but mentally they don't withdraw from family. And that is why in कैवट्योपनिषत् again he said

during meditation at least may you become twenty minutes सन्न्यासि. If you cannot renounce the world and take सन्न्यास आश्रम, at least at the time of निदिध्यासनम्, कैवल्योपनिषत् says अन्त्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भवत्या स्वगुरुम् प्रणम्य ॥ कैवल्योपनिषत् ७ ॥ every time you sit in *Vedantic* meditation, spend a few minutes claiming I am a सन्न्यासि. Twenty minutes सन्न्यास. I don't have wife, I don't have children, I don't have grandchildren, renounce all of them, which alone I called CLASP {CL -Controllershship/ownership (अहम्-मम अभिमान), A – Anxiety, SP – Special Prayers (सकाम प्रार्थना)} rejection, giving up अहङ्कार and ममकार and handing them over to भगवान् विश्वरूप ईश्वर. Therefore अहम् मम अभिमान परित्यागः is called संयतौ. And that person who forgets the अनात्मा, the family, the profession etc., the one who dies to the world is called यत-वित-आत्मा. The next word in the मूलम् is निराशीः is equal to वीत-तृष्णः, वीत-तृष्णः means dropping all future expectations centered on अनात्मा. अनात्मा centric expectations are here called तृष्णा or आशीः, so worrying about the future of family members, worrying about the future of business, worrying about the future of our own physical body, I am growing old etc. Therefore all those future concerns or expectations which in the CLASP {CL -Controllershship/ownership (अहम्-मम अभिमान), A – Anxiety, SP – Special Prayers (सकाम प्रार्थना)} rejection I said all special prayers. Whenever we think of God, only special prayers with regard to one family member or the other family member, special prayers inevitably come when we do नमस्कारम् to भगवान् or स्वामिजि. Special prayers to भगवान्

they give up and all those prayers they direct to स्वामिजि. God is replaced by स्वामिजि that is the only thing, but worry about अनात्मा is a very big problem especially during निदिध्यासनम्. Therefore renounce. Therefore वीत-तृष्णः. These are all part of CLASP rejection. Then the next word is अपरिग्रहः – PORT reduction, may you reduce your possessions because the more your possessions are maintenance worry will occupy the mind, every योग is followed by क्षेम. And therefore अपरिग्रहः means योगक्षेम रहितः.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गीता ९-२२ ॥

योगक्षेम concern you hand over to भगवान्. भगवान् has taken up an agency for योगक्षेम and he asks for contract job. And what is the payment required to hand over योगक्षेम contract to भगवान्? What is the payment? The local contracts are expensive but *for भगवान्'s contract the payment is श्रद्धा and भक्ति*. श्रद्धा that भगवान् will take care, and भक्ति. If these two are there and that is the contract-payment, श्रद्धा for योग and भक्ति for क्षेम, योगक्षेम concerns you hand over the contract job to भगवान्. This is freedom from योगक्षेम worry. And also reduce your possessions. अपरिग्रहः.

Then शङ्कराचार्य wants to answer a possible question. So if a person focusses too much in the श्लोक (we don't have such a problem!); so if a person is probing too much into every word a doubt can come and शङ्कराचार्य is worried about that possible doubt for a thinking student, and he is answering. What is that? शङ्कराचार्य has said the word एकाकी and रहसि स्थितः

indicates सन्न्यास. So according to शङ्कराचार्य कृष्ण has already prescribed सन्न्यास in the word एकाकी. And the very word सन्न्यास means renunciation of everything. सन्न्यास itself means renunciation of everything and renunciation of everything means सन्न्यासि doesn't have any possession. And if सन्न्यासि doesn't have any possession why should कृष्ण use the word अपरिग्रहः because the word एकाकी itself means सन्न्यास and therefore सन्न्यास means अपरिग्रहः, therefore the word एकाकी means अपरिग्रहः and if the word अपरिग्रहः is always conveyed through एकाकी why should कृष्ण use the word अपरिग्रहः once again, there is a पुनरुक्ति दोष. Are you able to understand the problem? पुनरुक्ति दोष between एकाकी and अपरिग्रहः. And now कृष्ण has to be defended by शङ्कराचार्य. The पुनरुक्ति दोष must be negated. He says there are some सन्न्यासि even after सन्न्यास they gather too much possessions because there are भक्त to give so many things. In चातुर्मास्य time special gifts are given, since there are so many people to offer gifts. The सन्न्यासि might have a tendency to have an extra रुद्राक्षमाला standby or an extra पादुका stand or too many clothes stand or book-stand, there are some सन्न्यासि who pile up materials in their room or आश्रम. Therefore कृष्ण warns don't possess too much even as a सन्न्यासि.

कौपीन युगलं वासः कन्थां शीतनिवारिणीम् । पादुके चापि गृहीयात्कुर्यान्नान्यस्य सङ्ग्रहम् ॥

Therefore a warning is given to a सन्न्यासि also that don't possess too many things. And if you have a trust, in the name

of trust you will add up everything, only difference will be that belongs to trust, and they will all be occupying our mind. Therefore शङ्कराचार्य says सन्न्यासित्वे अपि – even after becoming a सन्न्यासि, he must be alert enough to avoid too much possessions of सन्न्यासि materials like रुद्राक्ष, पादुकाs, clothes etc. सन्न्यासित्वे अपि – even if a person is a सन्न्यासि, त्यक्त-सर्व-परिग्रहः – he must make sure that he doesn't have so many possessions. In this manner युञ्जीत – let him practice Vedantic meditation without any burden in the mind. The अन्वय is, एकाकी, यत-चित्त-आत्मा, निराशीः, अपरिग्रहः योगी रहसि स्थितः (सन्) आत्मानम् सततम् युञ्जीत । More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-10 Continuing:*

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ गीता ६-१० ॥

After giving a general introduction to *Vedantic* meditation in the first nine verses in the form of बहिरङ्ग साधन, now from the tenth verse onwards Lord कृष्ण is entering the अन्तरङ्ग साधनानि, the preparatory disciplines to be followed just before starting the meditation, like fixing up the आसनम्, etc. And in the tenth verse which we completed in the last class कृष्ण said that both types of निदिध्यासनम्, ब्रह्माभ्यास रूप निदिध्यासनम् in the form of constant awareness of the *Vedantic* teaching is very important as revealed in the fifth chapter. पश्यन् शृण्वन् स्पृशन् जिघ्रन्, etc. And समाधि अभ्यास रूप निदिध्यासनम् also is equally important for assimilating वेदान्त and pushing वेदान्त into our subconscious mind because in the most of the difficult situations in life our subconscious mind alone responds, because we do not have enough time for the conscious mind to think, deliberate and respond. In all the difficult situations conscious mind is not available for thinking, judging, deliberating and responding. Therefore in all such provoking situations only the subconscious mind is responding. Therefore if our responses should be healthy the subconscious mind should be healthy and subconscious mind will be healthy only when वेदान्त saturates the subconscious mind also. For saturating the subconscious mind with वेदान्त the only method



is समाधि अभ्यास रूप निदिध्यासनम्. ब्रह्माभ्यास रूप निदिध्यासनम् will not be possible if समाधि अभ्यास रूप निदिध्यासनम् is not practiced. Therefore कृष्ण said every Vedantic meditator should practice this समाधि अभ्यास रूप निदिध्यासनम् in a quiet place with सन्न्यास, either externally or more importantly with internal सन्न्यास. Upto this we saw in the last class. We have completed the भाष्यम्, the अन्वय also has been given. Now we have to continue.

### Verse 06-11 Introduction;

‘अथ इदानीं योगं युञ्जतः आसनाहार-विहार-आदीनां योग-साधनत्वेन नियमः वक्तव्यः, प्राप्त-योग-लक्षणं तत्-फलादि च’, इति अतः आरभ्यते । तत्र आसनम् एव तावत् प्रथमम् उच्यते —

So in this introduction शङ्कराचार्य is mentioning three topics which are going to be discussed hereafter. The first topic is आसन-आहार-विहार-आदीनां नियमः, नियमः means rules or instructions regarding आसन – the आसनम् over which one is seated as well as the posture in which one is seated. The word आसनम् has two meanings: the seat is also called आसनम्, the posture is also called आसनम्. Therefore seat and posture instructions. Then आहार – even instructions regarding आहार is to be given, because आहार influences the mind and mind influences the meditation. Therefore नियमs regarding आहार (food) and विहार – the rules regarding the worldly activities also, विहार means other activities and recreation that we take to. आसन-आहार-विहार-आदीनाम् – and etc. other things, नियमः. The word नियमः should be connected with आसन-आहार-विहार-आदीनाम् नियमः. Those two words should be

connected and why should we talk about in the sixth chapter if you ask योग-साधनत्वेन – because they are also means to be taken care for successful *Vedantic* meditation. So योग-साधनत्वेन – as a means of *Vedantic* meditation this has to be talked about, the instructions. There the word आसन refers to अन्तरङ्ग साधनम् and आहार and विहार refers to बहिरङ्ग साधनम्. That is topic one.

The second topic is प्राप्त-योग-लक्षणम्. प्राप्त-योगः means a person who has succeeded in *Vedantic* meditation. The one who is successful in *Vedantic* meditation is called प्राप्त-योगः. We can call him as योग निष्ठः, ज्ञाननिष्ठः, आत्मनिष्ठः ब्रह्मनिष्ठः etc. It is the name of successful meditator. The person is called प्राप्त-योगः, लक्षणम् – his characteristics, his virtues, the virtues of a successful meditator have to be talked about. This is the second topic here.

The third topic is तत्-फलादि. तत्-फलम् means the benefits of successful *Vedantic* meditation. तत्-फलम् means योगनिष्ठा फलम्, आत्मनिष्ठा फलम्. आदि means etcetera. Etcetera means one more topic will be talked about at the end, which is ध्यान प्रतिबन्ध परिहार, what are the obstacles to meditation and what are remedies for those obstacles. That is indicated by आदि.

All these things will have to be talked about hereafter. Therefore आचार्य says वक्तव्यः. The whole thing is within inverted comma, this is the thinking of Lord कृष्ण. When he starts these verses he has in his mind the idea that I have to talk about all these things in the following श्लोक. And who is the

candidates kept in mind? **योगं युञ्जतः** – for a person who has completed कर्मयोग, उपासनयोग, श्रवणयोग and मननयोग. This chapter is meant for a very very advanced students who has been spiritual field for decades practicing four types of preliminary साधनस. Before one comes to *Vedantic* meditation four preliminary साधनस he must have gone through. Those four are कर्मयोग, उपासनयोग, श्रवणयोग and मननयोग. And if you put five years minimum for each, he must have been in the spiritual field for minimum twenty years, for him alone *Vedantic* meditation can give some benefits. Therefore **योगं युञ्जतः** means निदिध्यासन योगिनः. For a person who has entered the final stage of निदिध्यासनम्, one who is in the format conversion project. The toughest process with thirty years students are saying very difficult; the toughest project is format conversion project, i.e., निदिध्यासनम् project. So निदिध्यासन **योगं युञ्जतः** – for a practitioner, **युञ्जतः पुरुषस्य** – for such a candidate, these three topics will have to be talked about.

And of all these topics what is the first one to be talked about? **तत्र** – among all these important topics **आसनम् एव तावत् प्रथमम्, तावत्** that is equal to **प्रथमम्, प्रथमम्** means first and foremost, **आसनम् उच्यते** – आसनम् is being talked about. The type of seat that must be used for meditation in general and *Vedantic* meditation in particular. What is that? We will go to the श्लोक.

*Verse 06-11*

**शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।**

नात्युच्छ्रितं नातिनीचं वैलाजिनकुशोत्तरम् ॥ गीता ६-११ ॥

In this श्लोक कृष्ण is talking about the place of meditation as well as the seat of meditation. The श्लोक is simple, you know the meaning, so we will go to the भाष्यम्.

शुचौ शुद्धे विविक्ते स्वभावतः संस्कारतः वा, देशे स्थाने प्रतिष्ठाप्य स्थिरम् अचलम् आत्मनः आसनं न अत्युच्छ्रितं न अतीव उच्छ्रितं न अपि अति-नीचम्, तत च वैलाजिन-कुशोत्तरं वैलम् अजिनं कुशाः च उत्तरे यस्मिन् आसने तद् आसनं वैलाजिन-कुशोत्तरम् । पाठ-क्रमाद् विपरीतः अत्र क्रमः वैलादीनाम् ॥ ६-११ ॥

शुचौ is in the मूलम्, is equal to शुद्धे – in a pure, clean, hygienic place, and also विविक्ते means secluded which is away from all types of disturbances or distractions, and स्वभावतः संस्कारतः वा – a place which is clean naturally. Already it is clean and fit for meditation, or if a place is not naturally clean, we can clean the place and make it artificially ready for meditation. Therefore which is ideal artificially or naturally. स्वभावतः means naturally, संस्कारतः means by our own preparation or artificially. Here the word संस्कार means we clean the place and we keep the pictures of महात्माs and incense sticks, flowers etc. Thus we have made the place artificially meditation friendly. On the other hand when we go to गङ्गातीरम् and there natural beautiful sand shore is there, and also wonderful trees are there, river is flowing, and you choose an आश्रम there and that place is also clean, it is not संस्कारतः. I have not done any संस्कार there, why? It is स्वभावतः, by nature गङ्गातीरम् and Himalayan valley and human beings

have not entered, and the most important condition. Therefore either it is naturally inspiring or arterially inspiring. Therefore स्वभावतः संस्कारतः वा should be connected with शुचौ. So स्वभावतः संस्कारतः वा शुचौ देशे. That is the अन्वय. And देशे is in the मूलम्, is equal to स्थाने – such a location, and there प्रतिष्ठाप्य – one has to fix one's आसनम्. आसनम् will come later. आसनम् प्रतिष्ठाप्य – one has to fix the आसनम्; before sitting for meditation you should focus on fixing the आसनम् also. And how should you fix the आसनम्? स्थिरम् is in the मूलम्, is equal to अवलम् – an आसनम् which will not be shaky. Otherwise meditation will also become shaky meditation. Already mind is shaky and why do you make आसनम् also contribute to that? स्थिरम् is equal to अवलम् – non-shaky. Then आत्मनः आसनम् – one's own आसनम्. Here you should not take आत्मनः as सत्त्विदानन्द आत्मा. If you take that meaning the problem will be आसनम् for सत्त्विदानन्द आत्मा. For सत्त्विदानन्द आत्मा what type of आसनम् can you provide? Here आत्मनः means simply one's own आसनम्. And the subcommentators add a note since कृष्ण is adding the expression as one's own आसन the indirect message given is आसनस should not be shared with other seekers. If there are three meditators in a house, they can share one room for meditation but they are not supposed to share the same आसन. Each one should have separate आसनम्. Like you can share the tooth paste, no harm and not the tooth brush. Similarly, room can be shared and आसनम् should not be shared, why, because आत्मनः आसनम् कृष्ण says. And how should the आसन be fixed? न अति-उच्छ्रितम् – it should not be too high, because in

meditation generally we tend to doze off and if the आसनम् is too high and we fall down we may break our limbs and therefore it should be falling friendly आसनम्. In fact one commentator, आनन्दगिरि says पतन भयात्. So seat should not be too high, न अतीव उच्छ्रितम्. न अपि अति-नीचम् – it should not too close to the ground also, then there will not be enough insulation between the earth and the body, and if sufficient insulation is not there the dampness of the earth or the heat of the earth can affect the health of the body. Therefore for insulation purposes it should be sufficiently thick also, it should not be too low and also to avoid insects climbing over the आसनम् and the body. Therefore it should not be too low nor too high and तत च – the आसनम् should consist of three layers. Three layered आसनम्. What are the three layers? वैल-अजिन-कुश-उत्तरम्. वैलम् means a soft cloth, मृदु वस्त्रम्. अजिनम् means an animal skin like deer skin etc., which was also used for insulation. Animal skins are better insulators against the conditions of the earth. For that purpose one should not hunt for the deer etc. A dead deer skin. In the olden days; now we have got better artificial methods of insulation. Now-a-days we cannot get deer skin because government has banned killing the deer etc. Then comes कुशम् means दर्भ grass. शङ्कराचार्य says this is a compound word, सप्तमी बहुव्रीहि समास. उत्तरे means one over the other. वैलम् अजिनं कुशाः च उत्तरे यस्मिन् आसने in which आसनम् the three layers are there one over the other. तद् आसनं वैलाजिन-कुशोत्तरम्. But there is a problem. If these three layers are placed one over the other in this order there will be a problem. Suppose वैलम्, मृदु वस्त्रम् is put down and over

that you put अजिनम् and over that दर्भ grass you put and sit. You will not meditate on भगवान्, but only on your आसनम्. That is not possible because it will be pricking. Therefore शङ्कराचार्य with good observation makes a note. पाठ-क्रमाद् विपरीतः – you have to take in the reverse order. Because in interpretation there is a rule. All these are to be studied in पूर्वमीमांसा शास्त्रम् when they talk about ritual in which several steps are mentioned and sometimes the steps you will have to reverse. So in some places while talking about a ritual, for example, you clean the flowers for अर्चन, and thereafter offer to the lord, this must be order. Sometimes you find peculiarly offer to the lord (I am giving you just an example), clean the flowers. Offering is mentioned first and cleaning is mentioned later, then the commentators analyze should we follow the order mentioned in the scriptures or should we reverse the order. And then पूर्व मीमांसा gives the rule when पाठ क्रम and अर्थ क्रम are there, अर्थ क्रम means logical consequence and पाठ क्रम is textual order. So अर्थ क्रम means logical order, पाठ क्रम is textual order; between textual and logical order, logical order is more powerful than textual order. Therefore पाठ-क्रमाद् अर्थक्रमः बलियान्. This is a rule in पूर्व मीमांसा (अर्थक्रमः पाठक्रमात् बलवान्) logical order is superior to textual order. In fact, we apply, I have not said this, in मुण्डकोपनिषत् a particular मन्त्र comes, there we have applied the rule but I did not tell all those rules.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च । खं वायुर्योतिरापः  
पृथिवी विश्वस्य धारिणी ॥ मुण्डकोपनिषत् २-१-३ ॥

The creation is talked about in that मुण्डक मन्त्र. It talks about the creation of the sense organs in the first line of the मन्त्र. Then in the second line it talks about the creation of पञ्चभूतानि the five elements. So इन्द्रिय सृष्टि is talked about, then भूत सृष्टि is talked about. And what is the पाठ क्रमः? इन्द्रिय सृष्टि भूत सृष्टि is पाठ क्रमः. But we now it is not logical. Because sense organs themselves are born out of the five elements and therefore only after the भूत सृष्टि the इन्द्रिय सृष्टि is possible and you cannot talk about the birth of son and then you cannot say father was born later. Therefore what do we do? Since अर्थ क्रम is superior to पाठ क्रम that मुण्डक मन्त्र we read in the reverse order. खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी then एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च । And in keeping with this मीमांसा न्यायः शङ्कराचार्य says logically कुश grass should not come on the top of the आसन therefore you read it in reverse order. If it is in reverse order it means first spread the कुश grass and over that अजिनम्, the deer skin (deer skin may prick because of the hair) and over that you spread the cloth. Therefore आचार्य says पाठ-क्रमाद् विपरीतः अर्थ क्रमः अत्र चैलादीनाम् अत्र means in this context, for चैलम् etc. The अन्वय is, शुचौ देशे नात्युच्छ्रितम्, न-अति-नीचम् चैल-अजिन-कुश-उत्तरम् आत्मनः आसनम् स्थिरम् प्रतिष्ठाप्य (योगी युञ्जीत). Continuing;

*Verse 06-12 Introduction;*

प्रतिष्ठाप्य, किम्? —

*Verse 06-12*

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।



## उपविश्यासने युञ्ज्याद्योगमात्मविशुद्ध्ये ॥ गीता ६-१२ ॥

So शङ्कराचार्य himself introduces the श्लोक, asking a question प्रतिष्ठाप्य, किम्? – after firmly fixing the आसन, then what? Then कृष्ण gives further instruction. The gist of the श्लोक is simple. तत्र आसने उपविश्य. कृष्ण is worried. There are some people who are so fastidious and particular that the आसनम् should be perfectly fixed, they will be adjusting the आसनम् for one hour and then look at the watch, ok meditation we will do tomorrow. Therefore you should know the quality is important, time sense also must be there. Not only here but in life also, there are some people who are very particular about perfection and they can never get any job done. That is one problem. Another person will do hundred jobs in five minutes but the problem is everything is sloppy and you will have to do the same thing again. Therefore you should have a golden means. We have to complete the job also and it should be reasonably perfect also. Therefore कृष्ण says don't keep on adjusting the आसन; तत्र आसने उपविश्य – may you sit. And thereafter what should you do? Withdraw all your organs अन्नमयकोश, प्राणमयकोश, मनोमयकोश, and विज्ञानमयकोश. All of them, all their worldly activities, may you restrain or withdraw, and after withdrawing now their energy is available conserve your energy and direct your energy. Conserve and direct, withdraw and direct. Direct towards what? योगं युञ्ज्यात् – one should practice Vedantic meditation for आत्म-विशुद्ध्ये – for आत्मा शुद्धि. This is the gist, we will see the भाष्यम्.

## तत्र तस्मिन् आसने उपविश्य योगं युज्यात् ।

तत्र is in the मूलम्, is equal to तस्मिन् आसने – over that आसनम्. You should not say I don't want to disturb the आसनम्, therefore I will sit outside and look at the आसनम्. No, you have to sit over the आसनम्. तत्र is equal to तस्मिन् आसने – over that well-fixed firm आसनम्. उपविश्य – one should be seated and then you should be seated not for enjoying the आसनम् but for योगं युज्यात् – one should practice meditation, निदिध्यासन योगं युज्यात् – one should practice समाधि अभ्यास रूप निदिध्यासनम्.

कथम्? सर्व-विषयेभ्यः उपसंहृत्य एकाग्रं मनः कृत्वा यत-चित्त-इन्द्रिय-क्रियः – चित्तं च इन्द्रियाणि च चित्तेन्द्रियाणि । तेषां क्रियाः संयता यस्य सः यत-चित्त-इन्द्रिय-क्रियः ।

कथम्? शङ्कराचार्य himself raises a question, after कथम् there must be question mark. How should one practice Vedantic meditation? He says सर्व-विषयेभ्यः उपसंहृत्य – we should spend initial moments of meditation in withdrawing the mind from पञ्च अनात्मis. Withdrawal of the mind is difficult and therefore one should spend time and pay attention, I should tell myself now for fifteen minutes I don't want to think of the family, I don't want to think of my business, I don't want to think of my health condition next condition next year, I don't want to think of पञ्च अनात्मis and even if those thoughts come because of वासनाIs, our subconscious is saturated with पञ्च अनात्मis even if I don't deliberately think, they are going to gate crash into my mind, even if they gatecrash I am not going to entertain them, support them, nourish them, I am going to

deliberately ignore them. This auto suggestion I have to take, I will not encourage अनात्मा वृत्तिs even if they arise. 'I am going to ignore, I am going to ignore' I have to deliberately do auto suggestion for a few minutes. Therefore शङ्कराचार्य adds the expression सर्व-विषयेभ्यः – from the five अनात्माs which cause preoccupation. So विषयेभ्यः means preoccupation causing five अनात्माs, from the five preoccupation causing अनात्माs, उपसंहृत्य – you have to pull the mind like pulling the baby from the toys to give bath to the baby, therefore you have to pull hard, thereafter, turning away from अनात्माs is a prerequisite for turning towards आत्मा. Therefore first turn away and then एकाग्रं मनः कृत्वा – make the mind one pointed, focused, and that itself is explained, यत-चित्त-इन्द्रिय-क्रियः is in the मूलम्, शङ्कराचार्य gives the विग्रह वाक्यम्, the words are very clear, therefore he wants to give the विग्रह वाक्यम्. विग्रह वाक्यम् literally means splitting a compound word into its constituents. समास is combining the words, and resolving the words grammatically is called विग्रह वाक्यम्. When somebody says headache pill. Head-ache-pill is a समास because three words are joined with a hyphen prepositions are missing and we have to supply properly. Head and ache what proposition you should supply? The ache of the head. There of should be supplied. And headache pill, what is the connection between ache and pill? The pill is not meant to produce the ache, it is already there, the pill is meant to remove the ache. Therefore विग्रह वाक्यम् is a pill which is meant for the removal of the ache of the head. If I resolve in this manner it is called विग्रह वाक्यम्. Headache pill is called समास पदम्. And when I say a pill which is meant for

the removal of ache of the head, it is called विग्रह वाक्यम्. समास पदम् will be short and विग्रह वाक्यम् will always be long. Now यत-चित्त-इन्द्रिय-क्रियः is समास पदम्, शङ्कराचार्य is giving the विग्रह वाक्यम्. चित्तं च इन्द्रियाणि च वित्तेन्द्रियाणि द्वन्द्व समास it is. So चित्तम् means the mind, इन्द्रियाणि – the sense organs, these two together are called वित्तेन्द्रियाणि and तेषां क्रियाः, क्रियाः means their activities, the mental activities as well as sensory activities, the wanderings of the mind and sense organs is called वित्तेन्द्रिय क्रियाः. The punctuation mark should be proper. After यत-चित्त-इन्द्रिय-क्रियः there should be an en dash and then चित्तं च इन्द्रियाणि च वित्तेन्द्रियाणि full stop. Then तेषां क्रियाः means their activity, संयता यस्य सः, संयता means withdrawn, restrained, withheld, यस्य सः – a person who has withdrawn their activities, that person is called यत-चित्त-इन्द्रिय-क्रियः. This is a compound word which refers to the person, who has withdrawn all the sensory and mental activities. This withdrawal alone has been explained by शङ्कराचार्य previously as सर्व-विषयेभ्यः उपसंहृत्य. In fact, सर्व-विषयेभ्यः उपसंहृत्य is शङ्कराचार्य's commentary यत-चित्त-इन्द्रिय-क्रियः. Continuing;

स किम् अर्थं योगं युञ्ज्यात्? इति आह —

आत्म-विशुद्धये अन्तःकरणस्य विशुद्ध्यर्थम् इति एतत् ॥ ६-१२ ॥

Now शङ्कराचार्य introduces the last quarter of the श्लोक. स किम् अर्थं योगं युञ्ज्यात्? – what should be the purpose kept in mind in meditation? किम् अर्थम् means for what benefit, for what purpose. Because nobody wants to undertake

any activity without a purpose in view, the purposeless action is a wrong thing to do. Therefore what is the purpose? इति आह – for that कृष्ण gives the answer. What is the purpose? आत्म-विशुद्धये is in the मूलम्, and what is the meaning of आत्मा here? शङ्कराचार्य comments अन्तःकरणस्य, in this context आत्मा means अन्तःकरणम्, the mind, विशुद्ध्यर्थम् means for the sake of purification of the mind. Why cannot you take आत्मा as सत्त्वदानन्द आत्मा? Because nobody need do any साधन for the purification of the आत्मा, why? Because आत्मा is ever pure. Therefore contextually आत्मा has to mean the mind alone, because mind is subject to all forms of impurity, therefore mental purification is required, therefore चित्त-शुद्ध्यर्थम् इति एतत्.

But here is a problem, what is the problem? If you don't think there will be no problem, but by chance if you think there will be a problem. Because all Vedantic students know for चित्त शुद्धि the साधन prescribed is कर्मयोग or maximum उपासनयोग. चित्तस्य शुद्धये कर्म. Here we are talking about निदिध्यासन योगि who has already gone through कर्मयोग and उपासनयोग, not only has he done that he has gone through श्रवणम् and मननम्, and he must have understood श्रवणम् and मननम् are meant for अपरोक्ष ज्ञानम् because in श्रवणम् and मननम् he must have done महावाक्यम् विचारम्. Therefore he already knows अहम् ब्रह्म अस्मि इति अपरोक्ष ज्ञानम्, he must have gathered, after अपरोक्ष ज्ञानम्, how can you talk about चित्तशुद्धि. And therefore the word चित्तशुद्धि must be interpreted appropriately in this context. In the fifth chapter of गीता

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ गीता ७-१० ॥

In the fifth chapter कृष्ण talks about चित्तशुद्धि. There He says ब्रह्मणि आधाय कर्माणि clean कर्मयोग is talked about, चित्तशुद्धि no problem, but in *Vedantic* निदिध्यासनम्, what type of चित्तशुद्धि should be talked about? Therefore we should interpret it properly. And what is the चित्तशुद्धि talked about here? It can be only one thing, विपरीत भावना, habitual triangular format. विपरीत भावना is only habitual triangular format. And what is habitual triangular format? I am जीवः, looking upon myself as a जीव is विपरीत भावना. वेदान्त tells you are not जीव. I am not a जीव at all. Therefore there is no question of purification at all. I am नित्य शुद्धः अस्मि and therefore let me put in simple language habitual triangular format looking upon myself as a जीव, looking upon some भगवान् as my savior. भगवान् is no more someone to save me, through महावाक्यम् I have understood there is no भगवान् other than myself. नेदं यदिदमुपासते ॥ केनोपनिषत् १-७ ॥ Therefore चित्तशुद्धि is removal of विपरीत भावना, habitual triangular format निवृत्ति and I should come to binary format.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-12 Continuing:*

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युज्याद्योगमात्मविशुद्धये ॥ गीता ६-१२ ॥

Lord कृष्ण is discussing the अन्तरङ्ग साधन or the immediate preparations to be followed just before actual निदिध्यासनम्, the निदिध्यासनम् being समाधि अभ्यास रूप निदिध्यासनम्. He talked about the place of meditation as well as the आसनम् or the seat, then He talked about the posture also, details of the posture will be given in the next श्लोक, and there in the appropriate posture one has to withdraw all his mind and sense organs from worldly activities, and thereafter direct the mind towards the object of meditation, the object of meditation here being the very subject himself. दयानन्द स्वामिजि defines निदिध्यासनम् beautifully as meditation on the meditator. Therefore कृष्ण said योगं युज्यात्, योगम् meaning समाधि अभ्यास रूप निदिध्यासनम्, युज्यात् means अभ्यसेत्, one should practice. And what is the purpose? For आत्म-विशुद्धये – the purification of the mind, and in the last class I said here the word purification must be taken contextually चित्तशुद्धि is not the purpose of निदिध्यासनम्, कर्मयोग is for चित्तशुद्धि. Therefore here चित्तशुद्धि must be understood as विपरीत भावना निवृत्ति. Because according to scriptures श्रवणम् is meant for प्रमाण असम्भावना निवृत्ति, मननम् is meant for प्रमेय असम्भावना निवृत्ति, निदिध्यासनम् is meant for विपरीत भावना निवृत्ति. I am not going to the details of प्रमाण असम्भावना, प्रमेय

असम्भावना etc., we will them in sometime later. The purpose is विपरीत भावना निवृत्ति, and विपरीत भावना in our language is triangular format. After coming to वेदान्त, triangular format becomes विपरीत भावना, and binary format will become proper भावना or सम्यक् भावना. So for विपरीत भावना निवृत्ति, to put it in positive language ज्ञाननिष्ठा सिद्ध्यर्थम् योगम् युज्यात्. We completed the भाष्यम् in the last class, The अन्वय is, तत्र आसने उपविश्य यतचित्त-इन्द्रिय-क्रियः (योगी) मनः एकाग्रम् कृत्वा आत्म-विशुद्धये योगम् युज्यात्।

*Verse 06-13 Introduction;*

**बाह्यम्-आसनम्-उक्तम्। अधुना शरीरधारणं कथम् इति उच्यते —**

So the word आसनम् in संस्कृत is used in two different meanings. One meaning is seat over which one sits for meditation, that seat is also called आसनम्. And the second meaning is the posture in which one sits. That posture is also called आसनम्. When you talk about पद्मासनम्, सुखासनम्, etc., there the word आसनम् doesn't refer to the seat, it refers to the very position or posture of the body. Therefore शङ्कराचार्य wants to differentiate the two meanings of the word आसनम्. The first meaning he calls it as बाह्यम्-आसनम् – which is the seat over which one sits, the second meaning is शरीरधारण रूप आसनम्. बाह्यम्-आसनम् is seat and शरीरधारण रूपम् आसनम् is posture. After talking about the बाह्य आसनम् now कृष्ण talks about शरीरधारण रूप आसनम्. Therefore he says बाह्यम्-आसनम् – the external आसनम् in the form of seat, उक्तम् – has been mentioned. And what was the seat mentioned? चैल-अजिन-कुश-उत्तरम् is the बाह्य आसनम्. That has been said



in the previous to previous verse, i.e., in the eleventh verse. After the word **उक्तम्** we have to put a full stop. Now in the following thirteenth verse, **शरीरधारण रूपम् आसनम्, आसनम्** number two which is in the form of holding the body or the posture of the body. So **शरीरधारण रूपम् आसनम्, कथम्** – how should it be? So a योगि may know varieties of आसनम्s पद्मासनम् सुखासनम् सर्वाङ्गासनम् मयुरासनम् etc. For Vedantic meditation which one to take? If one tries to meditate in मयुरासनम् then the nose will get broken! So you might know varieties of आसनs, you might be a great योगि, but when निदिध्यासनम् you want to practice you should sit in सुखासनम् etc. Therefore **शरीरधारणं कथम्?** How should the body be held? **इति** – that is, **उच्यते** – is being said.

### Verse 06-13

**समं कायशिरोब्रीवं धारयन्नवलं स्थिरः ।**

**सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ गीता ६-१३ ॥**

It is a simple श्लोक. The gist is one should keep the body, neck and head in a straight line, and having fixed or made it straight thereafter one should not sway like singing bhajans etc., sometimes we go sideward, sometimes forward and backward; without moving one should remain steady. So keep the body straight and steady, then withdraw all the sense organs from the external world, let the direction of the eyes be on the tip of the nose, **नासिक-अग्रं सम्प्रेक्ष्य दिशः च अनवलोकयन्.** Keeping the eyes on the tip doesn't mean meditation on the tip of the nose. Keeping the eyes on the tip of the nose is a figurative expression for **दिशः अनवलोकयन्** – don't look at the

external world, that alone is the तात्पर्यम्. In this condition may you meditate on the आत्मा. The sentence is grammatically incomplete. Therefore commentators say you supply the verb आसीत् from the next श्लोक, आसीत् means one should remain in this posture during meditation. This is the gist, now we will go to the भाष्यम्.

**समं काय-शिरो-ग्रीवं – कायः च शिरः च ग्रीवा च काय-शिरो-ग्रीवं । तत् समं धारयन् अवलं च । समं धारयतः चलनं सम्भवति । अतः विशिनष्टि — अवलम् इति । स्थिरः स्थिरो भूत्वा इति अर्थः ।**

So the first part of the श्लोक is **समं काय-शिरो-ग्रीवम्**, after that you have to put an en dash, that is going to be explained. शङ्कराचार्य resolves the compound, **काय-शिरो-ग्रीवम्** is a compound word consisting of three words **कायः**, **शिरः** and **ग्रीवा**. He doesn't give the meaning assuming that the meaning is well known, he only splits the compound. The meaning of the word **कायः** is the portion above the hip and below the neck, the torso here is called **कायः**, so hip to neck is **कायः**. Then **ग्रीवा** means neck and **शिरः** means the head. All these three put together is called **काय-शिरो-ग्रीवम्**. Therefore he gives the समास, **कायः च** – the torso, and **शिरः च** – the head, and **ग्रीवा च** – the neck, put together is called **काय-शिरो-ग्रीवम्**. After **ग्रीवम्** we have to put a full stop. The समास topic is over. It is called समाहार द्वन्द्व समास. समास is of two types: इतरेतर द्वन्द्व and समाहार द्वन्द्व. Here it is समाहार द्वन्द्व. The uniqueness समाहार द्वन्द्व is it is always in neuter singular. Therefore अकारान्तः नपुंसकलिङ्गः द्वितीया एकवचनम्.

And what should we do with this three portions of the body? **तत् समं धारयन्** – all these three must be maintained **समम्**, **समम्** means in a straight line, it should not be like convex lens or otherwise, it should be in a straight line perpendicular to the ground, that is called **समम्**. **धारयन्** means holding or maintaining. After making it straight, what is the next discipline? **अवलं च धारयन्**, **धारयन्** we have to read again. After making this straight you have to maintain the straight condition. Therefore **अवलम्** means without any motion or without any swaying, Therefore **अवलं च धारयन्**. Then you have to complete the sentence **अवलं च धारयन् आसीत्**. Supply the verb **आसीत्** and put full stop. Then in next sentence **शङ्कराचार्य** wants to explain why **कृष्ण** uses the two words **समम्** and **अवलम्**. It is enough to say **समम्** only and why should there be an expression **अवलम्**? For that he gives the reason. **समं धारयतः** – even after keeping the three portions straight a person can keep them straight in one straight line and keeping the body straight he may move front or side, therefore straightness alone is not enough, it should be straight and steady also. Therefore **शङ्कराचार्य** justifies **कृष्ण**'s expression. **समं धारयतः पुरुषस्य** – for a meditator, **समं धारयतः** – who maintains the body straight, **पुरुषस्य** you have to supply, even when the person keeps the portion straight **चलनं सम्भवति** – the shaking or movement is possible, like **दयानन्द स्वामिजि** says when the person learns cycling the instructor behind says keep your body and neck and all straight, and then keeping them straight this fellow falls down. When the instructor asks I asked you to keep all of them straight. Then this person replied that

he kept the body straight and fell keeping the body straight. Therefore even at the time of falling I maintained the body straight but still fell down. Like that you may be straight and still fall. Therefore शङ्कराचार्य says चलनं सम्भवति – the movement is possible. अतः विशिनष्टि – therefore कृष्ण specifies. विशिनष्टि means specify the second condition also. विशिनष्टि means विशेषणम् दधाति, the second specification is given. And what is the second specification? अवलम् इति. The first specification is समम् इति, the second specification is अवलम् इति. Both the conditions are equally important, that is straight and steady. Thereafter the next condition is स्थिरः is in the मूलम्, is equal to स्थिरः भूत्वा – so one should make sure that one is स्थिरः, unshaken in this condition continuously. So स्थिरः भूत्वा – remaining firm in this condition.

A sub-commentator is raising a question. The very word अवलम् means स्थिरः, then why again the word स्थिरः occurs? Even शङ्कराचार्य doesn't raise the question, he only says स्थिरः means स्थिरः भूत्वा. The subcommentator asks the question अवलम् means स्थिरः only, स्थिरः also means स्थिरः only, therefore why अवलम् and स्थिरः? Therefore he gives two possible interpretations. One interpretation is maintenance of the steady condition, first अवलम् means make it steady. And then the word स्थिरः means maintenance of steadiness. Or the second interpretation he gives is the word स्थिरः does not mean काय-शिरो-ब्रीवम् because the word अवलम् refers to the steadiness of the काय-शिरो-ब्रीवम्. Therefore the word स्थिरः refers to बुद्धि's स्थिरत्वम् – maintain the mind steady as going to be explained later. Therefore स्थिरः refers to continuity of the

steadiness of the body or the second meaning is the steadiness of the mind is indicated by the word स्थिरः. Continuing;

**स्वं नासिकाग्रं सम्प्रेक्ष्य सम्यक् प्रेक्षणं दर्शनं कृत्वा इव ।**

The next instruction is सम्प्रेक्ष्य, सम्प्रेक्ष्य means focusing on, सम्यक् – very well, clearly; प्रेक्षणम् is equal to दर्शनम्, कृत्वा means maintaining. So सम्प्रेक्ष्य is equal to सम्यक् प्रेक्षणम् is equal to दर्शनं कृत्वा – clearly seeing. सम्प्रेक्ष्य means clearly seeing. Seeing what? नासिक-अग्रम् – the tip of the नासिक, the nose. कृष्ण Himself is raising the question, whose nose? If it is somebody else's nose then एकाकि is not possible, you can never meditate alone, every time you meditate someone should sit in front of you! Therefore to avoid all these problems, to maintain एकाकित्वम् कृष्ण maintains स्वं नासिक-अग्रम् – looking at the tip of the one's own nose, hoping that there is some tip in the nose. Therefore स्वं नासिकाग्रं सम्प्रेक्ष्य. Then शङ्कराचार्य says इव, इव means as though. As though looking at the tip of the nose. Then शङ्कराचार्य wants to dwell upon this topic a little bit, even though it appears to be a simple instruction. What that is we will see.

**इति इव-शब्दो तुम्हो द्रष्टव्यः । न हि स्व-नासिकाग्र-सम्प्रेक्षणम् इह विधित्सितम् । किं तर्हि? चक्षुषो दृष्टि-सन्निपातः ।**

So स्व-नासिकाग्र दृष्ट्वा – seeing the tip of one's own nose, that is what is said in the श्लोक, शङ्कराचार्य added the expression 'as though', कृत्वा इव, इव means as though.

Naturally शङ्कराचार्य visualizes a पूर्वपक्षि, an objectionist coming and raising a question, why are you adding the word 'as though'? As though is not said by Lord कृष्ण, कृष्ण only said look at the tip of the nose, why are you interpolating the word 'as though'. शङ्कराचार्य says कृष्ण intends the expression 'as though', it is not my interpolation, कृष्ण intends the word 'as though, though He has not mentioned He has that intention and I am only supplying the intended expression of Lord कृष्ण. Therefore he says इति. इति means in this manner इव-शब्दः – the expression 'as though', लुप्तः द्रष्टव्यः – is dropped in the श्लोक even though कृष्ण intends to use it, it is only dropped but कृष्ण wants to use that expression 'as though'.

Now the पूर्वपक्षि will raise the next question, how do you know that कृष्ण had got such an intention? After all intention belongs to the mind and the mind is not visible, and कृष्ण is not even available in front of you, otherwise at least body language etc., you may say. कृष्ण is not available, His mind is not visible, how do you know that कृष्ण intends to use the expression 'as though' and that 'as though' has been dropped, how do you know? If you ask such a question, शङ्कराचार्य says by studying the context you can know that the word 'as though' must be there. Therefore from the context we can infer, then the inference tells me that 'as though' should be added.

Then the next question is how you infer the dropped expression 'as though' from the context. For that शङ्कराचार्य gives the explanation. For that शङ्कराचार्य gives the

explanation. Whenever we talk about looking something there are two exercises. Suppose I say look at the tip of the nose, there are two exercises indicated. One is the direction of the eyes towards the nose, that is the direction of इन्द्रिय, इन्द्रिय direction is involved. The second is when I ask you look at the tip of the nose not only the direction of the eyes, it also indicates, can you guess what शङ्कराचार्य is trying to say, not only the direction of the eyes, the direction of the mind also. Looking involves इन्द्रिय स्थापनम् and मनो वृत्ति स्थापनम्, both of them put together is called सम्प्रेक्ष्यणम्. सम्प्रेक्ष्यणम् involves two things इन्द्रिय and मनः, two directions. Now शङ्कराचार्य asks the question does Lord कृष्ण mean fixing the sense organs and the mind on the tip of the nose, or कृष्ण intends only the eyes to be in that direction but not the mind. What does कृष्ण intend? Suppose you say कृष्ण wants the meditator to fix the sense organs the eyes and the mind also then what will happen? He will be meditating on nose because कृष्ण has said सम्प्रेक्ष्यणम् which means इन्द्रिय स्थापनम् and मनस् स्थापनम्. And if मनस् स्थापनम् is on the nose, then later आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ गीता ६-२७ ॥ later श्लोक will contradict. Therefore here the सम्प्रेक्ष्यणम् must be understood as fixing the eyes on the tip of the nose, but not fixing the mind. And therefore the word ‘as though’ means only the eyes are directed not the mind. Therefore he says न हि स्व-नासिकाग्र-सम्प्रेक्ष्यणम् – the fixing of the eyes and the mind. सम्प्रेक्ष्यणम् means fixing of the eyes and the mind, स्व-नासिकाग्र – on the tip of one’s own nose, न हि विधित्सितम् – is not intended by the Lord. Are you understanding? Fixing of

the eye and the mind which is together called सम्प्रेक्षणम्, on the tip of the nose, इह – in this निदिध्यासनम् context, न विधित्सितम् – is not intended to be commanded. Then what is the intention of कृष्ण? किं तर्हि? शङ्कराचार्य himself places the question, किं तर्हि? – then what is the intention of the Lord? चक्षुषः दृष्टि-सन्निपातः – only the eyes are to be fixed on the tip of the nose without the mind following the eyes. Only the eyes should be directed, what we call it as blank look in English. When what I say the student does not understand, the students will have a blank look but the sight is on me. Here also the look must be blank look. The eyes must be directed towards the tip of the nose but the mind should not be on the eyes. And to indicate the blank look we have to add the expression इव. So इव indicates the blank look of the tip of the nose without the mind following the eyes. Therefore चक्षुषः – of the two eyes, दृष्टि-सन्निपातः – the direction must fall on the नासिकाग्रम्, without the mind following the eyes, mind backing up the eyes. Not yet over, the topic continues. The tip of the nose has become very important now.

स च अन्तःकरण-समाधानापेक्षो विवक्षितः । स्व-नासिकाग्र-सम्प्रेक्षणम् एव चेद् विवक्षितम्, मनः तत्र एव समाधीयते, न आत्मनि ।

Now comes the next question from the पूर्वपक्षि. पूर्वपक्षि does not leave here. So कृष्ण's instruction is there should be a blank look directed towards the tip of the nose. The look should be towards the tip of the nose, and the look should be the blank look, it means the mind should not go behind the eyes. Now



पूर्वपक्षि raises the question, why should कृष्ण include this as one of the instructions in meditation? What is the great benefit of the blank look towards the tip of the nose? What is the purpose of the blank look?

And शङ्कराचार्य says the purpose is the blank look towards the tip of the nose is not intended for the blank look but it is meant for withdrawing the eyes from looking at other things. Therefore the blank look towards the tip of the nose is intended for avoidance of seeing all the other things. Therefore he says स च, सः means the blank look, चक्षुषो दृष्टि-सन्निपातः, so सः means चक्षुषो दृष्टि-सन्निपातः – the blank look of the eyes, is अपेक्षः – is required, the blank look is required. Required for अन्तःकरण-समाधानम् – for the quietude of the mind. What is the opposite of a blank look? I don't know and I am inventing. A meaningful look or purposeful look or pregnant look or deliberate look, which means the mind will be in the external objects. . A deliberate look will take the mind to the external world, therefore a blank look is required to nullify the deliberate look, a deliberate look should be nullified to avoid extrovertedness. The avoidance of extrovertedness is required for आत्मध्यानम्. Then you may ask another question. So to avoid extrovertedness you want to avoid deliberate look, and to avoid deliberate look you are prescribing blank look. Now instead of prescribing a blank look, why can't you prescribe the closure of the eyes. What will be the कृष्ण's answer? I would have prescribed, but the problem is that once you close the eyes, our habit is we close our eyes for sleeping. Already sleeping problem is there in श्रवणम् itself. Then what to talk of

निदिध्यासनम् when the गुरु is also not in front, we will go to sleep. Therefore we are avoiding the closure of the eyes. Therefore the blank look is prescribed for that only. Therefore he says सः – the blank look is meant for अपेक्षः – is required for अन्तःकरण-समाधानम् which means concentration or focus of the mind. Therefore विवक्षितः – it is intended. And he says स्व-नासिकाग्र-सम्प्रेक्षणम् एव विवक्षितम् चेत् – if कृष्ण had intended a deliberate, focused, concentrated look at the tip of the nose, it is a suppositional argument, अभ्युपेत्य वाद, विवक्षितम् चेत्, then the consequence will be that he will have सजातीय प्रत्यय प्रवाहः. सजातीय प्रत्यय means one and the same thoughts. And what is meditation? The thought flow. And what is he looking at? नासिकाग्र वृत्ति. And what प्रवाहः will be there? नासिकाग्र प्रत्यय प्रवाहः. Then where will be the आत्मा? आत्मा will not come at all. Therefore he says मनः – the mind, तत्र एव समाधीयते – will get absorbed at the tip of the nose only, if कृष्ण's intention were deliberate look at the tip of the nose. Therefore it is a deliberate look and it should be a blank look and the idea is don't deliberately look at anything. That is the message conveyed here. So विवक्षितम्, मनः तत्र एव. Here the word तत्र means नासिकाग्रे एव समाधीयते – the mind will have a focused meditation, and not only that, न आत्मनि – it will not be on the आत्मा. The पञ्च अनात्मा I avoided and the whole focus is on नासिकाग्रम्.

Then comes the next पूर्वपक्षि. The topic is not yet over. He says may be कृष्ण wants us to meditate on the tip of the nose. How do you know that कृष्ण doesn't want us to meditate on the tip of the nose? Perhaps it may be नासाग्र ध्यानम् for

एकाग्रता सिद्धि, after all people meditate on मूलाधार, स्वाधिष्ठान, मणिपुरक चक्र, like that some चक्र maybe there on the tip of the nose. Therefore nose चक्र ध्यानम् something is possible, when on मूलाधार you can meditate why cannot you meditate on the nose? And not only that in the eighth chapter भुवोः मध्ये प्राणम् ॥ गीता ८-१० ॥ कृष्ण is talking about looking at the gap between the two eyebrows if you can focus on or direct towards that area for a change why can't you direct towards this area. How do you know it is not नासिकाग्र ध्यानम्? शङ्कराचार्य says I have thought over that also. What is the answer? We will read.

आत्मनि हि मनसः समाधानं वक्ष्यति 'आत्मसंस्थं मनः कृत्वा' [गीता ६-२५] इति । तस्माद् इव-शब्द-लोपेन अक्ष्णोः दृष्टि-सन्निपात एव 'सम्प्रेक्ष्य' इति उच्यते ।

So he says certainly in the sixth chapter नासिकाग्र ध्यानम् is not the intention. In some other meditation you may do मूलाधार चक्र ध्यानम् स्वाधिष्ठान, मणिपुरक, सहस्रार you might do or in all other meditation you might not do, we don't want to get into that. Certainly in the sixth chapter we are not in any चक्र ध्यानम् and get into a loop. The sixth chapter is only for आत्मध्यानम्. How do you know? कृष्ण himself makes it clear. 'आत्मसंस्थं मनः कृत्वा', कृष्ण Himself tells it later in verse twenty-five of this chapter itself. कृष्ण says, you may fix your mind upon the आत्मा. इति आत्मनि हि मनसः समाधानं वक्ष्यति – कृष्ण will talk about मनसः समाधानम् – focusing of the mind upon आत्मनि, therefore never deliberately look at the tip of the nose. Therefore when कृष्ण says look at the tip of the

nose, you should translate it as a blank look that is conveyed by the expression ‘इव’ as though looking at the tip of the nose. Therefore he says तस्मात् – therefore, इव-शब्द-लोपेन – by supplying the expression ‘as though’ अक्षणोः दृष्टि-सन्निपात – the mind resting at the tip of the nose. Instead of translating सम्प्रेक्षणम् as looking, the संस्कृत expression सन्निपात means abiding or resting. The eyes are resting on the tip of the nose. एव – it is inactive and resting. A blank look indicates resting of the eyes. एव ‘सम्प्रेक्ष्य’ इति उच्यते. Thus a very elaborate commentary is written on the nose tip by शङ्कराचार्य. Sometimes शङ्कराचार्य can be interesting. What we consider as very incidental becomes a very big topic for him. Anyway I hope you enjoyed; have some fun also. Continuing;

**दिशः च अनवलोकयन् दिशां च अवलोकनम् अन्तरा अकुर्वन् इति एतत् ॥ ६-१३ ॥**

So दिशः च, दिशः means the various directions, अनवलोकयन् means not looking, so अनवलोकयन् सन् – not looking at various directions. शङ्कराचार्य explains दिशां अवलोकनम् अकुर्वन् – not doing the perception or deliberate looking of दिशाम् – the various directions; not engaging the sight of various directions. अन्तरा – in-between meditation. So think of आत्मा for one minute and look around what is there, whether any ant is running towards me or some photo or the other. So अन्तरा means off and on or in between meditation, इति एतत्. In fact, this expression also makes the previous expression very clear. Looking at the tip of the nose when he says, when he talks about a blank look in the direction of the

nose, what is the purpose of the blank look कृष्ण Himself will explain in the next portion. A blank look is only for the purpose of not looking at other direction. Therefore when I say have a blank look what is the purpose, कृष्ण Himself makes it clear. Have a blank look means do not look at any other things outside; that is the significance of blank look. Therefore दिशः च अनवलोकयन् explains सम्प्रेक्ष्य नासिकाग्रम् as a blank look only. इति एतत्. And you have to complete the श्लोक by supplying the verb, in this condition may you remain during निदिध्यासनम्. The अन्वय is, काय-शिरः-श्रीवम् समम् अचलम् धारयन् (सन्), स्थिरः (भूत्वा), स्वम् नासिक-अग्रं सम्प्रेक्ष्य, दिशः अनवलोकयन् च (योगी आसीत्) ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-13 Continuing:*

समं कायशिरोब्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ गीता ६-१३ ॥

In these 3 verses – eleven, twelve and thirteen – Lord कृष्ण talks about the अन्तरङ्ग साधनs of meditation, the preparations to be done just before starting the meditation proper. The place of meditation has been talked about, the seat of meditation has been talked about, the posture of the meditation has been talked about, and after that one has to withdraw all the ज्ञानेन्द्रिय, कर्मेन्द्रिय व्यापारः, because the natural function of all इन्द्रियs or sense organs is to be extrovert; the extrovert sense organs should be withdrawn from the external field, so that one is ready for turning towards the आत्मा. Upto that we saw in the thirteenth verse. We have completed the भाष्यम् also of the thirteenth verse. Now we have to enter verse fourteen.

किञ्च —

*Verse 06-14*

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मत्त्वित्तो युक्त आसीत मत्परः ॥ गीता ६-१४ ॥

शङ्कराचार्य introduces this verse with the expression किञ्च – moreover; moreover meaning to continue with the preparation. In the following श्लोक some more preparations especially with regard to the mind is talked about, mental

preparation is extremely important because the mind alone has to do actual meditation. Therefore making the mind available is the toughest job and having made the mind available one should practice meditation. And in this श्लोक the preparation in the form of calming the mind is talked about. First I will give you the gist of the verse. प्रशान्त-आत्मा विगत-भीः ब्रह्मचारि-व्रते स्थितः – प्रशान्त-आत्मा means enjoying a mind which is free from all types stress caused by the PORT (Possessions, Obligations, Responsibilities, Transactions) reduction. If one is a सन्न्यासि he would have reduced the PORT heavily and therefore the stress is less. If one is a गृहस्थ meditator, disturbances from the various external things will be there, one should quieten the mind. Then there will be a sense of insecurity. Insecurity is an instinctive problem be it whatever आश्रम we are in. Insecurity is an instinctive problem which will surface whenever our mind is quiet. And therefore in meditation also future fears can come, then one has to learn to quieten the mind. If it is सगुण उपासन we have to get out of the fear by taking the support of ईश्वर. If it is सगुण उपासन and we are in triangular format the भयम् is handled by भक्ति, ईश्वर is there to support me. But if it is a binary format उपासन, we are not in triangular format, how to handle this fear? I cannot take the support of ईश्वर in Vedantic meditation, because taking the support of ईश्वर is against Vedantic meditation because to take the support of ईश्वर means I look upon myself as a जीव. You should know the logic very well. Taking the support of ईश्वर is looking upon myself as a जीव. In Vedantic meditation I should not look upon myself as a जीव, therefore where is the question

of taking an ईश्वर support, therefore in *Vedantic* meditation the sense of insecurity should be handled by claiming ब्रह्म भाव. And ब्रह्म भाव means I am the अधिष्ठानम् of the entire universe, and everything other than me is मिथ्या नामरूप how can मिथ्या नामरूप cause any harm to me. Therefore I am not at all afraid of anything. Thus जगत् मिथ्यात्व दर्शनेन आत्मब्रह्मत्व दर्शनेन, अदृश्ये अनात्म्ये अनिरुक्ते अनिलयने अभयम् प्रतिष्ठाम् विन्दते । ॥ तैत्तिरीयोपनिषत् २-७-१ ॥ Thus we should know the difference between उपासनम् and निदिध्यासनम्.

In उपासन my support comes from outside, in निदिध्यासनम् my support comes from myself. Stand on one's own feet. No more आश्रय. That is why निदिध्यासनम् is frightening for others. If I am not ready for निदिध्यासनम् we can postpone and confine to उपासनम् along with श्रवणम् and मननम्. Coming to निदिध्यासन requires a lot of conviction. That is why गौडपाद said in माण्डूक्य, अभये भयदर्शिनः ॥ माण्डूक्य कारिका ३-३९ ॥ *Many people are afraid of अद्वैतम् which is the only source of security.* अद्वैतम् is frightening because in अद्वैतम् I cannot hold on to any external support. Therefore it is frightening, but really speaking अद्वैतम् is the only source of security.

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।

योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ ३९ ॥

The triangular format people are afraid of binary format, whereas binary format people seek अभयम् in themselves.

So विगतभीः – discovering security in oneself, ब्रह्मचारि-  
व्रते स्थितः – remaining in *Vedantic* student mood, don't be a



गृहस्थ at the time of meditation, be a ब्रह्मचारि at the time of meditation. ब्रह्मचारि means student. If you are student you will remember only the गुरु. And if you remember the गुरु by extension you will remember the teaching, assuming that you go to the गुरु for learning. Therefore be a student in meditation then you will remember the गुरु, remember the शास्त्रम्, then you will remember your स्वरूपम्. Therefore remaining in student mode ब्रह्मचारि व्रतम् and मनः संयम्य मत्-चित्तः – the second half of the श्लोक is ध्यान स्वरूपम्. The first half is अन्तरङ्ग साधनम्. The second half is ध्यान स्वरूपम्, having withdrawn the mind from all the पञ्च अनात्माs including the family, withdraw the mind. मनः संयम्य मत्-चित्तः भव – meditate on Me, ईश्वर चित्तः भव and मत्-परः भव, ईश्वर लक्ष्यः भव – not only you think of ईश्वर, you remember ईश्वर is the लक्ष्यम्, the destination also. With this ईश्वर thought may you remain आसीत.

Then naturally a question will arise. If you are practicing ईश्वर ध्यानम् how can it be called निदिध्यासनम्? मत्-चित्तः मत्-परः means कृष्णI says remember Me. And if it is going to be कृष्ण ध्यानम् or विष्णु ध्यानम् how will you classify the sixth chapter as निदिध्यासनम्. It will become उपासनम्. That confusion will come and that will be sorted out later by कृष्ण Himself. आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ गीता ६-२७ ॥ It will be discussed in verse twenty-four second line there कृष्णI says may you dwell on आत्मा your own true nature. So now the question is in the fourteenth verse कृष्णI says think of Me in meditation. That means think of कृष्णI in meditation. So the fourteenth श्लोक talks about कृष्ण ध्यानम् and the

twenty-fifth श्लोक talks about आत्मध्यानम्. Now the confusion is complete, am I to do कृष्ण ध्यानम् or आत्मध्यानम्? Why this doubt? You should know the logic behind the doubt. The fourteenth श्लोक talks about कृष्ण ध्यानम्, the twenty-fifth श्लोक talks about ध्यान ज्ञानम्. मत्-परः is one verse and आत्मसंस्थ is the other verse. How to solve? It is very simple. May you meditate on कृष्ण as the आत्मा. The real कृष्ण is not an object, कृष्ण as an object is अनात्मा and कृष्ण as अनात्मा is मिथ्या. Have courage to say कृष्ण as अनात्मा is मिथ्या. कृष्ण as अनात्मा is मिथ्या, कृष्ण as आत्मा is alone is सत्यम्. नेदं यदिदमुपासते ॥ केनोपनिषत् १-७ ॥ And कृष्ण tells in गीता itself in the tenth chapter, अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥ गीता १०-२० ॥ हे अर्जुन I am the very आत्मा. That is अपराप्रकृति कृष्ण is अनात्मा, पराप्रकृति is आत्मा. Start with अपराप्रकृति कृष्ण which is initial stage and end up with पराप्रकृति कृष्ण. You should know the difference between अपराप्रकृति and पराप्रकृति. पराप्रकृति कृष्ण ध्यानम् is the sixth chapter. Therefore मत्-चित्तः means आत्मचित्तः. मत्-परः means आत्मपरः. I am that कृष्ण. इति आसीत्. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

**प्रशान्तात्मा** प्रकर्षेण शान्तः आत्मा अन्तःकरणं यस्य सः अयं प्रशान्तात्मा । विगत-भीः विगत-भयः । ब्रह्म-चारि-व्रते स्थितः – ब्रह्म-चारिणः व्रतं ब्रह्म-चर्यं गुरु-शुश्रूषा-भिक्षा-भुवत्यादि । तस्मिन् स्थितः, तद्-अनुष्ठाता भवेद् इति अर्थः ।

**प्रशान्तात्मा** is the first word in the मूलम्. शङ्कराचार्य gives the विग्रह वाक्यम्. It is बहुव्रीहि समास and the word आत्मा in this compound refers to the mind. आत्मा is equal to

अन्तःकरण. प्रशान्त means प्रकर्षेण शान्तः – intensely totally tranquil, without any trace of stress in the mind. Therefore stress free, otherwise called अनायासः. In all धर्मशास्त्र they talk about forty-one संस्कारs and they say the purpose of all the संस्कार is to enjoy अनायासः. अष्टगुणs I have talked about before, eight virtues have to be developed by following the संस्कारs like जातकर्म, नामकरणम्, अन्नप्राशनम्, चौलम्, etc. We have to develop eight virtues and among the eight virtue one important virtue is अनायास. अनायास means both the mind and body are generally relaxed. Therefore प्रकर्षेण शान्तः आत्मा अन्तःकरणं यस्य सः, यस्य सः indicates it is a बहुव्रीहि समास, the meditator should enjoy a relaxed mind. So अयं प्रशान्तात्मा – that person is called प्रशान्तात्मा, निदिध्यासन योगि. Then the next preparation is विगत-भीः. विगत-भीः means भयम्, the sense of insecurity, fear of the future. So शङ्कराचार्य translates it as विगत-भीः विगत-भयः – freedom from fear. As I said in सगुण उपासनम् I get out of fear by remembering भगवान् is there to support me. In वेदान्त ध्यानम् what should I say? I don't require any support because I am the very support of the entire universe,

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ॥ कैवल्योपनिषत्  
१-१९ ॥

What support do I need? I am सर्व अधिष्ठानम् ब्रह्म. इति विगत-भयः – fearless. This is also बहुव्रीहि समास. Then the next preparation is ब्रह्म-चारि-व्रते स्थितः, after स्थितः we have to put an en dash. What do you mean by ब्रह्मचारि व्रतम्? ब्रह्मचारिणः व्रतं ब्रह्मचर्यम्. So ब्रह्म-चारि-व्रते स्थितः means

ब्रह्मचर्यम्, ब्रह्मचर्ये स्थितः, remaining in the vow of ब्रह्मचर्यम् which means all the disciplines associated with a *Vedic* student or a *Vedantic* student. What are some of those disciplines? Many disciplines are mentioned and two of them शङ्कराचार्य highlight here. गुरु-शुश्रूषा – because a *Vedantic* student or a *Vedic* student, *Vedic* student is in the first आश्रम called ब्रह्मचर्याश्रम, *Vedantic* student is in the fourth आश्रम called सन्यास आश्रम. And what is common to both आश्रम? गुरुकुल वासः. Therefore as a गुरुकुल वासि; because शङ्कराचार्य is asking us to remember the beginning of the sixth chapter which we would have forgotten. There in the third verse we said

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ गीता ६-३ ॥

And an elaborate commentary शङ्कराचार्य has commented that शमः means सन्यास आश्रम. Therefore keeping that विविदिषा सन्यास in mind, शङ्कराचार्य assumes that he is a गुरुकुल वासि. And assuming that he is a resident student, what is his duty? गुरु-शुश्रूषा – may you continue to serve your गुरु आचार्य उपासनम् is one of the discipline of a *Vedic* student as well as *Vedantic* student. Therefore गुरु-शुश्रूषा or आचार्य उपासनम् and भिक्षा-भुक्त्यादि – taking to भिक्षा. Here if he is a गृहस्थ student, भिक्षा would not be there, but he can have a भिक्षा attitude; even a गृहस्थ can develop भिक्षा attitude. What is the भिक्षा attitude for a गृहस्थ? Don't judge the food. Don't complain. Whatever food is available take it. यदृच्छा-ताम-सन्तुष्टः. Therefore भिक्षा-भुक्त्यादि – don't be over particular about the quality of food. They are all ब्रह्मचारि disciplines,

आदि means all other allied disciplines. That is the meaning of भिक्षा-भुवत्यादि. It is the meaning of ब्रह्मचारि व्रतम्. Then तस्मिन् स्थितः – so a निदिध्यासन योगि is one who is committed to ब्रह्मचर्य व्रतम्. Which means तद्-अनुष्ठाता – being committed to that, one who is the observer of those rules. Whatever be the आश्रम in which he is he observes ब्रह्मचर्य व्रतम्, इति अर्थः. शङ्कराचार्य uses the word भवेत्, भवेत् means he should compulsorily observe ब्रह्मचर्य व्रतम् once he has become a निदिध्यासन योगि. Continuing;

किञ्च, मनः संयम्य मनसः वृत्तीः उपसंहृत्य इति एतत् । मच्चित्तः मयि परमेश्वरे चित्तं यस्य सः अयं मच्चित्तः । युक्तः समाहितः सन् आसीत् उपविशेत् । मत्-परः अहं परो यस्य सः अयं मत्-परः ।

The most subtlest form of ब्रह्मचर्य व्रतम् is transcending the gender identity. In धन्याष्टकम् शङ्कराचार्य says नासन्न सन्न सदसन्न महन्न चाणु न स्त्री पुमान्न च नपुंसकमेकबीजम् ॥ धन्याष्टकम् ६ ॥ ब्रह्मन् transcends all individuality physical, mental and कारण शरीरम्, etc. Therefore it transcends स्त्री पुमान् नपुंसकम्. Therefore ultimate ब्रह्मचर्य व्रतम् is I transcend even my gender identity claiming that I am ब्रह्मन् which is beyond my identity. That is the ultimate ब्रह्मचर्य व्रतम्. Then किञ्च – moreover, now शङ्कराचार्य goes to the second half, मनः संयम्य is equal to मनसः वृत्तीः उपसंहृत्य, उपसंहृत्य means having withdrawn वृत्तीः – all the thoughts belonging to मनसः, having withdrawn, restrained, quietened down, removed all the मनोवृत्ति. इति एतत्. After इति एतत् we have to put a full stop. इति एतत् means this is the meaning of संयम्य. Because in the

योगशास्त्र they talk about अष्ट अङ्ग and the last three steps are called धारण, ध्यान and समाधि. This धारण ध्यान समाधि three steps put together is known by one name संयम. Therefore समाधि योग can be called संयम योग, and that is why the sixth chapter has got an alternative title also, instead of ध्यानयोग आत्मसंयमयोग: is another title of this chapter. And संयम means धारण ध्यान समाधि योग: संयम योग:. And for that व्यासाचार्य gives the clue मनः संयम्य इति एतत्. Thereafter what? मच्-चित्तः is in the मूलम्, is equal to मयि परमेश्वरे चित्तं यस्य सः – so fix the mind upon परमेश्वर. So having withdrawn the mind from अनात्मा, संयम्य means withdrawing mind from अनात्मा, now may you fix the mind upon परमेश्वर. What type of परमेश्वर? आत्मरूप परमेश्वर, तुरीय रूप परमेश्वर, नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं शान्तं शिवमद्वैतं रूप परमेश्वर, so परमेश्वरे चित्तम्, fix the mind. And what do you mean by fixing the mind? The mind can be fixed on an object only in the form of entertaining the relevant वृत्ति, fix the mind is equal to entertain the relevant वृत्ति or thought. Always remember mind is fixed on god means mind entertain god thoughts, mind is fixed on a tree means mind entertains tree thoughts, fixing is equal to entertaining the corresponding relevant thought. That means अनात्मा वृत्ति is removed and you replace अनात्मा वृत्ति by आत्माकार वृत्ति, अखण्डाकार वृत्ति, ब्रह्माकार वृत्ति is indicated by the word मच्-चित्तः. Therefore he says this is also बहुव्रीहि समास. वैयधिकरण्य बहुव्रीहि. मयि – upon Me the परमेश्वर, who is the आत्मा, चित्तम् means चित्त वृत्ति, यस्य सः अयं मच्-चित्तः, after मच्-चित्तः full stop. And this I am emphasizing because in योगशास्त्र they emphasize the चित्त वृत्ति

निरोधः, cessation of all the thoughts, and they talk about various levels also, क्षिप्तम्, विक्षिप्तम्, मूढम्, एकाग्रम्, and निरुद्धम्. The पञ्च भूमिः they talk about and the ultimate stage is called निरुद्धम् मनः, निरुद्धम् means mind is stopped. The final निरोध is stopping the mind, it means stopping the mind from entertaining thought, therefore in योगशास्त्र the culmination is thoughtlessness. योगः चित्त वृत्ति निरोधः, stopping the thought. But in वेदान्त we don't accept that, we say in Vedantic meditation the aim is not thoughtlessness, but the aim is thought. And what is the thought? Direction of the thought, take the thought away from अनात्मा, अनात्मा वृत्ति निरोधः you do. We also accept चित्त वृत्ति निरोधः, what type of चित्त वृत्ति निरोधः? अनात्मा चित्त वृत्ति निरोधम् कृत्वा आत्मचित्त वृत्तिम् कुर्यात्. May you entertain आत्मवृत्ति. मनोबुद्ध्यहंकार चित्तानि नाहम् it is a thought I should deliberately entertain. Then चिदानन्दरूपः शिवोऽहम् शिवोऽहम् इति चित्त वृत्तिम् कुर्यात्. Therefore we are talking about Vedantic meditation which is different from Yogic meditation. What is the प्रमाणम् for that? कृष्णI uses the word मच्-चित्तः. मच्-चित्तः वृत्तिम् कृत्वा. Therefore may you practice आत्मवृत्ति.

And then the question is how can I practice आत्मवृत्ति? Do I think of known आत्मा or unknown आत्मा? No, I am thinking of an unknown आत्मा. Very interesting! If you are thinking of an unknown आत्मा you will be speculating and imagining that it will be light, it will like rings. And therefore remember you can never think of an unknown thing. Therefore we can meditate only on a known आत्मा. Therefore Vedantic meditation is meditation upon a known आत्मा.

And known in what way? Known in the form of I am the आत्मा. So known आत्मा means known as अन्यदेव तद्विदितादथो अविदितादधि ॥ केनोपनिषत् १-४ ॥ अपरोक्षतया ज्ञात आत्मनि ध्यानम् कुर्यात्. So naturally the question will come how do I know the आत्मा when I practice निदिध्यासनम्? I am practicing निदिध्यासनम् for knowing आत्मा, how can I practice meditation on the known आत्मा? We say, very carefully note, निदिध्यासनम् is not for knowing आत्मा, निदिध्यासनम् is meditation on the known आत्मा.

Then the question is how is the आत्मा known. What is the answer? आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ॥ बृहदारण्यकोपनिषत् २-४-७ ॥ Through श्रवणम् and मननम्, through महावाक्यम् विचार I should gain the अपरोक्ष ज्ञानम्, अवान्तर वाक्यम् will give परोक्ष ज्ञानम्, महावाक्यम् will give अपरोक्ष ज्ञानम्. Through महावाक्य श्रवणम् and मननम् I should gain the अपरोक्ष ज्ञानम्, upon that अपरोक्ष आत्मा I should practice निदिध्यासनम् in the form of अहम् एव अपरोक्ष ब्रह्म अभिन्न जगत् कारणि भूत ब्रह्म अभिन्न आत्मा अहम् अरिम. अहम् अन्नम् अहमन्नादः अहम् श्लोककृत् । अहं वृक्षस्य रेखिवा । कीर्तिः पृष्ठं गिरिरेखि । पाणिपादोऽहमविन्त्यशक्तिः पश्याम्यचक्षुः ॥ कैवल्योपनिषत् २१ ॥ Therefore निदिध्यासनम् is not for knowledge but it is after knowledge. And if it is after knowledge, why should I meditate? After all I know I am a ज्ञानि, what is the purpose of निदिध्यासनम्? It is not for ज्ञानम्, but for ज्ञाननिष्ठार्थम्. And what is ज्ञाननिष्ठा? विपरीत भावना निवृत्त्यर्थम्. What is विपरीत भावना? Triangular format. I should be able to tie all the knowledge, we should regularly tie up with the knowledge.



That is called समन्वय. तत् समन्वयात् ॥ ब्रह्मसूत्र १-१-४ ॥ The whole thing must fall into place. And therefore what I want to emphasize is in *Yogic* meditation thoughtlessness is the aim and in *Vedantic* meditation *Vedantic* thoughts are the aim. I should remain in *Vedantic* thought. So मच्चित्तः.

Then the next word is युक्तः समाहितः. It means may one get absorbed in the *Vedantic* thought. धारण, ध्यान and समाधि means gradual absorption in the *Vedantic* thoughts and undistracted by non-*Vedantic* thoughts. Suddenly what happens to my eldest daughter should not come, that is called distraction. ब्रह्मभाव to slipping down to जीवभाव should not happen, जीवभाव अनन्तरितः सन् without getting distracted by जीवभाव, the absorption is called समाहितः or समाधि. That is why in पञ्चदशी first chapter विद्यारण्य says even in the निर्विकल्पक समाधि which is an undistracted state there also thoughts are there.

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः । स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ पञ्चदशी १-५६ ॥

In वेदान्त even in absorption we are not thoughtless, it is the *Vedantic* thought. The only difference which we will be seeing later is, it starts initially in a deliberate form after some time it becomes natural. That is the only difference, that will be talked about by कृष्ण Himself later. यथा दीपो निवातस्थो नेङ्गते ॥ गीता ६-१९ ॥ there we will see the details. Therefore युक्तः means समाहितः, समाहितः means समाधिस्थः, समाधिस्थः means absorbed in the fact that I am not जीव looking for मोक्ष. I am no more a साधक but I am सिद्धम् ब्रह्म. In this thought

**आसीत. आसीत** is in the मूलम्, is equal to **उपविशेत्** – may you remain as long as possible so that your subconscious mind is saturated with the thoughts that I was, I am and I ever will be free, I don't want to escape from the world in the name of मोक्ष. I am not afraid of the world, world is a नामरूप dancing in me, सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि॥ गीता ६-२९ ॥ यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ईशावास्योपनिषत् ७ ॥ So **उपविशेत्** – one should remain. **मत्-परः** is in the मूलम्, again शङ्कराचार्य gives समास, बहुव्रीहि समास, **अहम् एव परः यस्य सः अयं मत्-परः** – the one who looks upon भगवान् alone as the ultimate goal. कृष्ण is saying **मत्-परः** they should look upon Me as the ultimate goal, and when कृष्ण says 'Me' it refers to भगवान्. Keep भगवान् as the ultimate goal. And who is भगवान्? Remember we are in *Vedantic* meditation. भगवान् is the goal, don't think of वैकुण्ठ or कैलास; remember भगवान् as तुरीय आत्मा. And my goal is only my Self. That means I don't want to forget my तुरीय स्वरूपम्. Non-forgetfulness of my तुरीय स्वरूपम् is my goal of life. Initially I said understanding तुरीयम् is my goal, thereafter my complaint is स्वामिजि I understand, I enjoy this in the class but the moment the chappal is on the class is off. Therefore initial goal is understanding. Later my goal is non-forgetfulness of तुरीयम्, that is my goal and that is called **मत्-परः** otherwise called निष्ठा. Continuing;

भवति कश्चिद् रागी स्त्री-चित्तः, न तु स्त्रियम् एव परत्वेन गृह्णाति, किं तर्हि? राजानं महा-देवं वा । अयं तु मत्-चित्तो मत्-परः च ॥ ६-१४ ॥

The actual commentary on the श्लोक is over. शङ्कराचार्य is answering a possible incidental objection or question and that question is कृष्ण's usage of two words मत्-चित्तः मत्-परः. God must be goal, God must be the object of thought. मत्-चित्तः means God must be the object of your thinking and मत्-परः means God must be the destination of your life also. Now a पूर्वपक्षि comes and questions, a hairsplitting argument he gives.

Why should we say God must be the object of thought and God must be goal? Once a person chooses God as a goal, then naturally the goal will occupy the mind, so the goal will be always the object of thought. If God is the goal, God will be occupying the mind, because whatever be the goal will occupy the mind all the time. Therefore whatever is परः there alone चित्त will be there. So once you say मत्-परः, then मत्-चित्तः need not be said. मत्-परः means God is the destination. And if God is the destination then that person will be always thinking of God only. Therefore मत्-परः will always be मत्-चित्तः, ईश्वर परः will always be ईश्वर चित्तः. This is the argument of the पूर्वपक्षि. The पूर्वपक्षि's argument is if a person is ईश्वर परः, which means ईश्वर is the goal of his life, then naturally he will be ईश्वर चित्तः and that ईश्वर will be always occupying his mind. I have to reach ईश्वर thought will be there all the time. Therefore whoever is ईश्वर परः is automatically ईश्वर चित्तः, यत्र यत्र ईश्वर परत्वम् तत्र तत्र ईश्वर चित्तत्वम्. This is the व्याप्ति according to पूर्वपक्षि. He says since ईश्वर परः is automatically ईश्वर चित्तः the word ईश्वर परः includes automatically ईश्वर चित्तः. And since ईश्वर चित्तः is automatically included in ईश्वर

परः, once you use the word ईश्वर परः you need not separately use the word ईश्वर चितः. And therefore once you say मत्-परः it includes मत्-चितः. Therefore मत्-चितः need not be separately said because मत्-परत्वम् includes मत्-चितत्वम्. Then the पूर्वपक्षि asks the question why should कृष्ण use the two words मत्-चितः मत्-परः. The word मत्-चितः is redundant. Since कृष्ण is using a word redundantly कृष्ण is not a good teacher, therefore don't read गीता.

Such a question may be raised, for that I am giving the answer. शङ्कराचार्य gives the answer. I hope the question is clear. If you do not understand the question, no problem, you need not understand the answer also. For you, भाष्यम् is over with the first paragraph. Assuming that we have understood the question शङ्कराचार्य gives the answer. What is that?

Your व्याप्ति is not right. What is the व्याप्ति? If something is a goal that will occupy the mind all the time, there is no such rule. यत्र यत्र ईश्वर परत्वम् तत्र तत्र ईश्वर चितत्वम् that rule need not be there. A person can fix ईश्वर as the goal but still his mind may be occupied by other things also, even though he deliberately chooses ईश्वर as the goal of life; in fact many मुमुक्षुs choose ईश्वर as the goal of life, but still the mind may be occupied by various other objects because of attachment to the object. He will say ईश्वर is the goal but the mind may be occupied by the family members because of attachment. राग can cause this peculiar condition where is goal is one and the mind is preoccupied by the various objects. Therefore शङ्कराचार्य says कश्चिद् रागी भवति – there are so many

गृहस्थs attached to गृहस्थs. Therefore there are many गृहस्थs who will declare भगवान् as the goal. ईश्वर is the goal and suppose ईश्वर comes and says why cannot come with me, दयानन्द स्वामिजि was saying this somewhere. This person started crying O Lord! take me, O Lord! take me, and all that. Then भगवान् came. He invited that person. So then this person said you have come so suddenly! I have prepared the dough for tomorrow's *Dosa*. So quickly you have come! Please come after two days. Therefore *Dosa* वित्तः, even though she tells regularly तन मन धन सब् कुछ तेरा and all those things. Similarly, शङ्कराचार्य says कश्चिद् रागी – there are many गृहस्थs they have fixed भगवान् as the goal, but the mind is occupied by स्त्री-वित्तः. स्त्री here means wife or in the case of गृहिणि, husband. Therefore स्त्री-वित्तः – the mind may be occupied by the wife, or children, or grandchildren. No doubt भगवान् is intellectually chosen as the goal but emotionally भगवान् doesn't occupy the mind. That is where there is a split personality. Intellect chooses भगवान् but mind chooses the family member. This dichotomy is possible, therefore कृष्ण says intellectually also भगवान् must be goal, मत्-परः, emotionally also the mind should be in भगवान्. Therefore - वित्तः, but he says goal is something else. न तु स्त्रियम् एव परत्वेन गृह्णाति – he doesn't consider the स्त्री as the ultimate goal. He thinks of भगवान् as his goal. So किं तर्हि?. We will see that in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-14 Continuing:*

भवति कश्चिद् रागी स्त्री-चित्तः, न तु स्त्रियम् एव परत्वेन गृह्णाति,  
किं तर्हि? राजानं महा-देवं वा । अयं तु मच्-चित्तो मत्-परः च ॥ ६-  
१४ ॥

In this concluding paragraph शङ्कराचार्य is talking about the significance of the two words मत्-परः and मत्-चित्तः. मत्-परः is the one who has decided that भगवान् as the ultimate goal of life, that is possible because of नित्य-अनित्य विवेकः, विवेक makes भगवान् as the goal. But even after acquiring विवेक a person might not have got complete वैराग्यम्. Even though विवेक and वैराग्यम् are considered as cause and effect, there is always some gap between the acquisition of विवेक and the complete acquisition of वैराग्यम्. Therefore there is always an intermediary period when विवेक is there वैराग्यम् is not fully there, such people have विवेक and रागः. विवेक and रागः can coexist, in the case of such people intellect will keep भगवान् as the goal, but till the emotional mind will be lingering on the world, attached to the पञ्च अनात्मा and especially attached to the family and especially in the family also certain members, intense object of attachment and because of this attachment the mind will continue to hold on to worldly relationship. Therefore चित्त is in the family but the intellect has decided भगवान् as the goal. Therefore such people are ईश्वर-परः but not ईश्वर-चित्तः. Who are this intermediary peculiar people? ईश्वर-परः because of विवेक but not ईश्वर-चित्तः, but family चित्तः, because of रागः.

And if निदिध्यासनम् should be successful, not only विवेकम् must be complete, वैराग्यम् also must be complete. Successful निदिध्यासनम् requires not only complete विवेक, but complete वैराग्यम्. How can we indicate the completion of वैराग्यम्? That alone कृष्ण does by adding मत्-चित्तः and मत्-परः. मत्-परत्वम् indicates the completion of विवेक and मत्-चित्तत्वम् indicates the completion of वैराग्यम् also. Therefore अयं तु. Upto that we saw in the last class. राजानं महा-देवं वा. After the word वा there must be a full stop. And अयं तु is a separate sentence. अयम् – this निदिध्यासन कर्ता has got विवेक therefore ईश्वर-परः he is, he has got वैराग्यम् therefore ईश्वर-चित्त he is, because family members do not occupy his mind. Therefore all those places are fully available for whom? If the family members do not occupy the mind, then there is enough accommodation for ईश्वर, भगवान्. In fact, during our meditation भगवान् is standing outside, He wants to enter into us but what he finds is, always there is a board like movie theatre board: ‘House full’, House full with daughter, daughter-in-law, grandchild etc. Therefore the mind is houseful, poor भगवान् is waiting, waiting, waiting. परः is alright, if somebody asks who is the goal, he says भगवान् is the goal. But for भगवान् there is no place in the mind. As somebody nicely said राम cannot enter because काम is occupying the mind. यत्र यत्र काम तत्र तत्र न रामः. So अयं तु – this wonderful person is मत्-परः – विवेकि मत्-चित्तः च – विराणि च भवति इति अर्थः. The अन्वय is, प्रशान्त-आत्मा विगत-भीः ब्रह्मचारि-व्रते स्थितः युक्तः (योगी) मनः संयम्य मत्-चित्तः मत्-परः (सन्) आसीत् ।



So here प्रशान्त-आत्मा विगत-भीः etc., indicates अन्तरङ्ग साधन and मत्-चित्तः आसीत् refers to ध्यान स्वरूपम्. Thus the fourteenth verse has got both अन्तरङ्ग साधन topic also, ध्यान स्वरूपम् topic also. मत्-चित्तः आसीत् is ध्यान स्वरूपम्, meditate on भगवान्.

And as I said we have to resolve a contradiction which I mentioned in the previous class, being important I am repeating that. In the fourteenth श्लोक कृष्ण said meditate on भगवान्, in twenty-fifth श्लोक कृष्ण says meditate on आत्मा. So fourteen talks about ईश्वर ध्यानम् and twenty-five talks about आत्मध्यानम् there is a contradiction, is the sixth chapter talking about ईश्वर ध्यानम् or आत्मध्यानम्. And our answer is there is no controversy. Both ध्यानम्s are mentioned. How both ध्यानम्s? ईश्वरम् आत्मत्वेन ध्यायेत्. Meditate upon ईश्वर as सोऽहम् भावेन पूजायेत्. देहो देवालयः प्रोक्तः जीवो देवस्सनातनः । त्यजेदज्ञाननिर्मात्यं सोऽहं भावेन पूजयेत् ॥ The ध्यानम् is ईश्वर एव अहम् अस्मि. इति ध्यायेत्. Therefore there is no contradiction. It is अभेद ध्यानम्, अद्वैत ध्यानम्. Continuing;

*Verse 06-15 Introduction;*

**अथ इदानीं योग-फलम् उच्यते —**

**अथ** means thereafter. Thereafter means whereafter? After dealing with the topic of बहिरङ्ग साधन, अन्तरङ्ग साधन and ध्यान स्वरूपम्, now ध्यान फलम्, the fourth topic talked about. So **अथ** अन्तरङ्ग साधन बहिरङ्ग साधन ध्यान स्वरूप अनन्तरम् **इदानीम्, इदानीम्** means now in the following verse, वक्ष्यमाणे श्लोके, **योग-फलम् उच्यते**, here the word योग means ध्यानम्, ध्यानम् means निदिध्यासन योग. As I have

often said, the word योग in the भगवद्गीता has got several meanings, according to context we should take, in this context योग means निदिध्यासन योग, फलम् – the benefit, the result उच्यते – is being talked about. And what is that?

### Verse 06-15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ गीता ६-१५ ॥

I will give you the gist of the verse. Here कृष्ण says this निदिध्यासन योग must be consistently practiced for a very long time, that is why we use the word अभ्यासः. And what type of निदिध्यासनम्? Both समाधि अभ्यास रूप निदिध्यासनम् as well as ब्रह्माभ्यास रूप निदिध्यासनम्, both types of निदिध्यासनम् must be diligently, consistently should be practiced for a long time because pushing the विपरीत भावना in the form of triangular format is not at all that easy, because we have practiced triangular format for countless जन्मs, we cannot easily push it out, therefore it takes very very long time. and if a person practices that, gradually triangular format will go away and in the sub-conscious mind itself initially binary format comes in the conscious mind, thereafter it has to be pushed down to even the sub-conscious mind until binary format becomes natural to me. I am not at all a साधक, I don't depend upon God as my crutch, I am no more a साधक, I never depend upon God as my crutch or support, I depend upon myself.

स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति  
॥ छान्दोग्योपनिषत् ७-२४-१ ॥

भूमविद्या of छान्दोग्योपनिषत्, स्वे महिम्ने प्रतिष्ठितः, I am established in my own glory. This has to become natural, and that spontaneous binary format is निदिध्यासन फलम् which is known as जीवन्मुक्ति and विदेहमुक्ति. लौकिक दृष्ट्या the निदिध्यासन फलम् is जीवन्मुक्ति and विदेहमुक्ति, शास्त्रीय दृष्ट्या फलम् is नित्यमुक्ति. From worldly angle it is called जीवन्मुक्ति and विदेहमुक्ति and from अज्ञानि's angle it is called जीवन्मुक्ति and विदेहमुक्ति, but from ज्ञानि's angle there is no more लौकिक दृष्टि. ज्ञान दृष्ट्या, शास्त्रीय दृष्ट्या it is called नित्यमुक्ति. And that is here called शान्तिम् निर्वाण-परमाम्, शान्ति means जीवन्मुक्तिः, निर्वाण-परमाम् means विदेहमुक्तिः. This he will get as a result of long निदिध्यासनम्. This is the gist of the श्लोक. Now we will enter the भाष्यम्. आचार्य's भाष्यम् is only short, but मधुसूदन सरस्वती has written a scholarly and profound commentary on भगवद्गीता, it is an independent commentary called गूढार्थदीपिका for which someone else has written a sub-commentary called गूढार्थतत्त्वालोकः and this गूढार्थदीपिका is a profound commentary and in this particular श्लोक मधुसूदन सरस्वती has written a very long commentary bringing in all the योगसूत्र. Because the sixth chapter is समाधि अभ्यास रूप निदिध्यासनम्, and wherever समाधि अभ्यास comes योगशास्त्र will come. योगशास्त्र means योगसूत्र and मधुसूदन सरस्वती has taken many of the योगसूत्रs in his commentary. And if you want to study योगसूत्र you can study मधुसूदन सरस्वती's commentary on this श्लोक. Throughout the sixth chapter मधुसूदन सरस्वती takes several योगसूत्रs for commentary. And this commentary is better commentary because here he gives योगसूत्र commentary in keeping with वेदान्त शास्त्र. It is a very

elaborate commentary whereas शङ्कराचार्य doesn't go into the details indicating that we don't require the details of योगसूत्र, details of योगसूत्र is not required for *Vedantic* meditation. If it is required शङ्कराचार्य would have written. It is not required. OK, we will read the भाष्यम्.

युञ्जन् समाधानं कुर्वन् एवं यतोक्तेन विधानेन सदा आत्मानं योगी नियत-मानसः – नियतं संयतं मानसं मनो यस्य सः अयं नियत-मानसः – शान्तिम् उपरतिं निर्वाण-परमां निर्वाणं मोक्षः तत् परमा निष्ठा यस्याः शान्तेः सा निर्वाण-परमा तां निर्वाण-परमाम्, मत्-संस्थां मद्-अधीनाम् अधिगच्छति प्राप्नोति ॥ ६-१७ ॥

युञ्जन् is in the मूलम्, is equal to समाधानं कुर्वन्, समाधानम् means focusing, समाधानं कुर्वन् means doing the mental job of focusing. So continuously and consistently doing the mental job of focusing the mind on Vedantic thoughts, ब्रह्म सत्यम् जगत् मिथ्या अहम् ब्रह्मैव नापरः. You can take any one component of these three. निदिध्यासनम् can be on ब्रह्म सत्यम् aspect also, निदिध्यासनम् can be on जगत् मिथ्या aspect also. In निदिध्यासनम् we can think of अनात्मा also. अनात्मा thought is allowed in निदिध्यासनम्, but only on one condition, that condition is अनात्मा मिथ्यात्व ध्यानम्. स्वामिजि in Vedantic meditation can I think of the family, you can think but one condition, the condition is that family मिथ्यात्व ध्यानम् you do and it becomes निदिध्यासनम्. Therefore it can be ब्रह्म सत्यत्व ध्यानम् or जगत् मिथ्यात्व ध्यानम् or अहम् ब्रह्म इति ध्यानम्, dwelling upon anyone of these three topics is called समाधानं कुर्वन्, focusing. How? एवम्, एवम् is in the मूलम्, is

equal to यतोक्तेन विधानेन – in the manner that has been described before in the previous श्लोक. यतोक्तेन विधानेन, विधान means method. So employing the following method. And when we talk about एवं यतोक्तेन विधानेन we will totally deviate from the योगशास्त्र. In योगशास्त्र जगत् is सत्यम्. And in योगशास्त्र आत्माs are many. Therefore even if they abide in the आत्मा, their abidance will not be in अद्वैतम्, there abidance will be in द्वैत आत्मा only because every जीव has got his own exclusive जीवात्मा. Therefore the योगिs निर्विकल्पक समाधि will not be अद्वैत समाधि, it will be in द्वैतम्. That means निर्विकल्पक समाधि itself does not guarantee अद्वैतम्. निर्विकल्पक समाधि does not guarantee अद्वैतम् because योगिs निर्विकल्पक समाधि is peculiar निर्विकल्पक समाधि, द्वैत निर्विकल्पक समाधि because for them जीव is different, जगत् is different, and ईश्वर is महा different. In योगसूत्र ईश्वर is clearly defined as a separate entity, स च पुरुष-विशेषः. So in योगसूत्र ईश्वर is पुरुष-विशेषः, विशेषः means a distinctive परमात्मा, who is different from every single जीवात्मा. And therefore we should note very clearly निर्विकल्पक समाधि doesn't guarantee अद्वैत निष्ठा. What is the example? Yogic निर्विकल्पक समाधि has not given them अद्वैत निष्ठा. That is why we say निर्विकल्पक समाधि is not the ultimate for us, it is only the अहम् ब्रह्म अस्मि thought based on श्रवणम् and मननम्, that alone is the ultimate. Therefore एवम् means अद्वैत प्रकारेण not योगसूत्र प्रकारेण. योग साधन is useful, योग दर्शनम् is to be rejected. As I was discussing the other day भक्ति साधनम् is acceptable, but भक्ति दर्शनम् is to be rejected. And therefore यतोक्तेन विधानेन अद्वैत प्रकारेण न तु योगसूत्र प्रकारेण सदा, सदा means always,

repeatedly as often as possible, सदा is in the मूलम्, आत्मानम् is also in the मूलम्, शङ्कराचार्य doesn't translate the word आत्मानम् here, because already in the previous श्लोक he has translated आत्मा means अन्तःकरणम्. That you have to note here, आत्मानम्, अन्तःकरणम्, the mind. So युञ्जन् आत्मानम् means focusing the mind. योगी is in the मूलम्, शङ्कराचार्य doesn't translate. योगी is equal to निदिध्यासन योगि, binary format practitioner is योगि for us. नियत-मानसः is in the मूलम्, after नियत-मानसः we have to put an en dash, शङ्कराचार्य is giving the विग्रह वाक्यम् and meaning. नियतम् is equal to संयतम्, संयतम् means restrained, withheld, withheld from अनात्मा. मानसम् is equal to मनः. So नियत-मानसः means the mind is withheld from अनात्मा. Only then it can be applied to आत्मा. Conserve and then use. यस्य सः अयं नियत-मानसः, यस्य सः is for grammar students indicating that it is बहुव्रीहि समास. After नियत-मानसः we have to put another en dash, it is parenthesis. And such a निदिध्यासन योगि who practices focusing the mind after restraining the mind from अनात्मा, what will he get? शान्तिम् अधिगच्छति – he will attain शान्ति which is called as जीवन्मुक्ति. शान्तिम् means उपरतिम्, उपरतिम् means relaxation. And what is the final tension of a Vedantic student? Vedantic student also has got a tension.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ॥  
कठोपनिषत् १-२-१ ॥

यमधर्म राजा says in कठोपनिषत् कर्ममार्ग also causes tension for a person, ज्ञानमार्ग also causes tension and anxiety. Any मार्ग causes anxiety. What is the anxiety? I should reach the

destination, I should reach the destination. कर्ममार्गि's anxiety is that I should reach प्रेयस् destination, and ज्ञानमार्गि's anxiety is he wants to gain मोक्ष in this जन्म itself and that he is getting older day-by-day. Therefore the anxiety that will I succeed or do I require one more जन्म and if one more जन्म is there स्वामिजि will you yourself will come as my गुरु. Booking the गुरु for the next जन्म! This indicates not only I am anxious and I am particular about the गुरु also. So उपरतिम् means even that मोक्ष anxiety is gone. That is what I said साधक status itself is an anxiety giver. The very साधक status keeps an anxiety inside in subtle form, the subconscious anxiety of साधक only a साधक knows and that subconscious anxiety is gone because I know I am no more in ज्ञान मार्ग. Why should I call that I am in ज्ञान मार्ग? I am सिद्धः. उपरतिम् means internal relaxation is there. And which is called जीवन्मुक्तिम् अधिगच्छति it is called जीवन्मुक्ति. Of course, शङ्कराचार्य doesn't mention that we have to supply. निर्वाण-परमाम् – a जीवन्मुक्ति which will culminate in विदेहमुक्ति. निर्वाण-परमाम् means culminating in विदेहमुक्ति. परमा means culmination. निर्वाण means विदेहमुक्ति. That is explained here, after the word निर्वाण-परमाम् we have to put an en dash, again parenthesis. निर्वाणम् is equal to मोक्षः. मोक्ष means विदेहमुक्ति रूप मोक्षः. तत्, तत् means तत् निर्वाणम्, तत् परमा is not a compound word, they are two separate words. तत् निर्वाणम् एव परमा. परमा is equal to निष्ठा. निष्ठा means culmination. That विदेहमुक्ति is the culmination of यस्याः शान्तेः – of the जीवन्मुक्ति. यस्याः जीवन्मुक्ति रूप शान्तेः. That यस्याः is for grammar students indicating it is बहुव्रीहि समास. A जीवन्मुक्ति which culminates

in विदेहमुक्ति. What is the gap between जीवन्मुक्ति and विदेहमुक्ति culmination? The culmination gap we cannot predict because it depends upon the length of प्रारब्ध. After जीवन्मुक्ति a person can get विदेहमुक्ति next year or it can be after a decade or it can be after several decades, the gap between जीवन्मुक्ति and विदेहमुक्ति will vary from individual to individual. But we can say one thing जीवन्मुक्ति will culminate in विदेहमुक्ति but we should note this is from लौकिक दृष्टि, अज्ञानि दृष्टि as far as शास्त्रीय ज्ञानि दृष्टि is concerned he doesn't care about anyone of these because they are all from अनात्मा angle. जीवन्मुक्ति विदेहमुक्ति भेद is from अनात्मा angle.

From आत्मदृष्टि I am नित्यमुक्तः, who doesn't bother about next जन्म. When I don't have one जन्म itself where is the question of next जन्म? Therefore सा निर्वाण-परमा, after निर्वाण-परमा again an en dash, parenthesis is to be closed. तां निर्वाण-परमाम् शान्तिम् – such a शान्ति, inner relaxation born out of mission accomplished. Life's mission is this मोक्ष alone. This mission has been accomplished and that is the inner relaxation. That शान्तिम् अधिगच्छति. And what type of शान्ति is it? मत्-संस्थाम् is in the मूलम्, is equal to मद्-अधीनाम्. Here कृष्ण says a शान्ति which belongs to Me, which belong to परमात्मा and which belongs to परमात्मा means which is the very nature of परमात्मा. So मत्-संस्थाम् is equal to मद्-अधीनाम्, मद्-अधीनाम् is equal to परमात्म अधीनाम्, परमात्म अधीनाम् means परमात्मा स्वरूपाम्, in short, आत्मस्वरूप शान्तिम् अधिगच्छति.



So they define शान्ति into two types. One is मनश्शान्तिः and another is आत्मशान्तिः. मनश्शान्तिः and आत्मशान्तिः like in आनन्द is divided into two types. One is प्रतिबिम्बानन्द obtaining in the mind and the other is बिम्बानन्द belonging to आत्मा. Similarly, शान्ति is also of two types. one is आत्मशान्तिः which is the स्वरूप of आत्मा and the other is मनश्शान्तिः which is reflected in the अनात्मा, the mind.

ज्ञानि is one who claims the आत्मशान्तिः, who is not attached to the reflected मनश्शान्तिः because प्रतिबिम्ब शान्ति is subject to fluctuations. And therefore मद्-अधीनाम् refers to आत्मशान्तिः he claims which was defined in माण्डूक्योपनिषत् as

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं  
न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं ।

अदृष्टमव्यवहार्यमग्राह्यमतक्षणं

अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं

प्रपञ्चोपशमं शान्तं शिवमद्वैतम् ॥ माण्डूक्योपनिषत् ७ ॥

Learn to claim the आत्मशान्तिः which is non-fluctuating. So मद्-अधीनाम् अधिगच्छति is in the मूलम्, is equal to प्राप्नोति – he attains. The अन्वय is, एवं आत्मानम् सदा युञ्जन्, नियत-मानसः योगी निर्वाण-परमाम् मत्-संस्थाम् शान्तिम् अधिगच्छति | Continuing;

*Verse 06-16 Introduction;*

**इदानीं योगिनः आहारादि-नियम उच्यते —**

So with the previous श्लोक, कृष्ण has completed all the four main topics of the Vedantic meditation बहिरङ्ग साधन,

अन्तरङ्ग साधन, ध्यान स्वरूपम् and ध्यान फलम् in the previous श्लोक, all the four topics He has covered one round. And He wants to go through all the four topics once again, the second round so that if any student had slept off, therefore the second round for the benefit of the other student. Therefore again He comes back to बहिरङ्ग साधन topic. Therefore he says इदानीम् – after completing the four topics one round कृष्ण goes to the second round. योगिनः – for the निदिध्यासन योगिs आहारादि-नियमः – because so many functions come and go and the people are likely to eat more. So many आहारs are there, tempting आहारs. Very difficult to resist. Therefore आहारादि-नियमः. नियमः means discipline, उच्यते – is being talked about. आदि पदात् exercise activity also. In the name of निदिध्यासनम्, do not permanently sit also. Body is not meant for permanent rest and all the parts of the body require some movement. Therefore body should have activities also and also the rest. Body should have waking state also and sleep state also. They all should be in moderation. That will be talked about, we will read.

### Verse 06-16

नात्यश्नतस्तु योगोऽस्ति न वैकान्तमनश्नतः ।  
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ गीता ६-१६ ॥

So here कृष्ण talks about moderation with regard to two things. One is with regard to the eating and fasting. Eating-fasting moderation. And the second is sleeping-waking moderation. Let there be balance between eating-fasting and sleeping-waking moderation. So avoid extremes in eating,

avoid extremes in fasting, avoid extremes in sleeping and avoid extremes in waking also. This is essence of this verse. कृष्ण says whoever is not moderate in all these, whoever doesn't follow the noble middle path in everything.

In fact middle path and all are not बुद्ध's inventions. Remember, बुद्ध was a Hindu and he was exposed to Vedic teaching and moderation has been already talked about in the वेदs. बुद्ध has only showcased some of the teachings of the वेदs. And having taken a portion of Hinduism it has been renamed as Buddhism, renamed as Jainism, even Christianity and Islam are nothing but a portion of Hinduism has been taken and renamed. That is the only difference. There is only one system in the entire creation, i.e., वैदिक सनातन धर्म. Therefore the middle path means it is वैदिक मध्यम मार्ग.

So कृष्ण here says whoever doesn't follow moderation निदिध्यासनम् will not be successful. Look at the भाष्यम्.

**न अति-अश्नतः** आत्म-सम्मितम् अन्न-परिमाणम् अतीत्य अश्नतः अति-अश्नतः न योगः अस्ति । न च एकान्तम् अनश्नतः योगः अस्ति । 'यद् उ ह वा आत्म-सम्मितम् अन्नं तद् अवति तन् न हिनस्ति' 'यद् भूयः हिनस्ति तद् यत् कनीयः अन्नं न तद् अवति' [शतपथ-ब्राह्मणम्- ९-२-१-२] इति श्रुतेः ।

**न अति-अश्नतः** is in the मूलम् which means a person who over eats, for an overeating person. And how do you decide what is overeating or undereating. So here शङ्कराचार्य says it will vary from individual to individual. The norm is that whatever is the right amount suitable for a particular person that is taken as the yardstick. That yardstick will vary from

individual to individual. For one person the ideal quantity may be two chapattis and for another five. He calls it **आत्म-सम्मितम्** – a right measure. **सम्मितम्** means a measured quantity. And **आत्मा** means a measured quantity suitable to oneself which measure cannot be prescribed uniformly for sixteen year old and sixty year old. There cannot be any uniform. Therefore **आत्म-सम्मितम् अन्न-परिमाणम्** – so the measure of food which is suitable for **आत्मा**. **आत्मा** in this context is not **सत्त्विदानन्द आत्मा**, here **आत्मा** is reflexive pronoun, for oneself. And whatever be the right measure suitable to oneself is called **आत्म-सम्मितम् अन्नम्**. **सम्** plus **√मा** to measure, the past passive participle is **सम्यक् मितम्**, correctly measured. **सम्यक् मितम् परिमितम्**. **अन्न-परिमाणम्** – that much quantity of food, rightly measured quantity of food, **परिमाणम्** means quantity, **अतीत्य अश्नतः** – whoever eats more than that quantity, **अश्नतः पुरुषस्य**, **पुरुषस्य** is to be supplied, for the eater of the excess food. For the eater of the excess food is called **अति-अश्नतः पुरुषस्य**. The conclusion is **न योगः अस्ति** – **योगः नास्ति**. **योगः** means *Vedantic* meditation or any meditation **नास्ति** – meditation doesn't take place. Then what takes place? Snoring takes place. It is a sitting snoring exercise, that is the only thing. It is not said in **गीता**, I am adding. **योगः नास्ति, निद्रा अस्ति**. This is one sentence. After **अस्ति** full stop. This is one extreme.

What is the other extreme? **न च एकान्तम् अनश्नतः** – the one who is fasting too much, who doesn't eat at all. **एकान्तम्** means totally, completely, absolute fast, **निर्जल**

उपवास. And if it is निर्जल उपवास then it should be avoided. Even if a person does निर्जल उपवास then it should be for a short period only and that short period depends upon the health of the person. If the ulcer problem is there, those people should not do निर्जल उपवासम्. Therefore depending upon the health condition one should undertake. That is why all the medical people say उपवासम् must be done in consultation with the doctor after a particular age. In ऋषिकेश camp one person did not say he was a sugar patient. He did उपवास on a special day without informing the other people. On that day we had kept हरद्वार trip which this sugar patient also joined. Over activity, sugar patient and fasting all caused problems. Next day because of hyperglycemia he did not get up and he died in the camp. I had all kinds of experiences in the camp.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥  
मुण्डकोपनिषत् १-२-१२ ॥

I had without going to गृहस्थ आश्रम. That person died and we had a lot of problems. And the in charge स्वामिजि saying that person had dies in गङ्गा तीर and he can have a wonderful function here itself. But all the relatives vehemently argued and wanted the body in Coovam तीरम्. What can we do? Therefore lot of struggle, doctor certificate was taken and the body was sent by flight. All those things are the part of the camp. Why I am telling all these things now is because you should be careful if you are fasting and don't get into trouble and don't give trouble to others also. In fact, I would suggest between lunch and breakfast, and between lunch and dinner if we don't eat

anything that itself is a big thing. If you avoid taking anything now and then it is a great योग.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
र्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-16 Continuing:*

**न अति-अश्नतः** आत्म-सम्मितम् अन्न-परिमाणम् अतीत्य  
अश्नतः अति-अश्नतः न योगः अस्ति । न च एकान्तम् अनश्नतः  
योगः अस्ति । ‘यद् उ ह वा आत्म-सम्मितम् अन्नं तद् अवति; तन्  
न हिनस्ति’ ‘यद् भूयः हिनस्ति; तद् यत् कनीयः अन्नं न तद्  
अवति’ [शतपथ-ब्राह्मणम् ९-२-१-२] इति श्रुतेः ।

Lord कृष्ण completed one round of the four stages of meditation consisting of बहिरङ्ग साधन, अन्तरङ्ग साधन, ध्यान स्वरूपम् and ध्यान फलम्. One round is over. Now he has taken up the second round of the same four topics, बहिरङ्ग साधन, अन्तरङ्ग साधन, ध्यान स्वरूपम् and ध्यान फलम्. And of this बहिरङ्ग साधन is talked about in these two verses fifteen and sixteen; and in these two verses कृष्ण emphasizes moderation in everything. Whether it is activity or rest, whether it is waking or sleeping, whether it is eating or fasting, all have got their own importance; do not give over importance to anyone of these pairs and over to any one of them. And शङ्कराचार्य is commenting on the sixteenth verse, which we were seeing in the last class. अति-अश्नतः योगः नास्ति – the one who overeats cannot have योग and remember the word योग in this context must be translated as निदिध्यासन योग, *Vedantic* meditation. So for a person who overeats *Vedantic* meditation is not possible and a person who over fasts, fasts too much also, he also cannot practice *Vedantic* meditation successfully. And in support of this conclusion or this instruction शङ्कराचार्य is

quoting is quoting a शतपथ-ब्राह्मण मन्त्र. Even though भगवद्गीता is given by Lord कृष्ण Himself and कृष्ण does not require any validation, here we are looking at the गीता only as a स्मृति ग्रन्थ. वेदान्त approaches गीता not as भगवान्'s words, वेदान्त approaches भगवद्गीता as a स्मृति ग्रन्थ. भगवान् doesn't require validation but स्मृति ग्रन्थ requires validation. And गीता being स्मृति it has to be validated by श्रुति. What is the श्रुति वाक्यम्? शतपथ-ब्राह्मण वाक्यम्, the reference number given in Ramakrishna mission book is 9-2-1-2. Here we can see वेद which is the highest प्रमाणम् is talking about the most mundane things also. It talks about the highest and the most abstract reality. शतपथ-ब्राह्मणम् deals with highest reality. We should remember बृहदारण्यकोपनिषत् is a part of शतपथ-ब्राह्मणम् only. Thus शतपथ-ब्राह्मणम् talks about the highest ब्रह्मन् also and the very same शतपथ-ब्राह्मणम् comes down to the most ordinary thing and advises a human being, in fact, this is the most common sense wisdom and even that the ब्राह्मण says don't eat too much, don't fast too much. Take only that much which is fit for your system. There is no absolute measurement of food. Nobody can say five chapattis are ideal or three chapattis are ideal. The amount depends upon the height, weight and also the amount of work a person does. If I am not doing any work, then better I eat less only because the input and the output should be balanced, otherwise extra food gone to waste. Waste has got two spellings. Extra food gone to the waist is obesity. वेद itself says 'यद् उ ह वा आत्म-सम्मितम् अन्नम्. This is where we stopped in the last class. Continuing; यद् अन्नम् – that quantity of food आत्म-सम्मितम् – which is



measured to suit one's own system. सम्मितम् means measured. And what should be the measure? आत्म-सम्मितम्, here आत्मा is reflective pronoun, measured to suit one's own system. That right quantity of food neither more nor less, तद् अवति – that will protect the person from diseases and obesity. It saves a person from overweight and remember overweight is the cause of most of the diseases. Therefore तद् अवति. After तद् अवति semicolon. तद् न हिनस्ति – that will not destroy a person. न हिनस्ति means will not harm a person. हिनस्ति is from √हिंस्, seventh conjugation, परस्मैपद, न हिनस्ति means हिंसाम् न करोति. It will not harm a person. On the other hand, यद् भूयः – if the food is a little bit more, हिनस्ति means it will harm a person, and remember it will directly harm the अन्नमयकोश and we should remember all the पञ्चकोशs are directly or indirectly connected. Once overeating affects अन्नमयकोश it will sooner or later overflows into प्राणमय and through प्राणमय it will affect मनोमय and through मनोमय it will affect विज्ञानमय and finally it will affect the आनन्दमय. How does it affect आनन्दमय? It will convert it into दुःख मयकोश. That means no proper sleep. आनन्दमयकोश getting affected means even sleep will get affected. Therefore यद् भूयः हिनस्ति. It will destroy. तद् यत् कनीयः. And the pronoun in the entire मन्त्र refers to अन्नम्. तद् अन्नम् अवति, यद् भूयः तद् अन्नम् हिनस्ति, then तद् यत् कनीयः, कनीयः means less than required. If you take less than required which is called malnutrition. If the nutrition are no sufficient न तद् अवति, तद् again refers to तद् अन्नम्, that less quantity अन्नम् or insufficient अन्नम्, न अवति – will not protect you, on the other

hand it will destroy you. Therefore the message conveyed here is take right quantity, neither more nor less. This is a general instruction to the entire humanity but it becomes a box item highlighted item for spiritual seeker and it will be still more highlighted to a mediator. इति श्रुते: – this is the शतपथ-ब्राह्मणम् quote. Continuing;

तस्माद् योगी न आत्म-सम्मिताद् अन्नाद् अधिकं न्यूनं वा अश्नीयात् ।

Therefore what is the final conclusion? शङ्कराचार्य says तस्मात् – because of the above mentioned श्रुति प्रमाणम् and गीता वाक्यम्, योगी, again योगी means निदिध्यासन योगि. And what type of निदिध्यासनम्? Here समाधि अभ्यास रूप निदिध्यासन योगि is the topic. अधिकं न्यूनं वा न अश्नीयात् – should not eat more also, should not eat less also. न अश्नीयात् – should not eat, अधिकम् means more and न्यूनम् means less. There must be a normal, the normal is आत्म-सम्मिताद् अन्नाद् – other than the quantity which is ideal for that particular person. More than what is ideal for that particular meditator न अश्नीयात् – should not be taken. Continuing;

अथवा, योगिनः योग-शास्त्रे परिपठीताद् अन्न-परिमाणाद् अतिमात्रम् अश्नतः योगः न अस्ति ।

In the previous portion शङ्कराचार्य said we should not eat more or less than the right quantity of food. Naturally the question will come what is the right quantity who will decide. For that to decide the right quantity शङ्कराचार्य gave शतपथ-ब्राह्मण प्रमाणम्. But in शतपथ-ब्राह्मणम् there is a problem. The problem is that it doesn't help us very much and it only says the

right quantity that is suitable to you. That means the ball is in our court. It doesn't give the answer. Therefore शङ्कराचार्य says if शतपथ-ब्राह्मणम् doesn't help you because it asks you yourself to decide and because you are not able to decide you went to वेदs. But वेदs again tells you fix the right quantity suitable to you. Therefore शङ्कराचार्य says if वेद प्रमाणम् doesn't help you, you can take the help of योगशास्त्र प्रमाणम्. If श्रुति is vague you can take the help of स्मृति ग्रन्थ also provided स्मृति doesn't contradict the श्रुति. Therefore he says may you come to स्मृति प्रमाणम्. Here स्मृति is योगशास्त्रम्. Therefore he says अथवा – if श्रुति प्रमाणम् you are not able to follow then योगिनः – for a योगि, योग-शास्त्रे परिपठीताद् अन्न-परिमाणाद् अतिमात्रम् अश्नतः. This can be interpreted as a योगि who eats more quantity than the amount mentioned in the योगशास्त्र. What is the previous interpretation? The right quantity of food mentioned in शतपथ-ब्राह्मणम्. Now he says, योगि who eats more quantity than the amount mentioned in the योगशास्त्र. So the difference between previous interpretation and the present interpretation, previous one is based on श्रुति प्रमाणम् and this one is based on स्मृति प्रमाणम्, which is the better one. So योग-शास्त्रे परिपठीतात्, परिपठीतात् means mentioned, अन्न-परिमाणाद्, अन्न-परिमाणाद् means the quantity of food, अतिमात्रम् अश्नतः – one who eats more than योगशास्त्र mentioned quantity. योगः न अस्ति – then that person cannot practice Vedantic meditation. Therefore let us come to योगशास्त्र. Then what will be the next question. In what way योगशास्त्र measurement improves? शङ्कराचार्य says why are you so much impatient. Study the भाष्यम् further, you will get

the clarity. योगशास्त्र gives us the exact measurement, without leaving it vague. And what is the exact measurement? That is given in the भाष्यम्.

उक्तं हि —

अर्धमशनस्य सव्यञ्जनस्य तृतीयम् उदकस्य तु । वायोः  
सञ्चरणार्थं तु चतुर्थम् अवशेषयेत् ॥ [ ? ] इत्यादि-परिमाणम् ।

So योगशास्त्र gives the exact measurement, it is not vague like शतपथ-ब्राह्मणम्. So he says, उक्तं हि. हि is प्रसिद्धि. शङ्कराचार्य says it is well known as said in योगशास्त्र. योगशास्त्रे you have to supply, in the योगशास्त्र it has been said. इत्यादि-परिमाणम्, परिमाणम् means the quantity of food. And what is the instruction? स-व्यञ्जनान्नस्य अशनस्य अर्धम् – the whole food that you consume which includes rice. Therefore वेदs assume we are rice eaters, therefore अन्न, अशन means food, स-व्यञ्जनान्नस्य – along with the vegetables as well as any other liquid you use to mix the food like sambar, rasam, buttermilk, vegetables, as well as the rice. So the whole thing must be व्यञ्जनम् means vegetables or side dish. So स-व्यञ्जनान्नस्य अशनस्य, what should be the quantity? अर्धम् – it should be half of the capacity of your stomach. Then we will ask the question, how do you know half? Like the autorickshaw driver who sometimes stops his vehicle to measure the petrol by dipping a stick or a scale. So like that is there any such method to measure the capacity of our stomach? We have to find our own method. If you don't know the method then one day you eat to your fullest capacity and you will know the पूर्णम् capacity. So once you know your पूर्णम् capacity, if it is twelve

chapattis or one huge bowl of rice, make it exactly half. Therefore half of your stomach alone you should eat. Never eat more than half of your stomach. You must be able to get up after eating. You should not require somebody to help you get up. That's why better sit down and eat; you won't know the level if you take food sitting on the chair. Therefore two quarters alone must be filled with solid food. Then तृतीयम् – the third quarter, उदकस्य तु – must be water for mixing the food very well. And what about the fourth quarter? Leave it alone for वायोः सञ्चरणार्थम् – समान प्राण must move around and digest the food. समान प्राण in the form of digestive uses must mix the food very well and for mixing up some place must be left and that is said here वायोः सञ्चरणार्थम्. सञ्चरण means movement. चतुर्थम् अवशेषयेद् – the fourth quarter of the stomach should be left empty. That means when I am hungry there is a discomfort. Hunger causes discomfort. Eating must be enough to remove the discomfort caused by hunger. We should not replace the hunger discomfort with food discomfort caused by overeating. After eating I should not have discomfort of hunger also, discomfort of eating also. The comfortable position is called the right quantity.

Of course this reading has got so many alternative reading, so many योगशास्त्र ग्रन्थs are there, the same idea is given in different readings. In my मूलम् class I have quoted another श्लोक which is very parallel to this श्लोक.

पूरयेदशनेनार्धं तृतीयम् उदकेन तु । वायुसञ्चरणार्थाय चतुर्थमवशेषयेत् ॥

The meaning is the same only but the words are widely different. Thus there are several readings, but the essence is two quarter food, one quarter water and the fourth quarter empty.

इत्यादि-परिमाणम्. Continuing;

तथा — न च अति-स्वप्न-शीलस्य योगः भवति; न एव च अतिमात्रं जाग्रतो योगः भवति च अर्जुन ॥ १६ ॥

Now शङ्कराचार्य comes to the second half of the श्लोक. तथा – moreover, it is a conjunction, अति-स्वप्न-शीलस्य – the one who is habituated to sleep more than required, so one day or once in a while we oversleep, गीता is not bothered. The word शीलम् is very important, शीलम् means habitually, regularly he oversleeps then alone there is problem. Once in a while it happens and I overslept, I need not feel guilty. Similarly one day I over ate, there is no problem. वेद is considerate and भगवान् has designed our system also in such a resilient manner that a few violations our system can withstand, not only withstand within a day or two it can come to balance. Therefore there is lot of consideration, what is criticized is regular violation of health rule. How do you know that? शील प्रत्ययः. In Sanskrit grammar the suffix शीलम् indicates repeated action. So अति-स्वप्न-शीलस्य means repeated over sleeping will harm you. Exceptionally now and then you oversleep, you need not regret don't over worry, be kind to yourself. Many spiritual seekers are hard to themselves. Be kind to yourself also. Therefore अति-स्वप्न, here the word स्वप्न indicates both स्वप्न and सुषुप्ति. So here स्वप्न means स्वप्न सुषुप्ति शीलस्य, so the one who overdoes that योगः न भवति, न is elsewhere,

भवति is elsewhere, न and भवति should be joined. Here also the word योगः means समाधि अभ्यास रूप निदिध्यासन योगः न भवति. After भवति you put a full stop or semi colon. न एव च – and also for a person अतिमात्रं जाग्रतः – who wakes up more not giving sufficient amount of sleep, the physical body for health requires minimum of six hours sleep, maximum of eight hours sleep, between six and eight hours sleep should be given to the system. And the one who doesn't give that. That is why प्रकृति has got three गुणs, the body is made up सत्त्व, रजस् and तमस्. We generally talk about the negative features of तमो गुण, we have to dwell upon the importance of तमो गुण. Give right importance to तमो गुण and तमो गुण is defined as द्रव्य शक्ति or निद्रा शक्तिः. Therefore respect sleep and give the body sufficient quantity of sleep. When you don't respect sleep at the right age, the sleep will punish you in old age. In younger days I came to you, you did not respect me, now in old age you are inviting me and now I will not embrace you, so says the निद्रा देवी to the person. Not only sleep will not come even if you invite the sleep through sleeping tablet, it will not help you. Still निद्रा देवी will not forgive initially one tablet, then two tablets and ultimately take twenty tablets and get permanent sleep. Remember if you don't respect निद्रा देवी, she will punish you. Therefore अतिमात्रं जाग्रतः means the one who keeps awake too much in the name of Vedantic meditation, again you will be punished. A person who keeps awake too much without respecting निद्रा देवी for him also योगः न भवति. For that person also meditation will not come. That means निद्रा देवी is very smart, if you don't give proper sleep, wherever possible it will

take control of you. And what are the possibilities? वेदान्त श्रवण काले निद्रा takes over. Or वेदान्त निदिध्यासन काले निद्रा takes over. Why you keep such a situation? The अन्वय is, हे अर्जुन! अति अश्रुतः (योगिनः) तु योगः न अस्ति । एकान्तम् अनश्रुतः च (योगः) न (अस्ति) । अति-स्वप्न-शीलस्य च (योगः) न (अस्ति) । जाग्रतः च (योगः) न एव (अस्ति) । Continuing;

*Verse 06-17 Introduction;*

**कथं पुनः योगः भवति इति उच्यते —**

Here Lord कृष्ण wants to show the connection between moderation and successful meditation. They have got कार्य-कारण-सम्बन्ध. Moderation in everything is कारणम् and successful Vedantic meditation is कार्यम्. To reveal the कार्य-कारण-सम्बन्ध कृष्ण gives अन्वय व्यतिरेक argument. अन्वय व्यतिरेक argument is यत् सत्त्वे यत् सत्त्वम् यदभावे यदभावः तत् तस्य कारणम्. When two things are present together, when those two same things are absent together we come to know one is the cause of the other. In the previous श्लोक it is व्यतिरेक श्लोक and in the absence of moderation, moderation अभावे योग अभावः, व्यतिरेक न्यायः. And in the following श्लोक कृष्ण gives अन्वय न्यायः, moderation सत्त्वे यत् योग सत्त्वम्. And once you combine these two श्लोकs we have got अन्वय व्यतिरेक connection between moderation and योग. And therefore यत्र यत्र moderation तत्र तत्र योगः, therefore अर्जुन may you be moderate. अति सर्वत्र वर्जयेत्. That is अन्वय argument. शङ्कराचार्य introduces that here. **कथं पुनः** – if violation of moderation will lead to the failure of meditation, then **कथम्** – what will lead to the success meditation? **योगः**



**भवति?** In fact, you can easily arrive at by common sense. If violation of moderation will lead to the failure of meditation, then what will lead to success of meditation? Non-violation of moderation will lead to the success of meditation. What is the non-violation of moderation? It means practice of moderation. Therefore **कथं पुनः** – how then, **योगः भवति** – success of meditation will take place, **इति उच्यते**. अन्वय न्यायः **उच्यते**. What is that?

*Verse 06-17*

**युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।**

**युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ गीता ६-१७ ॥**

A simple श्लोक. The meaning is clear. The one who is moderate in all these areas, spheres, he will be successful in meditation. What are the areas? Moderation in **आहार**, moderation in **विहार**, moderation in **चेष्ट** (professional activities), don't be a workaholic, a workaholic will be climbing the corporate ladder successfully, he may climb corporate ladder, but by the time he becomes successful in business but in the health and family field he has successfully failed, often his wife must have left him; family itself breaks down for many successful workers. So **आहार** – food, **विहार** – exercise, **चेष्ट** means professional activities, **स्वप्न** means sleep, **अवबोध** means waking. Five spheres. Food, exercise, professional activities, sleep and waking. In these spheres make sure that you are balanced. This is required even for keeping the family together. For such a person *Vedantic* meditation will be successful. And what do you mean success? कृष्ण defines

success as दुःखहा. हा means destroyer. Destroyer of दुःखम् and दुःखम् means संसार. So दुःखहा means संसार नाशकः भवति. Vedantic meditation will be successful destroyer of संसार provided the meditator is balanced in these five spheres – eating, exercise, professional activities, sleep and waking. This is the gist and now we will go to the भाष्यम्.

युक्ताहार-विहारस्य आहियते इति आहारः अन्नम् । विहरणं विहारः पाद-क्रमः । तौ युक्तौ नियत-परिमाणौ यस्य । तथा युक्त-चेष्टस्य युक्ता नियता चेष्टा यस्य कर्मसु तथा युक्त-स्वप्नावबोधस्य युक्तौ स्वप्नः च अवबोधः च तौ नियत-कालौ यस्य तस्य, युक्ताहार-विहारस्य युक्त-चेष्टस्य कर्मसु युक्त-स्वप्नावबोधस्य योगिनो योगः भवति दुःख-हा ।

युक्ताहार-विहारस्य is in the मूलम्, after that we have to put an en dash, that word शङ्कराचार्य takes for commentary. First he gives the word meaning. आहियते इति आहारः, आहार is that which is consumed in the form of food. Even though the word आहार is well known to all the people, शङ्कराचार्य gives the derivation for the word आहार. Why he goes to the fundamental definition? Because he has nothing to write. Therefore he goes to the fundamentals, what is आहारम्? It is derived from the √आ plus ह, to consume. Here it is कर्म व्युत्पत्ति. Therefore आहारः means that which is consumed by us. Food alone is consumed by us. Therefore he says आहियते इति आहारः – that which is consumed is called आहारः. So then a person may take medicine, it is also consumed by us. Therefore शङ्कराचार्य says you have to see the context. Therefore he says is equal to अन्नम्. In this context don't

include medicine. Therefore आहियते इति is equal to आहारः is equal to अन्नम्. अन्नम् means food. If you remember तैत्तिरीयोपनिषत्, अद्यतेऽति च भूतानि । तस्मादन्नं तदुच्यत इति । उपनिषत् itself gives the derivation of the word अन्नम्. Then the next word विहारः is in the मूलम्, विहारः is equal to विहरणम्. विहारः in the left hand side, विहरणम् should come on the right hand side. So विहारः is equal to विहरणम्. विहरणम् means पाद-क्रमः, पाद-क्रमः means walking. Movement of the feet is called पाद-क्रमः. शङ्कराचार्य says, you do not understand the importance of that. Nowadays every other magazine says on every other ‘please learn to walk’. We have to say learn to walk because we have forgotten even walking. The most important discipline is walking exercise, that is very important, but that also don’t overdo. That is also not correct. So पाद-क्रमः full stop. तौ, तौ means both of them, both of them means eating and walking both are important. Eating standing for input and walking stands for output. The input and output must be युक्तौ in the मूलम्, is equal to नियत-परिमाणौ – right measurement, right quantity, that must be balanced. Input and output must be balanced. How to know? Regularly watch your weight. Underweight also is problem, overweight also is problem. So नियत-परिमाणौ यस्य सः. सः is understood. After यस्य you have to supply the word सः and put a full stop. A person who is moderate in eating and walking that person is called युक्ताहार-विहारः. That word यस्य in the भाष्यम् indicates it is बहुव्रीहि समास. तथा, तथा is a conjunction, moreover. युक्त-चेष्टस्य after that we have to put an en dash, शङ्कराचार्य takes that word for commentary. युक्ता नियता चेष्टा यस्य सः. यस्य

सः is understood. A person whose professional activity is balanced, युक्ता is equal to नियता, चेष्टा means activity. What type of activity? Previously we have talked about one activity called पाद-क्रमः and that activity is regular day-to-day activity which I termed as exercise activity. Here चेष्टा refers to another type of activity, the professional or vocational activity. That is why कृष्ण uses the word कर्मसु, कर्म means वर्ण-आश्रम कर्म you have taken for your livelihood. Previously विहारः is the activity in the form of daily chores, that is the regular विहारः. Here चेष्टा refers to any professional activity. कर्म means profession. In that also युक्ता, युक्ता means balanced. The most unfortunate thing that happens is during the prime time of the person, when the children have to take up an employment and work, the prime time, i.e., at twenty-five or something they take to the profession and until retirement that is the most productive time, during those thirty years they have to toil sixteen hours a day just for earning their money. In fact, there is no time for धर्म पुरुषार्थ and there is no time for मोक्ष पुरुषार्थ. During the prime time in वर्ण-आश्रम धर्म Vedic society they wanted time for धर्म and मोक्ष, now people work for sixteen hours even though they have to work for eight hours, but they have to go at 8 A.M and return night eight o'clock or ten o'clock or twelve o'clock and again morning get up and rush. And during the prime life fourteen hours are spend for अर्थ and काम. No पूजा, no पञ्चमहायज्ञ, no जप, no पारायणम्, no गीता class, no उपनिषत् class. If you ask the reason they will say there is no time. We postpone everything post retirement. Post retirement is wonderful but I am good for nothing because all faculties are

depleted. The present set up itself is not मोक्ष friendly set up. So democratic set up is not मोक्ष friendly, वर्णाश्रम धर्म was for मोक्ष friendly. This is the tragedy we cannot help because when the society itself is like that, what can we do? Our children also will have to go to some engineering college, you put them in engineering college paying hefty amount. And then he has to get into some profession to the other. If one wants to get a decent five figure salary then he has to be in a responsible post. And once he is in a responsible post he has to work for fourteen hours. Even if comes to home the complaint of the wife is 'he is always on the phone, no time to talk to me.' If she wants some time, he comes home alright but home also has become a part of his office. As somebody said that we are constantly watching three screens, either cell phone screen or computer screen or television screen, man's life goes in front of three screens.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-17 Continuing:*

युक्ताहार-विहारस्य आहियते इति आहारः अन्नम् । विहरणं  
विहारः पाद-क्रमः । तौ युक्तौ नियत-परिमाणौ यस्य । तथा युक्त-  
चेष्टस्य युक्ता नियता चेष्टा यस्य कर्मसु तथा युक्त-  
स्वप्नावबोधस्य युक्तौ स्वप्नः च अवबोधः च तौ नियत-कालौ  
यस्य तस्य, युक्ताहार-विहारस्य युक्त-चेष्टस्य कर्मसु युक्त-  
स्वप्नावबोधस्य योगिनो योगः भवति दुःख-हा ।

After dealing with the four stages of *Vedantic* meditation consisting of बहिरङ्ग साधन, अन्तरङ्ग साधन, ध्यान स्वरूपम् and ध्यान फलम्, कृष्ण is dealing with the same four topics once again, a second round. And in the second round बहिरङ्ग साधन has been taken up once again and that is dealt with in verses sixteen and seventeen of which we are seeing the भाष्यम् of the seventeenth verse in which कृष्ण is prescribing moderation in everything as an important discipline for *Vedantic* mediation. Moderation in आहार, विहार, कर्म, स्वप्न and अवबोध. आहार meaning eating as well as fasting, विहार is exercise, and कर्म means professional activities, and स्वप्न-अवबोध means waking and sleeping; in all of them one should be moderate. युक्तः स्वप्नः च अवबोधः च युक्तः and युक्तः throughout the श्लोक means नियतः. And by the word नियतः we mean in the right proportion or measure; it is neither over done nor is it inadequate. And to such people what will happen is said. युक्ताहार-विहारस्य युक्त-चेष्टस्य कर्मसु युक्त-स्वप्नावबोधस्य. In the भाष्यम्, शङ्कराचार्य almost repeats the whole श्लोक and

just adds a word योगिनः; योगिनः means a निदिध्यासन योगिनः – for such a Vedantic meditator. And by using the word योगिनः in the भाष्यम्, शङ्कराचार्य points that all these words are बहुव्रीहि समास referring to the meditator. So युक्ताहारविहारस्य is the name of the meditator himself, similarly युक्तचेष्टस्य is the name of the meditator, similarly युक्तस्वप्नावबोधस्य is also the name of the योगि, Vedantic meditator. What will happen for him? योगः दुःख-हा भवति. That is the fourth quarter of the श्लोक. And now शङ्कराचार्य explains the word दुःख-हा in the last paragraph. We will read.

दुःखानि सर्वाणि हन्ति इति दुःख-हा । सर्वसंसारदुःखक्षयकृद्योगः भवति इति अर्थः ॥ ६-१७ ॥

The word दुःख-हा शङ्कराचार्य explains. It consists of two components – दुःख is one word and हा is another word. हा suffix is derived from the √हन् to destroy. So दुःख-हा means दुःख destroyer, दुःख नाशकः. दुःखम् here refers to सर्वसंसारदुःख. दुःखानि सर्वाणि – all pains, हन्ति, हन्ति means destroys, इति – therefore it is called दुःख-हा. And what is दुःख-हा? योगः दुःख-हा – so योग is the destroyer of all the संसार pain. And योग here means Vedantic meditation. So Vedantic meditation becomes the destroyer of all the pains if the meditator follows all the rules prescribed. In short, Vedantic meditation will become destroyer of all the pains which means Vedantic meditation will become successful. And successful under what conditions? युक्ताहार-विहारस्य युक्त-चेष्टस्य कर्मसु युक्त-स्वप्नावबोधस्य, if all these condition if a person follows then the Vedantic meditation will become successful, and when

the meditation becomes successful it will become the destroyer of all the pains. So दुःख-हा योगः भवति. That means what? सर्वसंसारदुःख, here दुःखम् means संसारदुःख, क्षयकृत् means the destroyer, योगः भवति. What does शङ्कराचार्य convey by the word संसारदुःखक्षयकृत्? We have to carefully understand. Meditation will destroy all the pains is कृष्ण's expression. शङ्कराचार्य says meditation will be the destroyer of all संसार दुःखम्. कृष्ण says it will destroy the pains. शङ्कराचार्य says it will destroy the संसार pains. Why शङ्कराचार्य adds the word संसार pains. It is very important I want you to note.

When कृष्ण says it will destroy all the pains, the question will come suppose I have knee joint pains because of arthritis and कृष्ण says *Vedantic* meditation will destroy all the pains. Can I use *Vedantic* meditation to remove the arthritic knee joint pain? If you take the श्लोक literally it means *Vedantic* meditation should destroy all the pains, and I have knee joint pain, and I have been practicing meditation still the knee joint pain does not seem to go away but rather it is increasing. Then what does it mean? Why should कृष्ण say *Vedantic* meditation will destroy pains, when it does not seem to destroy pain? So by using the word what शङ्कराचार्य says is you should understand what it is. *Vedantic* meditation will not destroy knee joint pain. Let it be very clear. Then what will it destroy? It will destroy संसार pain. Then what is the difference between knee joint and संसार pain? शङ्कराचार्य says दुःखक्षयकृत् is संसारदुःखक्षयकृत्. So what is the difference between knee joint दुःखम् and संसार दुःखम्? दयानन्द स्वामिजी wants us to note this very clearly. The



difference between knee joint pain and संसार pain is when there is knee joint pain and suppose I say 'I have knee joint pain' that is called संसार दुःखम्. Knee joint pain is not संसार. Then what is the definition of संसार? *I have pain is the संसार*. Knee joint pain is not संसार and that वेदान्त will not remove. Knee joint pain is प्रारब्ध, and वेदान्त never promises to remove that. Then what is संसार? I have pain is संसार. And in this the knee joint pain I have transferred to I. *Vedantic* meditation helps me change the language. This language is संसार – "I have pain". Knee joint pain we don't define as संसार. I have pain is संसार which is superimposition of अनात्मा knee joint pain upon I, the आत्मा. That is called संसार. वेदान्त promises only to remove that superimposition of the knee joint pain upon I, the आत्मा and the result is I will accept the knee joint pain objectively without claiming that I have got the pain and संसार. *Vedantic* meditation will help us only to accept the knee joint pain (knee-joint pain is only an example and you can extend it to any pain), *Vedantic* meditation will not stop any bodily pains. For that you can do something else. *Vedantic* meditation will never stop any bodily pain. Vedantic meditation is meant only to accept the bodily condition without transferring the bodily condition to myself and claiming that I have got this problem, therefore I have got संसार, therefore I don't want next जन्म at all. This series of thinking is संसार. Therefore I am free from all pains, the body अनात्मा will have to go through all pains, I am willing to accept them without transferring them on to myself. अन्योन्यस्मिन् अन्योन्य आत्मकताम् अन्योन्यधर्माश्च अध्यस्य इतरेतर अविवेकेन अत्यन्तविविक्तयोः धर्मधर्मिणोः

मिथ्याज्ञाननिमित्तः सत्यानृते मिथुनीकृत्य अहमिदम् ममेदम् इति नैसर्गिकोऽयं लोकव्यवहारः ॥ ब्रह्मसूत्र उपोद्धात शाङ्कर भाष्य ॥

संसार pain is different from biological pain. वेदान्त never promises to remove biological pain. संसार pain is another pain which is called spiritual pain. This spiritual pain which is caused by transferring the अनात्मा pain to आत्मा, I, the spirit. This transference causes another type of unique problem that is I am a संसारि. That I am a संसारि goes because of *Vedantic* meditation. That is why शङ्कराचार्य carefully translates दुःख-हा means not knee joint दुःखम् हन्ति, I am दुःखि that it removes. So सर्वसंसारदुःखक्षयकृद्योगः भवति इति अर्थः. The अन्वय is, युक्त-आहार-विहारस्य, कर्मसु युक्त-चेष्टस्य, युक्त-स्वप्न-अवबोधस्य (योगिनः) योगः दुःखहा भवति । Continuing;

*Verse 06-18 Introduction;*

**अथ अधुना कदा युक्तो भवति इति उच्यते —**

Now in the following verses Lord कृष्ण is talking about the culmination of समाधि अभ्यास रूप निदिध्यासनम्. And this he goes according to the योगशास्त्र approach to समाधि अभ्यास and here a person after proper postures withdrawal of sense organs etc., gets absorbed in the *Vedantic* teaching. The absorption in योगशास्त्र is different from absorption in वेदान्त शास्त्र. Remember, योगशास्त्र has a totally different philosophy, for them जगत् is सत्यम् and जीवात्माs are many and जीवात्मा is different from परमात्मा. And for योगशास्त्र, in निर्विकल्पक समाधि also there is no अद्वैतम् because they don't believe in अद्वैतम् at all, योगशास्त्र comes under द्वैत दर्शनम् only. Therefore we should not completely go by योगशास्त्र and get

confused. But the development of meditation we go according to योगशास्त्र. They talk about धारण, ध्यान and समाधि which put together called संयमः. धारण meaning dwelling upon the object of meditation. And in योगशास्त्र the object of meditation totally varies, they have got सविचार, सविकल्प, निर्विचार, निर्विकल्पक etc. They have totally different objects of meditation whereas for us धारण and ध्यानम् is in the form of ब्रह्म सत्यम् जगत् मिथ्या अहम् ब्रह्मैव नापरः. This धारण and ध्यानम् can culminate in समाधि. समाधि means absorption in the Vedantic teaching to such an extent that the meditator is completely undistracted by the external world. This distractionless absorption in the Vedantic teaching is called समाधि. And in this समाधि or absorption the Vedantic meditator is dwelling upon the आत्मस्वरूपम्, and since he is dwelling upon the आत्मस्वरूपम्, which आत्मा is free from all divisions, आत्मस्वरूपम् being free from divisions, the आत्मा that is meditated upon निर्विकल्पक आत्मा. आत्मस्वरूपम् is निर्विकल्पकम्, which means विकल्पs are absent, विकल्प means division. प्रमार्तृ-प्रमाण-प्रमेय विकल्प रहितः आत्मा. Therefore आत्मा is called निर्विकल्पक आत्मा. And this meditator is absorbed in निर्विकल्पक आत्मा, and since the mind is absorbed in निर्विकल्पक आत्मा, this absorption is called निर्विकल्पक समाधि. निर्विकल्पक आत्मा वृत्ति अनुवृत्तिः. The continuation of a thought which is dealing with निर्विकल्पक आत्मा; not thoughtless state.

योगशास्त्र talks about thoughtless state as निर्विकल्पक समाधि. योगशास्त्र defines thoughtless state as निर्विकल्पक समाधि. वेदान्त शास्त्रम् defines निर्विकल्पक समाधि

differently. What is the difference between वेदान्त शास्त्र निर्विकल्पक समाधि and योगशास्त्र निर्विकल्पक समाधि? निर्विकल्पक समाधि in वेदान्त शास्त्र is that the meditator dwells upon आत्मा. आत्माकार thoughts are there in the mind. In योग निर्विकल्पक समाधि thoughts are not there, in वेदान्त निर्विकल्पक समाधि thoughts are there. And thoughts are dealing with आत्मा which is Myself. And what type of आत्मा? आत्मा which is निर्विकल्पकम्. निर्विकल्पकम् means divisionless. And निर्विकल्पक आत्माकार वृत्ति प्रवाहत्वात्, निर्विकल्पक आत्माकार वृत्ति प्रवाहत्वात् it is called निर्विकल्पक समाधि.

And suppose this meditator is remembering तैत्तिरीय वाक्यम्,

अहमन्नमहमन्नमहमन्नम् ।  
 अहमन्नादोऽहमन्नादोऽहमन्नादः ।  
 अहँलोककृदहँलोककृदहँलोककृत् ॥ तैत्तिरीयोपनिषत् ३-९-६ ॥

So I am अन्नम्. अन्नम् means भोग्य प्रपञ्च. अहम् अन्नादः, अन्नादः means भोक्ता. अहम् अन्नम् अहम् अन्नादः means I am भोग्यम् I am भोक्ता and अहम् श्लोककृत्, श्लोककृत् means भोग करणानि. So the instruments of भोग. भोग means experience. In short, it is त्रिपुटि. So I am the भोक्ता, I am the भोग्यम्, I am the भोग करणम्. भोक्तृ भोग्य भोग प्रपञ्च they are all nothing but Me and upon Me, the सत्त्वदानन्द alone, भोक्तृ नामरूप, भोग्य नामरूप and भोग नामरूप all these are none other than Myself. And therefore one I alone am there with only seeming division, I am really divisionless आत्मा with seeming नामरूप division.

Suppose I am thinking in the fashion as I said now, I am निर्विकल्पक आत्मा upon which विकल्पs are superimposed. What type of विकल्प? भोग्य प्रपञ्च, भोक्तृ प्रपञ्च, भोग करणरूप विकल्पs are superimposed on Me, and even when the विकल्पs are superimposed I continue to be निर्विकल्पक आत्मा – to remember the विवेकचूडामणि example I give, when a straight rod is partially dipped in water and you look at the straight rod, the upper part of the rod looks in one direction and the rod under water seems to be slightly bent, even when the bending appears the rod is straight only – similarly, in *Vedantic* meditation I claim I am निर्विकल्पक आत्मा, even when सविकल्पक भोक्तृ भोग्य भोग are appearing, I am निर्विकल्पक आत्मा; suppose I am entertaining this thought. Then I am in निर्विकल्पक समाधि even though I am entertaining the thoughts. What type of thoughts? भोग्य प्रपञ्च I am thinking, भोक्ता I am thinking भोग करणम् I am thinking of, but still what I claim is in and through the superimposed नामरूप, अहम् अन्नम् अहम् अन्नादः अहम् श्लोककृत्. In short, I am निर्विकल्पक आत्मा at all the time.

The fourth state निर्विकल्पक is talked about by योगशास्त्र people, but in *Vedantic* meditation I am निर्विकल्पक in जाग्रत् अवस्था, I am निर्विकल्पक in स्वप्न अवस्था, I am निर्विकल्पक in सुषुप्ति अवस्था. All the time I am निर्विकल्पक आत्मा alone. Thus dwelling upon the निर्विकल्पक आत्मा with the world and without the world, all the time I am निर्विकल्पक – entertaining this thought is called निर्विकल्पक समाधि in वेदान्त शास्त्रम्. So अहम् अन्नम् अहम् अन्नादः अहम् श्लोककृत् entertaining this thought, even though varieties of thoughts are there, अन्नम् thought, अन्नादः thought, श्लोककृत् thought but

in and through all of them I am focusing on अहम्, I am निर्विकल्पक. This निर्विकल्पक समाधि of वेदान्त is nothing but निर्विकल्पक आत्माकार वृत्ति प्रवाहः.

And this निर्विकल्पक समाधि is talked about in the following important verses, getting absorbed निर्विकल्पक आत्मचिन्तनम्, which is in our language being in binary format. So he says अथ अधुना, अथ means after talking about बहिरङ्ग साधन in the previous two verses, अधुना – now, इति उच्यते – Lord कृष्ण is talking about the निर्विकल्पक समाधि अवस्था, कदा युक्तो भवति – that is when the meditator is in निर्विकल्पक समाधि. कदा युक्तो भवति means निर्विकल्पक समाधिस्थः भवति, which means निर्विकल्पक आत्माकार वृत्ति प्रवाहः भवति. And निर्विकल्पक आत्माकार वृत्ति is otherwise called अखण्डाकार वृत्ति प्रवाहः भवति इति उच्यते. Now we will go to the श्लोक.

Verse 06-18

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ गीता ६-१८ ॥

So first I will give you the gist of this verse. All these श्लोकs are निर्विकल्पक समाधि description of Vedantic meditator. When the Vedantic meditator has withdrawn himself from अनात्माकार वृत्ति, or in our language जीवभाव centric thoughts, I am जीवः I am अहङ्कारः or the basic जीवभाव is I am a साधकः. The moment I look upon myself as a साधक, मोक्ष is eternal साध्यम् because I am a साधक when I am अहङ्कार, अहङ्कार can never become आत्मा. Why, because अहङ्कार is अनात्मा, अहङ्कार consists of शरीर त्रयम् plus चिदाभास.

Reflected Consciousness and reflected medium is equal to अहङ्कार, as अहङ्कार, the जीव, I am never going to attain liberation. Therefore I drop the idea that I am अहङ्कार, the जीव. That is called विनियतम् चित्तम्. Thereafter I claim आत्मनि एव अवतिष्ठते – I am neither शरीर त्रयम् nor चिदाभास, I am चिद्रूपः इति अवतिष्ठते – when I claim, which is nothing but shifting from triangular format to binary format. At that time युक्तः भवति – I am not a साधक waiting for मोक्ष. Then how far away is मोक्ष? मोक्ष is my very स्वरूपम्. When I claim मोक्ष as my स्वरूपम्, तदा युक्तः इति उच्यते. And not only should I claim my स्वरूपम् as मोक्ष, our problem is we will claim I am मुक्तः now in meditation, but thereafter when I start व्यवहार I am again becoming संसारि. This sort of idea should not come, because I put on अहङ्कार वेष and even when I put on अहङ्कार वेष I continue to be मुक्तः only. This नित्यमुक्त अहम् अरिम is called निर्विकल्पक समाधि. Therefore युक्तः इति उच्यते तदा. Now we will go to the भाष्यम्.

यदा विनियतं चित्तं विशेषेण नियतं संयतम् एकाग्रताम् आपन्नं चित्तम्, हित्वा बाह्य-चिन्ताम् आत्मनि एव केवले अवतिष्ठते, स्वात्मनि स्थितिं लभते इति अर्थः ।

यदा means whenever, at the time of meditation, विनियतं चित्तम् is in the मूलम्, is equal to विशेषेण नियतम् – completely withdrawn, restrained, withheld. What is withdrawn? चित्तम् – the mind, नियतम् is equal to संयतम्, संयतम् means एकाग्रताम् आपन्नम् – is withdrawn from the world, which means absorbed in, focused on the आत्मा, एकाग्रताम् आपन्नम् means converged or focused. How do I

withdraw the mind from अनात्मा? while withdrawing from the अनात्मा we should specifically entertain a particular thought, otherwise withdrawal from अनात्मा will be like ostrich. You know, have you head the ostrich. In English there is an idiom, ostriches bury their heads in the sand to avoid predators and thinks that there is no world. But what will happen when it takes out its head again the world will come, similarly withdrawal of the mind from the world should not be an escapist thing. If it is an escapism, what will happen? I will get only a temporary peace of mind in the form of forgetting my अहङ्कार problem. Vedantic meditation is not escapism from अहङ्कार problem or forgetfulness of अहङ्कार problem. Therefore before withdrawal I should understand अहङ्कार problem I cannot escape, life means going through अहङ्कार problem. It is not escaping, even if I escape for fifteen minutes I will have to come back to अहङ्कार. Therefore अहङ्कार problems will be there. And I don't try to escape from problem, I am willing to go through, no more resistance with regard to अहङ्कार problem.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ गीता २-१४ ॥

Remember this श्लोक in meditation. अहङ्कार problems will be there, I don't want to escape because I cannot escape from अहङ्कार. So let the अहङ्कार problems be there, I am willing to confront them, I have no resistance with regard to अहङ्कार problem, but I want to remember this teaching of वेदान्त. What is that teaching? कृष्ण gives another श्लोक which should be



read along with this श्लोक. मात्रास्पर्शास्तु कौन्तेय is one श्लोक, the other one is

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ गीता २-१६ ॥

It is of a lower order of reality, it is मिथ्या, it is नामरूप, and I am of a higher order of reality. This will come and this will go away. Either the body problems will go away, or what a great relief! either body problems will go away or the body will go away because that is life. Body comes and body problems will come, and some of the body problems will go, some of the body problems will not go, but thank god the body will go. In fact creation is nothing but arrival of body and body problems and some of the problems will go, many problems won't go, then body will go. In fact, अनात्मा's nature is the continuous flow.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ॥  
गीता १७-३ ॥

Life means, creation means at अनात्मा level it will be there, I cannot stop अनात्मा from going through this. Therefore acceptance of अनात्मा is freedom from अनात्मा. Escaping from अनात्मा is not freedom from अनात्मा. Acceptance of अनात्मा is freedom from अनात्मा. How can acceptance of अनात्मा become freedom from अनात्मा? For that another श्लोक you should remember. Use these three श्लोकs in meditation. One is मात्रास्पर्शास्तु कौन्तेय, second is नासतो विद्यते भावः, let it be followed by the third श्लोक मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ गीता ९-४ ॥ न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ॥ गीता ९-५ ॥ अनात्मा is in me, अनात्मा is not in

me. Simultaneously it is and it is not. Therefore I accept it, acceptance alone is freedom in वेदान्त.

वेदान्त never talks about freedom. We think freedom is विदेहमुक्ति. That is not at all because विदेहमुक्ति when you are talking about, you are accepting that I have a देह. The very fact that you look for विदेहमुक्ति is because we accept I have got देह, as long as we accept we have देह we have ignorance, as long as we have ignorance we are never going to get विदेहमुक्ति in future. The real विदेहमुक्ति in वेदान्त is understanding I am नित्य विदेह. विदेहमुक्ति as a future event doesn't exist because if I am सदेह now, I will never become the विदेह later. Therefore विदेहमुक्ति as a future event is only temporarily introduced for Vedantic student to attract them to the class. विदेहमुक्ति as a future event is only an अध्यारोपित मुक्ति, विदेहमुक्ति exists only in one way, i.e., अहम् नित्य विदेह अस्मि, alone is विदेहमुक्ति. If there is no नित्य विदेहमुक्ति, there is no question of future विदेहमुक्ति.

Therefore what is freedom from अनात्मा? Freedom from अनात्मा in वेदान्त is acceptance of अनात्मा. With this acceptance may you withdraw. हित्वा बाह्य-चिन्ताम् – with a willingness to come back to अनात्मा again I withdraw from अनात्मा, not with an escapist mode, but with a willingness to confront अनात्मा when I withdraw from अनात्मा in Vedantic meditation. बाह्य-चिन्ताम् हित्वा, so बाह्य-चिन्ताम् means अनात्मा चिन्ताम्, हित्वा means dropping the thought of अनात्मा. Then what do I do? आत्मनि एव केवले – I come to आत्मचिन्ताम् (thought). What type of आत्मा? केवले, केवले

**आत्मनि**, that **केवले आत्मनि** you can interpret in two ways. *I have got the thought of आत्मा only, and not any other thought. I have got only आत्मा thought. That way you can interpret. Another better interpretation is the thought of आत्मा which is the only thing existing in the creation.* There is no question of another thought. I don't know whether you get the point.

Only आत्मा thought I want to entertain, I don't want to entertain अनात्मा thought – this is what normal interpretation.

But now we are going one step further. There is no question of avoiding अनात्मा thought. Why? The question of avoiding अनात्मा thought comes only when वेदान्त is not understood properly. If वेदान्त is understood properly there is no question of avoiding अनात्मा thought because वेदान्त says there is no अनात्मा other than आत्मा.

इदं ब्रह्म इदं क्षत्रम् इमे लोकाः इमे वेदाः इमे देवाः इमानि भूतानि इदं सर्वं यदयमात्मा ॥ बृहदारण्यकोपनिषत् २-४-६ ॥

मैत्रेयी ब्राह्मणम् of बृहदारण्यकोपनिषत्. So इदं सर्वं यदयमात्मा and छान्दोग्योपनिषत् भूमविद्या says

आत्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति ॥ छान्दोग्योपनिषत् ७-२७-२ ॥

When the *Vedantic* teaching is I alone am, where is the question of avoiding अनात्मा वृत्ति? And in दृढश्रयविवेकः he says यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ दृढश्रयविवेकः ३० ॥ *Vedantic* ज्ञानि is in नित्य समाधि because wherever the mind goes he understands it as आत्मा plus नामरूप, where is the question of avoiding अनात्मा? And therefore **केवले आत्मनि** can be

understood as अद्वितीये **आत्मनि** without a second thing to be avoided, **आत्मनि अवतिष्ठते**. अहम् एव इदं सर्वम् इति **आत्मनि अवतिष्ठते स्वात्मनि स्थितिं लभते**, and this thought is not possible in योगशास्त्र, because in योगशास्त्र आत्मा exists separately, अनात्मा is as real as आत्मा. Therefore योग philosopher has to avoid the world. *Vedantin* doesn't have to avoid the world because there is no world तदनन्यत्वं आरम्भणशब्दादिभ्यः ।२-१-१७ । Another brilliant अधिकरणम् in ब्रह्मसूत्र आरम्भणाधिकरणम्, where is the question of escaping from the world, there is no world at all to be escaped from. Why should we run away from the world? This is *Vedantic* meditation. Therefore **स्वात्मनि स्थितिं लभते** – when a person is in this thought then what happens? That comes in the second half of this श्लोक. We will read.

**निः-स्पृहः सर्व-कामेभ्यः निर्गता दृष्ट-अदृष्ट-विषयेभ्यः स्पृहा तृष्णा यस्य योगिनः सः युक्तः समाहितः इति उच्यते तदा तस्मिन् काले ॥ ६-१८ ॥**

So when the *Vedantic* meditator has withdrawn from the world, he has not withdrawn as an escapism. That escapist idea must go away not because of escapism but because he doesn't have either राग or द्वेष towards the world. Therefore he says **सर्व-कामेभ्यः निः-स्पृहः**, **स्पृहः** is equal to **तृष्णा** is equal to **रागः** – he doesn't have attachment to the world also, and you should add – **राग**, the other side of **राग** is **द्वेष**. They are twin brother two sides of the same coin. Therefore he doesn't have **द्वेष** towards the world also. That is why I said escapism should not be there. Remember the revised definition of विदेहमुक्ति.

What is the conventional of विदेहमुक्ति? After प्रारब्ध I drop the body and get out of this world for good, that is the escapist's definition of विदेहमुक्ति. What is the revised definition विदेहमुक्ति? I am नित्य विदेह मुक्त आत्मा अस्मि. अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ॥ कठोपनिषत् १-२-२२ ॥ न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ छान्दोग्योपनिषत् ८-१२-१॥ छान्दोग्योपनिषत् says I am नित्य अशरीरः अस्मि. For us विदेहमुक्ति is, when? Conventional विदेहमुक्ति is प्रारब्ध अवसान काल whereas once we come to *Vedantic* meditation my विदेहमुक्ति is I am नित्य विदेहः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-18 Continuing:*

**निःस्पृहः सर्व-कामेभ्यः निर्गता दृष्ट-अदृष्ट-विषयेभ्यः स्पृहा  
तृष्णा यस्य योगिनः सः युक्तः समाहितः इति उच्यते तदा तस्मिन्  
काले ॥ ६-१८ ॥**

From the eighteenth verse Lord कृष्ण is dealing with the समाधि अभ्यास once again. He has talked about the four stages once before in the form of बहिरङ्ग साधन, अन्तरङ्ग साधन, ध्यान स्वरूपम् and ध्यान फलम्. And he is going through the same four steps once again, a second round because it is important for निदिध्यासनम्. He talked about बहिरङ्ग साधन in verses sixteen and seventeen, and from eighteen onwards कृष्ण is dealing with ध्यान स्वरूपम् and in this निदिध्यासन रूप ध्यानम् the meditator dwells upon the nature of आत्मा as he has learnt during श्रवणम्. As I have repeatedly said Vedantic meditation is not a thoughtless state, Vedantic meditation involves deliberate entertainment of Vedantic thought. And by Vedantic thought what we mean is shifting the I from अहङ्कार to साक्षि. And seeing the साक्षि as my स्वरूपम् and अहङ्कार as the वेषम्. It is a वेष-वेषि परिवर्तन ध्यानम्. Normally we will feel अहङ्कार is our nature. And we are temporarily आत्मा one hour every week. Thus साक्षि becomes a वेषम् and अहङ्कार is the वेषि, वेषि is the original I. And this must be reversed the साक्षि must become वेषि and अहङ्कार should become वेषम्. Therefore Vedantic meditation वेष-वेषि परिवर्तनम्. Instead of साक्षि being a वेषम्, अहङ्कार should be made a वेषम्. And in

meditation since I look upon अहङ्कार as only a वेषम्, the limitations and the deficiencies of अहङ्कार they are the deficiencies of the वेषम् only. वेषम्'s deficiencies do not belong to the वैषि. वेषम् means costume. So the deficiencies of the वैषि, thank god, are not my deficiencies, I am the वैषि, पूर्ण वैषि I am, I don't lack any thing, I don't miss anything, I have absolutely no expectations. Therefore कृष्ण says सर्व-कामेभ्यः निः-स्पृहः. That is what we are seeing now. Look at the भाष्यम् निः-स्पृहः, as the वैषि साक्षि I am निः-स्पृहः – free from all complaints. Therefore निः-स्पृहः शङ्कराचार्य explains as निर्गता स्पृहा – free from all forms of स्पृहा. स्पृहा means तृष्णा. तृष्णा means wants or expectations or desires. Free from all types of wants or complaints or expectations or needs or requirements with regard to दृष्ट-अदृष्ट-विषयेभ्यः – with regard to दृष्ट-विषय or दृष्ट-अनात्मा, and अदृष्ट-विषय – अदृष्ट-अनात्मा. Joining them, with regard to all forms of अनात्मा I am free from all expectations. दृष्ट-विषय expectation is worldly expectations, expecting love from someone, expecting care from someone, expecting enquiry from someone, expecting obedience from someone, all of them come under दृष्ट-विषय स्पृहा. अदृष्ट-विषय स्पृहा is it would have been nice if my प्रारब्ध had been slightly better, therefore expectation of better प्रारब्ध is अदृष्ट-विषय स्पृहा. Dropping all प्रारब्ध expectation as well as worldly expectation. The one who is यस्य योगिनः, योगि here means Vedantic meditator, a Vedantic meditator who doesn't have any such complaints or expectations. सः he is called सर्व-कामेभ्यः निः-स्पृहः – a relaxed पूर्णः, युक्तः इति उच्यते is in the मूलम्, युक्तः is equal to समाहितः. समाहितः means in समाधि, he is said

to be in समाधि or absorption, Vedantic absorption, इति उच्यते – he is said to be. When? तदा, तदा is in the मूलम्, is equal to तस्मिन् काले – in that state of meditation, in such a state of meditation in which I see अपूर्ण अहङ्कार as a मिथ्या वेष, in such a state in which I see the अपूर्ण अहङ्कार as a मिथ्या वेष and पूर्ण साक्षि as my स्वरूपम्. Such a state of meditation is called समाधि. The अन्वय is, यदा विनियतम् चित्तम् आत्मनि एव अवतिष्ठते तदा सर्व-कामेभ्यः निःस्पृहः (सः योगि) युक्तः इति उच्यते । Continuing;

*Verse 06-19 Introduction;*

तस्य योगिनः समाहितं यत् चित्तं तस्य उपमा उच्यते —

शङ्कराचार्य introduces the next verse by pointing out that the following verse is giving an example. उपमा means a comparison or a simile or an example or an analogy is given. The analogy of a non-flickering flame is going to be said. The example of a flame which does not flicker at all. Flickerless flame analogy is given. This is a comparison for योगिनः यत् चित्तम् – comparison for the mind of the योगि. So यत् चित्तम् – that mind योगिनः – of the योगि, योगि means निदिध्यासन योगि, Vedantic meditator. So an example for the mind of the Vedantic meditator. What type of mind? समाहितं यत् चित्तम् – a mind which is in समाधि, it doesn't mean any mystic trance, समाधि means आत्मवृत्ति undistracted by अनात्मा वृत्ति. So अपूर्ण अहङ्कार does not distract me when I am claiming पूर्ण साक्षि. What is समाधि? I claim the पूर्ण साक्षि nature of mine without being distracted by the अपूर्ण अहङ्कार thought, अपूर्ण अहङ्कार thought will always distract because अपूर्ण अहङ्कार



wants to always set right things. Why अपूर्ण अहङ्कार wants to set right things? अपूर्णत्वात् एव. हेतु गर्भ विशेषणम् अपूर्ण अहङ्कार will always want to set right things. स्वामिजि what about पूर्ण अहङ्कार? See, अपूर्ण अहङ्कार will want to set right things, will not पूर्ण अहङ्कार have such complaints? Moron, that is what we are telling there is no such thing called पूर्ण अहङ्कार. पूर्ण अहङ्कार is an oxymoron and it doesn't exist. As I have said you interview भगवान्, even भगवान् as भगवान् अहङ्कार will have complaints. You know the truth? भगवान् will have more complaints than anyone of us because भगवान्'s family is this whole universe, He has got all the families, if you give a complaint book to भगवान्, भगवान् will have a bigger list. What is the first complaint? I have told you very often. In the वेद I have advised the humanity: सत्यम् वद. And what humanity is doing? सत्यम् वध. That will be the first complaint of भगवान्. What is the second complaint? धर्मम् चर. What people do? The people never follow धर्म. These people are removing the धर्म only. भगवान् also as भगवान्, the अहङ्कार will not be पूर्णः. If भगवान् says I am पूर्णः, not अहङ्कार रूपेण but only साक्षि रूपेण. And therefore at the time of meditation I should never invoke अहङ्कार because the moment अहङ्कार is invoked complaints will come one by one.

And therefore what is the mind of the *Vedantic* meditator? A state in which साक्षि is invoked undistracted by अहङ्कार वेष thought. That undistracted mind can be compared to non-flickering flame. That is said here. योगिनः यत् चित्तं तस्य, तस्य चित्तस्य उपमा उच्यते. We will read the श्लोक.

यथा दीपो निवातस्थो नेङ्गते उपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ गीता ६-१९ ॥

I will give you the gist of the श्लोक. In the second line कृष्ण describes the mind of the *Vedantic* meditator. So यत-चित्त means the undistracted mind of the meditator who is practicing आत्मनः योगम् which means आत्मध्यानम्, आत्मचिन्ता. So for the mind of the *Vedantic* meditator who is practicing आत्मध्यानम्, that is the description of the meditator in the second line. The example is given in the first line. The example is निवातस्थः दीपः यथा. निवातस्थः means breezeless state. वात means breeze, disturbing breeze, निवात means which is protected from wind. So वात is breeze or wind, निवात means windless place, स्थः means located. And what is located in the windless place? दीपः means flame. Just as a flame is kept in a windless protected place will remain flickerfree and steady, in the same way the *Vedantic* meditator's mind. This is the उपमा, simile, analogy. And कृष्ण says स्मृता, स्मृता means this is not an example invented by Me, in the *Vedic* tradition itself this example is given. It is a traditional example quoted by Lord कृष्ण, not invented by कृष्ण. Now we will go to the भाष्यम्.

यथा दीपः प्रदीपः निवात-स्थः निवाते वात-वर्जिते देशे स्थितः न इङ्गते न चलति, सा उपमा उपमीयते अनया इति उपमा योग-ज्ञैः चित्त-प्रचार-दर्शिभिः स्मृता चिन्तिता योगिनः यत-चित्तस्य संयत-अन्तःकरणस्य युञ्जतः योगम् अनुतिष्ठतः आत्मनः समाधिम् अनुतिष्ठत इति अर्थः ॥ ६-१९ ॥

**यथा दीपः** is in the मूलम्, **दीपः** is equal to **प्रदीपः**, **प्रदीपः** is equal to **दीपः**, a flame. What type of flame? **निवात-स्थः** is in the मूलम्, is equal to **निवाते वात-वर्जिते देशे**, **निवाते** means **वात-वर्जिते देशे**, **देश** means a place which is free from **वात**, **वात** means wind, and **वात-वर्जित** means windless, **देशे** means place, **स्थितः** means located place. So a lamp which is kept in a windless protected place, **न इङ्गते** is in the मूलम्, is equal to **न चलति** – doesn't move or flicker, **सा उपमा** – such a flicker free flame, flickerless flame, the steady flame is **उपमा**, **उपमा** in the मूलम्, **शङ्कराचार्य** gives the derivation of the word **करण व्युत्पत्ति**, **उपमीयते अनया इति उपमा** – that with which the comparison is done is called **उपमा**. **उपमा** is that with which something is compared. Finally the meaning is comparison or example, analogy, simile etc. And such an example **स्मृता**, **स्मृता** is in the मूलम्, is equal to **चिन्तिता**, **चिन्तिता** means considered, such a simile is considered. By whom is it considered? **कृष्ण** doesn't say that, therefore **शङ्कराचार्य** says **योग-ज्ञैः** – such an example is visualized by the **योग** experts. You can take it as **योगशास्त्र** people also, the *Yogic* philosophers also you can take as the people here. So **योग-ज्ञैः** – by the **योग** philosophers or **योग** experts and **योग** experts specialized in **चित्त-प्रचार-दर्शिभिः** – those people whose specially observe the thought patterns of the mind. They are specialists in the observation of the thought patterns of the mind, they alone divide the thoughts into several types of thoughts, and therefore **प्रमाण वृत्ति**, **स्मृति वृत्ति**, **निद्रा वृत्ति**, **अज्ञान वृत्ति**, they divide the thoughts themselves into five times.

In fact, in योगसूत्र the first सूत्र is अथ योगानुशासनम् ॥ १-१ ॥ Then योगश्चित्तवृत्तिनिरोधः ॥ १-२ ॥ तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ १-३ ॥ वृत्तिसारूप्यमितरत्र ॥ १-४ ॥ Then they say वृत्तयः पञ्चतयः विलष्टाऽविलष्टाः ॥ १-५ ॥ The thoughts are of five types. So प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १-६ ॥ they divide the thoughts itself into five types. Thus since they are specializing in the human thoughts they are called **चित्त-प्रचार-दर्शिनः**. So these thought specialists are called योगिन्.

And the problem is that it is very good to study the thought because thoughts are the instruments for knowing things. Thoughts are the instruments for knowing, ultimately ब्रह्मज्ञानम् itself is a type of thought only. Therefore thought study is very useful. And therefore we make use of योगशास्त्र. But where do we differ? Studying the thoughts so much, they got involved in the thoughts so much that the thoughts became a reality. Once you get involved in something too much, that will become more real than everything else. And once thoughts become real, life becomes a very big problem because you can never eliminate thoughts totally. So long as mind is there it has to keep on producing one thought or the other, thought will be produced either by external world or thought will be produced by your deliberate planning. If you avoid both of them, thought will be produced by वासना inside. Therefore world produced or will produced or वासना produced, these thoughts will be continuously there as long as the mind is awake. Thoughtless state is unnatural for the mind. Therefore even if you bring a thoughtless state being unnatural it cannot remain for long. You can have a mindless state, which is called सुषुप्ति. But a mindful

thoughtless state will not be there because यत्र यत्र मनः तत्र तत्र वृत्तिः. Therefore relaxation by thoughtless state will be a problematic thing. Therefore वेदान्त says don't aim at eliminating the thoughts, aim at falsifying the thoughts. Aim of योग is elimination of the thoughts, वेदान्त says that is an impossible exercise. Aim at seeing the मनः and मनोवृत्ति as मिथ्या. See the thoughts as मिथ्या, the main difference between योगशास्त्र and वेदान्त शास्त्र is for योग thought is सत्यम् therefore elimination of thought is important, for वेदान्त thought is मिथ्या therefore thought elimination is not at all important. This is the mind difference. And therefore चित्त-प्रचार-दर्शिभिः – all the time analyzing the thoughts, thought became more and more real for a योगि, for a Vedantin thought is मिथ्या. Of course this is an aside note, not part of this श्लोक.

So स्मृता – चिन्तिता and this is the example for योगिनः यत-चित्तस्य, this is the example for योगि's यत चित्तम् – steady mind. So this is the example for योगि's steady mind, यत-चित्तस्य is equal to संयत-अन्तःकरणस्य, यत चित्तम् is equal to संयत-अन्तःकरणम्, संयत-अन्तःकरणम् means steady mind of a Vedantic meditator. Since we take this as an example for the योगि's चित्तम्, the संस्कृत student should note that यत चित्तम् should be taken कर्मधारय समास and it should not be taken as बहुव्रीहि समास. If you take it as a बहुव्रीहि समास the flame will be the example for a योगि. If you take it as कर्मधारय समास the flame will be the example for a योगि's mind. Therefore we are giving an example for the mind, therefore mind is to be emphasized. If you take बहुव्रीहि समास, mind will lose importance and अन्य पदार्थ प्रधानः बहुव्रीहि and if you take

कर्मधारय समास only the mind will come. Here the समास becomes important. So संयत-अन्तःकरणस्य. What type of योगिनः? युञ्जतः. One of the commentators write योगिनः and यत-चित्तस्य is व्यधिकरण षष्ठी not सामानाधिकरण्यम्. It is very interesting grammar discussion. And युञ्जतः and योगिनः are सामानाधिकरण्य षष्ठी, युञ्जतः and यत-चित्तस्य are व्यधिकरण षष्ठी or वैयधिकरण्य षष्ठी. Then युञ्जतः means योगम् अनुतिष्ठतः – the one who is practicing योग. This is the description of the योगि who is practicing the Vedantic meditation. What do you mean Vedantic meditation? आत्मनः समाधिम् अनुतिष्ठतः – the one who is practicing absorption in आत्मा. And why should we practice absorption in आत्मा? It is very important, the more I practice absorption in आत्मा the more अहङ्कार will become वेष. अहङ्कार वेष status will become prominent, the more I get absorbed in आत्मा. That is why निदिध्यासनम् must be given more time because when I spend more time in व्यवहार, अहङ्कार will become more prominent. The more अहङ्कार becomes prominent, साक्षि will become वेष. The more साक्षि becomes prominent, अहङ्कार becomes वेष. If you want to be rid of संसार – as long as we live अहङ्कार will be there – we have to reduce अहङ्कार into वेष. And that too what type of वेष? मिथ्या वेष. Only when you look at अहङ्कार as वेष, it will work, otherwise you will have संसार lingering. We are listening to the class properly still मोक्ष has not yet come? मोक्ष is not going to come because the ‘arriving मोक्ष’ is not a मोक्ष at all. Either you are ever संसारि अहङ्कार or you are ever मुक्त साक्षि. मोक्ष is not going to come. इति अर्थः – this is the meaning. The अन्वय is, आत्मनः योगम् युञ्जतः

योगिनः यत-चित्तस्य उपमा सा स्मृता - यथा निवातस्थः दीपः न इङ्गते ।

*Verse 06-20 Introduction;*

एवं योग-अभ्यास-बलाद् एकाग्रि-भूतं निवात-प्रदीप-कल्पं सत् —

So एवम् – in this manner, चित्तम् चित्तम् we have to take from the श्लोक and supply in the introduction, चित्तम् – the mind of a Vedantic meditator, is एकाग्रि-भूतम् – is absorbed or focused, सत् – means अस्ति. So in this manner the mind of a Vedantic meditator is focused or absorbed because of योग-अभ्यास-बलात् – because of the practice of Vedantic meditation. What type of Vedantic meditation? समाधि अभ्यास रूप निदिध्यासन अभ्यास-बलात्. And what does आचार्य mean by योग-अभ्यास? Proper place, proper time, proper आसन, proper posture and withdrawing the sense organs from the world and प्राण also making steady, this sitting meditation is here called योग-अभ्यास. Therefore by practicing sitting meditation for some time the mind is absorbed, he has died to the worldly personality, family doesn't exist for him, profession doesn't exist form him; the पञ्च अनात्मा doesn't exist for him. So absorbed he is in his साक्षि स्वरूपम्. Therefore योग-अभ्यास-बलाद् एकाग्रि-भूतं चित्तम् भवति, and like निवात-प्रदीप-कल्पम् – and his mind is like the non-wavering flame, non-flickering flame. And this absorption of mind, this absorbed mind or the state of absorption is called निर्विकल्पक समाधि. विकल्प means distraction, निर्विकल्पक means distractionless, absorption in the आत्मा स्वरूपम् अहम् पूर्णः अस्मि, नित्यः अस्मि, चिदानन्द रूपः शिवोऽहम् शिवोऽहम् न मे द्वेषरागौ न मे लोभमोहौ I am free

from all dualities. And this state of absorption is called निर्विकल्पक समाधि. कृष्ण names it as योगः in verse number twenty-three of this chapter. So निर्विकल्पक समाधि absorption of a Vedantic meditator is called योगः and कृष्ण describes that योग by giving seven descriptions or seven features of this समाधि. In twentieth verse two descriptions, in twenty-first verse two descriptions, twenty-second verse two descriptions, in twenty-third verse one description; seven descriptions of the state of समाधि or absorption is given. We will read the verse.

### Verse 06-20

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ गीता ६-२० ॥

So all these are the descriptions of the absorbed mind. I am giving the gist of the श्लोक. So the first description is the mind is free from the अनात्मा वृत्ति, mind is abiding mind free from अनात्मा वृत्ति. It is a state of उपरमणम् or quietude. So in the मूलम् class I have described this as चित्त उपरमणम्. From the second description is even though the mind is free अनात्मा वृत्ति, the mind is engaged in आत्मवृत्ति. So the second description is given in the second line, आत्मना आत्मनि आत्मानम् पश्यति. आत्मना means चित्त वृत्त्या, through आत्माकार वृत्ति, आत्मना here means अन्तःकरण वृत्त्या, so with the help of the Vedantic thoughts, आत्मनि आत्मानम् पश्यति – he sees the परमात्मा in the जीवात्मा itself. He sees the परमात्मा in the जीवात्मा, आत्मनि – जीवात्मनि, आत्मानम् – परमात्मानम् पश्यति. He sees परमात्मा in जीवात्मा means he claims I the जीवात्मा am परमात्मा. Seeing परमात्मा in जीवात्मा



is equal to claiming I the जीवात्मा am परमात्मा. This claiming thought he entertains. And when he entertains the claiming thought that I am the परमात्मा तुष्यति, तुष्यति means he rejoices in claiming that. So I am आनन्द स्वरूपः when I claim will I be happy or unhappy? I am आनन्द स्वरूपः what to do? Will he cry saying 'Very bad प्रारब्ध!'? Therefore naturally अहम् आनन्द स्वरूपः इति तुष्यति – he rejoices claiming his birth right as Tilak said स्वराज् is my birth right, I will claim that. Similarly, आप्नोति स्वाराज्यम्. This is the second description, it is a state of Self claiming. अहङ्कार dropping state and Self-claiming state. Ok, we will go to the भाष्यम्.

यत्र यस्मिन् काले उपरमते चित्तम् उपरतिं गच्छति निरुद्धं सर्वतो निवारित-प्रचारं योग-सेवया योगानुष्ठानेन, यत्र च एव यस्मिन् च काले आत्मना समाधि-परिशुद्धेन अन्तःकरणेन आत्मानं परं चैतन्यं ज्योतिः-स्वरूपं पश्यन् उपलभमानः स्वे एव आत्मनि तुष्यति तुष्टिं भजते ॥ ६-२० ॥

यत्र is in the मूलम्, is equal to यस्मिन् काले, यस्मिन् काले means in which state of absorption. So in that state of absorption; यत्र is कालाधिकरणे सप्तमी, यस्मिन् काले – in which state of absorption, उपरमते चित्तम् is in the मूलम्, which means उपरतिं गच्छति – the mind goes to quietude, abidance. So when the mind is abiding, abiding means withdrawing from अनात्माकार वृत्ति, from अहङ्कार invoking thoughts. Because we have got family-centric worries, body-centric worries, profession-centric worries, all of them I push aside and invoke the आत्मा. Therefore उपरतिम् means quietude, गच्छति – attains. How? निरुद्धम्, निरुद्धम् means restrained, mind is

restrained, disciplined. And what is the discipline of the mind? **सर्वतः निवारित-प्रचारम्** – the mind's movement in अनात्मा is restrained because mind's tendency is to graze in the अनात्मा like the cow grazing all over, that is why it is called पशु also. The mind constantly grazes in अनात्मा, the अनात्मा grazing mind is restrained. Therefore **सर्वतः** means सर्व अनात्मनः, **निवारित-प्रचारम्**, **प्रचारम्** means moving about, grazing or wandering, **प्रचारम्** means restrained. So the mind which is restrained from अनात्मा thoughts subsides in the Vedantic state of absorption. And how does it happen? **योग-सेवया** is in the मूलम्, is equal to **योग-अनुष्ठानेन** – by the practice of the योग steps called यम, नियम, आसन, प्राणायाम, प्रत्याहार. Having gone through यम, नियम, आसन, प्राणायाम, प्रत्याहार stages. I am not going to the details, in the मूलम् class, I have talked about the अष्ट अङ्गानि of योग. By the practice of the steps of the meditation when the mind is relaxed it is called समाधि. This is description number one, the sentence we have to complete तदा समाधिः भवति. After **योग-अनुष्ठानेन** we have to supply तदा समाधिः भवति. तदा means तस्मिन् काले, **यस्मिन् काले चित्तम् उपरमते** तस्मिन् काले समाधिः भवति is the first description.

Now comes the second description **यत्र च एव** is in the मूलम्, is equal to **यस्मिन् च काले** – in which state of absorption, **आत्मना पश्यन्** – so the meditator sees clearly, knows or is aware of **परं चैतन्यं ज्योतिः-स्वरूपम्** – aware of the परमात्मा. With the help of what? **आत्मना**. Is aware of the परमात्मा with the help of the आत्मा. **आत्मना** is in the मूलम्, is equal to **अन्तःकरणेन** – by using the instrument of the mind he is aware

of the आत्मा, the परमात्मा. So आत्मना is equal to अन्तःकरणेन. Too many आत्माs are there. आत्मना आत्मानम् आत्मनि, आत्मना तृतीया विभक्ति refers to चित्तम्, the mind. आत्मानम् refers to परमात्मानम्. आत्मनि refers to जीवात्मनि. So आत्मना अन्तःकरणेन आत्मनि जीवात्मनि आत्मानम् परमात्मानम् पश्यति. With the help of the mind he sees the परमात्मा in जीवात्मा. With the help of the mind he sees the परमात्मा in जीवात्मा is equal to he sees परमात्मा as the जीवात्मा. The final meaning is he claims that I am परमात्मा. With whose help? With the help of the mind. Mind is needed, thought is also needed. This is the difference between योग समाधि and वेदान्त समाधि. In योग समाधि thought should not be there, in वेदान्त समाधि thought should be there.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-20 Continuing:*

यत्र यस्मिन् काले उपरमते चित्तम् उपरतिं गच्छति निरुद्धं सर्वतो  
निवारित-प्रचारं योग-सेवया योगानुष्ठानेन, यत्र च एव यस्मिन्  
च काले आत्मना समाधि-परिशुद्धेन अन्तःकरणेन आत्मानं परं  
चैतन्यं ज्योतिः-स्वरूपं पश्यन् उपलभमानः स्वे एव आत्मनि  
तुष्यति तुष्टिं भजते ॥ ६-२० ॥

In these four verses twenty to twenty-three Lord कृष्ण is giving seven different लक्षणम्s or definitions of निर्विकल्पक समाधि. In this twentieth verse two definitions are given. The first definition being चित्त उपरमणम्, निर्विकल्पक समाधि is a state in which the mind is totally withdrawn from अनात्मा. The second definition is आत्मदर्शनम्. It is a state in which the mind enjoys आत्मज्ञानम् अपरोक्ष आत्मज्ञानम्. And when we say there is अपरोक्ष ज्ञानम्, we have to note that in निर्विकल्पक समाधि one doesn't get आत्मज्ञानम्. आत्मज्ञानम् has to be gained only during श्रवणम् through महावाक्यम् प्रमाणम्. In निर्विकल्पक समाधि the निदिध्यासन योगि doesn't acquire knowledge, but he invokes the knowledge which has been already acquired during श्रवणम्. So it is more a recollection rather than acquisition. And this invocation of अपरोक्ष आत्मज्ञानम् without distraction is the second definition of निर्विकल्पक समाधि. We were seeing the भाष्यम् in the last class. योग अनुष्ठानेन चित्तम् उपरमते – the mind quietsens, subsides because of the योग-अभ्यास, योग-अभ्यास being यम, नियम, प्राणायाम, प्रत्याहार, धारण, ध्यान, अभ्यासेन समाधिम्

प्राप्नोति. And the second definition यत्र च एव यस्मिन् च काले – and at that समाधि काल, आत्मना is in the मूलम्, शङ्कराचार्य translates it as समाधि-परिशुद्धेन अन्तःकरणेन – with the help of the mind which is purified through समाधि. And purification means here reduction of विपरीत भावना. When a Vedantic student practices निदिध्यासनम् for him the impurity is nothing but विपरीत भावना. And विपरीत भावना for निदिध्यासन योगि is nothing but triangular format. And therefore समाधि-परिशुद्धेन means he gets out of the triangular format mindset more and more and invokes the binary format mindset repeatedly. What is binary format mindset? I am not a जीव at all, I am ब्रह्मन्. I am not a साधक trying to reach ब्रह्मन्, I am not only not a जीव, I am not a साधक looking for ब्रह्मन् or मोक्ष, I happen to be नित्य मुक्त ब्रह्मन्. जीव भाव निषेधः साधक भाव निषेधः, I am neither a जीव nor a साधक. This rejection of जीवत्व साधकत्व भाव is परिशुद्धिः – purification. And therefore समाधि-परिशुद्धेन अन्तःकरणेन. And the आत्मानम् in the मूलम् refers to परं चैतन्यं ज्योतिः-स्वरूपम् – परमात्मानम् इति अर्थः. And the परमात्मा this निदिध्यासन योगि पश्यन् is in the मूलम्, is equal to उपलभमानः – the योगि sees परमात्मा. How confusing it is! The meditator sees the परमात्मा. And where does he see the परमात्मा? स्वे एव आत्मनि – he sees the परमात्मा in himself, the जीवात्मा. So he sees the परमात्मा in जीवात्मा. Does it mean on the top of जीवात्मा's head परमात्मा is sitting like a tuft? Therefore he sees the परमात्मा in जीवात्मा, how should you translate? He sees the जीवात्मा itself as परमात्मा, तृतीयार्थे सप्तमी. इत्थम्भाव लक्षणे तृतीया. He sees परमात्मा in जीवात्मा is equal to he sees the जीवात्मा as

परमात्मा. In short he claims I am the परमात्मा. आत्मदर्शनम् is claiming I am the परमात्मा. No other दर्शनम् is possible if I see the परमात्मा, परमात्मा will become अनात्मा. If I see परमात्मा then परमात्मा will lose His परमात्मा status. Not only does He lose his परमात्मा status, He doesn't come to even जीवात्मा position and He will become अनात्मा. What a fall! When you see परमात्मा, here परमात्मा falls down two steps. He is not even जीवात्मा, He will become अनात्मा. Because perceived परमात्मा is degraded into अनात्मा. Very nice! Perceived परमात्मा is degraded into अनात्मा. What is the प्रमाणम्? नेदम् यदिदमुपासते ॥ केनोपनिषत् १-७ ॥ Ok, स्वे एव आत्मनि पश्यन्. In fact, the word आत्मनि can be connected with पश्यन् also and मध्यदीपिका न्यायेन आत्मनि can be connected with तुष्यति also. He sees the परमात्मा in himself and thereafter he enjoys in himself, he revels in himself. So आत्मनि तुष्यति is equal to तुष्टिं भजते.

Now I have to give you the अन्वय. But before giving the अन्वय I will briefly refer to a grammatical issue, which may not be relevant to non-grammar students, but for grammar students I will briefly a grammatical issue and then given the अन्वय.

Grammatically these three verses twenty, twenty-one and twenty-two are in complete verses because all these three श्लोकs have got relative pronoun without the co-relative to complete that. A relative pronoun requires a co-relative to complete, co relative pronoun is missing in all these three श्लोकs mentioned. In twentieth verse two pronouns are there

यत्र यत्र and twenty-one also यत्र comes and in twenty-two यम् लब्ध्वा and यस्मिन् स्थितः comes they are all relative pronouns requiring a co-relative for completion. And some of the independent commentators like शङ्करानन्द, मधुसूदन सरस्वती and others take the co-relative pronoun as तम् occurring in verse twenty-three. So तम् is taken as the completing co-relative pronoun. यत्र उपरमते तम् विद्यात् यत्र पश्यति तम् विद्यात् etc. Thus तम् is taken as co-relative and completing these three verses. But somehow शङ्कराचार्य does not take in that manner. Therefore there is a difference between शङ्कराचार्य's commentary and others commentary. And मधुसूदन सरस्वती is not only differing from शङ्कराचार्य's commentary, he even subtly criticizes शङ्कराचार्य. Very rarely the आचार्यs have the courage to criticize. मधुसूदन सरस्वती even subtly criticizes. And आनन्दगिरि and रामराय कवि try to defend शङ्कराचार्य in their own different ways. But what I want to say is that there is a grammatical tussle going on in these four श्लोकs. And why I am referring this to you is that the grammar students may try to go through that, I am referring to this because in my explanation of the भाष्यम् I am going according to शङ्कराचार्य's भाष्यम्. But while giving अन्वय I am going to follow मधुसूदन सरस्वती's approach. So my अन्वय to this श्लोक is based on मधुसूदन सरस्वती's approach. This is the note I wanted to give before giving the अन्वय. The अन्वय is, यत्र योग-सेवया निरुद्धम् चित्तम् उपरमते, यत्र च एव आत्मना आत्मनि आत्मानम् पश्यन् (योगि) तुष्यति then you have to complete the sentence (तम् योगम् विद्यात्). Continuing;

किञ्च —

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

वेति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ गीता ६-२१ ॥

**किञ्च** means moreover, moreover meaning that Lord कृष्ण gives more definitions of निर्विकल्पक समाधि, the third and fourth definitions. I will give you the gist of this श्लोक. Here the first half of the श्लोक gives the third definition of निर्विकल्पक समाधि which is nothing but आत्यन्तिक सुख प्राप्ति. It is the acquisition or claiming of the highest आनन्द, निर्विकल्पक समाधि is a state in which one claims the highest आनन्द. I won't say one experiences highest आनन्द because experiential pleasure can never be the highest because all experiences are subject to gradation. Therefore we should avoid the word experience, we should use the expression one claims the highest आनन्द as one Self. This is the third definition. And the fourth definition is आत्मनिष्ठा. निर्विकल्पक समाधि is a state in which one abides in one's own real nature. These are the third and fourth definitions. Now we will enter the भाष्यम्.

सुखम् आत्यन्तिकम् अत्यन्तम् एव भवति इति आत्यन्तिकम् अनन्तम् इति अर्थः, यत् तत् बुद्धि-ग्राह्यम् बुद्ध्या एव इन्द्रिय-निरपेक्षया गृह्यते इति बुद्धि-ग्राह्यम् अतीन्द्रियम् इन्द्रिय-गोचर-अतीतम् अविषय-जनितम् इति अर्थः, वेति तद् ईदृशं सुखम् अनुभवति यत्र यस्मिन् काले, न च एव अयम् विद्वान् आत्म-स्वरूपे स्थितः तस्माद् न एव चलति तत्त्वतः तत्त्व-स्वरूपाद् न प्रव्यवते इति अर्थः ॥ ६-२१ ॥

सुखम् आत्यन्तिकम्, आत्यन्तिकम् is in the मूलम्, शङ्कराचार्य explains अत्यन्तम् एव भवति इति – that which is



beyond all the limits, अन्तः means limits, अति अन्तः means अन्तम् अतीत्य वर्तते, the happiness which is beyond all the limits. Experiential happiness always will have a limit, therefore limitless happiness can never be experiential, because the longest experience has got a limit because if he sits in निर्विकल्पक समाधि for one hour, then there will be only one hour happiness, therefore, अन्तम् अतीत्य the word indicates it is not an experiential happiness. Then what happiness is it? It is स्वरूप आनन्द which आनन्द is my own nature, which is never an object of experience. आनन्द आत्मा it is बिम्बानन्द not प्रतिबिम्ब आनन्द, reflected in प्रिय मोद प्रमोद, it is not आनन्दमयकोश प्रतिबिम्बत आनन्द he experiences, here he claims that I am not आनन्दमयकोशानन्द, I am not प्रतिबिम्बानन्द but I am बिम्बानन्द इति he claims in that समाधि. Therefore अत्यन्तम् एव भवति – it is beyond all the limits, therefore it is called आत्यन्तिकम्. आत्यन्तिकम् is equal to अत्यन्तम् एव भवति इति आत्यन्तिकम् again is equal to अनन्तम् इति अर्थः. आत्यन्तिकम् means अनन्तम्. So what is infinite आनन्द? The answer should be I am Infinite आनन्द. इति अर्थः. And how is this Infinite आनन्द gained? कृष्ण gives the answer यत् तत् बुद्धि-ग्राह्यम् – this Infinite आनन्द is gained through बुद्धि. बुद्धि-ग्राह्यम् is in the मूलम्, is equal to बुद्ध्या एव गृह्यते इति बुद्धि-ग्राह्यम् – it is attained only through the intellect. And what type of intellect? इन्द्रिय-निरपेक्षया बुद्ध्या – an intellect which does not employ the sense organs. That means it is not a pleasure, not a sensory pleasure. It is not a sensory pleasure involving sense organs but without sense organs, without going through sensory pleasure, purely with the

help of intellect infinite आनन्द is gained. बुद्धि-ग्राह्यम्. And because there is no sense organs involved it is called अतीन्द्रियम् सुखम्. अतीन्द्रियम् is in the मूलम्, is equal to इन्द्रिय-गोचर-अतीतम् – it is not a pleasure within the scope of sense organs. इन्द्रिय-गोचर-अतीतम् – which is beyond sense pleasure, which means अविषय जनितम्, it is not an आनन्द generated by a sense object. If infinite आनन्द is not generated by sense organs and sense objects then this परमानन्द शिष्य will ask the question – if infinite आनन्द is not generated by sense organs and sense objects, then by what is it generated? Are you able to see the fallacy of the question. By what infinite आनन्द is generated? If it infinite आनन्द how will it be generated? Not knowing the fallacy of the question this person asks how is that Infinite आनन्द generated and there are some other people answering that it is generated by समाधि. So the question is also wrong and answer is also wrong for Infinite आनन्द cannot be generated by समाधि also, it cannot be generated by समाधि also. If it is generated in समाधि it is not infinite आनन्द. That is why कृष्ण uses the word बुद्धि-ग्राह्यम्. It is not generated by बुद्धि, it is grasped by बुद्धि.

And how does the बुद्धि grasp the infinite आनन्द? It is only by entertaining वृत्तिः. What वृत्तिः? I am the infinite आनन्द. बुद्धि has to grasp the Infinite आनन्द only by claiming I am infinite आनन्द. And when बुद्धि claims I am infinite आनन्द, what is the meaning of the word 'I am'? स्थूल शरीरम् or सूक्ष्म शरीरम् or कारण शरीरम्? All are wrong. The intellect uses the expression I am. But the meaning of the word 'I' is neither the body nor the mind nor the intellect, intellect is used as an

instrument, but the word 'I' does not mean the intellect. It means the चैतन्यम् which is there in the intellect all the time. That चैतन्यम् alone is Infinite आनन्द. There is no difference between चैतन्यम् and आनन्द. Therefore बुद्धि-ग्राह्यम् means अहम् एव आनन्द स्वरूपः इति बुद्धि-ग्राह्यम्. इति अर्थः. All these are possible only if one has done properly, if श्रवणम् is not properly done he will wait for infinite आनन्द to be generated in समाधि. It did not come at all, I have been waiting. Infinite आनन्द doesn't come, he will be eternally waiting. And he may get आनन्द in समाधि and that आनन्द which comes in समाधि can never be infinite आनन्द because it came in समाधि, and this person after waiting for long time, at last concludes some आनन्द he experienced in समाधि as ब्रह्मानन्द and he comes out and declares that I experienced ब्रह्मानन्द, infinite आनन्द for three minutes in yesterday's समाधि. He will conclude some bliss he got in समाधि as ब्रह्मानन्द, even without thinking how can ब्रह्मानन्द come in समाधि and go. And if comes and goes how can it be ब्रह्मानन्द? If he says I experienced प्रतिबिम्ब ब्रह्मानन्द in समाधि, then to experience प्रतिबिम्ब ब्रह्मानन्द you need not go to समाधि because any आनन्द you experience is प्रतिबिम्ब ब्रह्मानन्द only. Therefore for experiencing temporary प्रतिबिम्ब ब्रह्मानन्द you need not go to समाधि. You do anything because any आनन्द is प्रतिबिम्ब ब्रह्मानन्द, either प्रिय प्रतिबिम्बित or मोद प्रतिबिम्बित or प्रमोद प्रतिबिम्बित. Original ब्रह्मानन्द is never experienced temporarily and it has to be claimed in श्रवणम् and it has to be recollected in निदिध्यासनम्. I hope you are understanding. Therefore बुद्धि-ग्राह्यम् इन्द्रिय-गोचर-अतीतम् अविषय-जनितम् इति अर्थः. Then वेत्ति, वेत्ति is in

the मूलम्, is equal to अनुभवति. अनुभवति if you look into the dictionary it means experiences. That is why many people think it is a form of experience, but you should remember अनुभवति should be understood as he claims that, he enjoys claiming अहम् ब्रह्मानन्द. He doesn't and should not say he enjoys ब्रह्मानन्द, he says he enjoys claiming that I am ब्रह्मानन्द. अपरोक्षतया जानाति. अनुभवति is equal to अपरोक्षतया जानाति. So वेत्ति is in one line and अनुभवति is the next line. We have to connect it. वेत्ति is equal to अनुभवति. What does he enjoys? तद् ईदृशं सुखम् – the above mentioned ब्रह्मानन्द he enjoys by claiming. The above mentioned ब्रह्मानन्द he enjoys by claiming as himself. यत्र, यत्र is in the मूलम्, is equal to यस्मिन् काले. This alone मधुसूदन सरस्वती criticizes. यत्र according to मधुसूदन should not be translated as काले. यत्र काल इति तु व्याख्यानमसाधु तच्छब्दानन्वयात् । is मधुसूदन's वाक्यम्. He doesn't like that.

Anyway when you study both these grammatical issues the comparison of grammatical issues bring in Vedantic issues also and when I analyze I find that both the kind of approach has got their own advantages and disadvantages. It is two ways of looking at the same grammar issue, but मधुसूदन सरस्वती seems to be more convenient for giving अन्वयः. Therefore I have chosen. So यत्र is equal to यस्मिन् काले, then he comes to the second line, न च एव अयम् विद्वान्, अयम् is in the मूलम्, is equal to विद्वान् – this wise person practicing निदिध्यासन योगः. So the very word विद्वान् indicates the निदिध्यासन योगि is not working for gaining ज्ञानम्. शङ्कराचार्य uses the word विद्वान् indicating that he is already a ज्ञानि and निदिध्यासनम् is

practiced not for ज्ञानम्, it is meant for getting out of habitual triangular format only. so अयम् विद्वान् आत्म-स्वरूपे स्थितः, स्थितः is in the मूलम्, is equal to आत्म-स्वरूपे स्थितः – abiding in his own real nature. And abiding in one's own real nature does not mean once again mean sitting on his nature. Abiding means remembering his nature. You abide in your nature by avoiding forgetfulness. You abide in your nature by avoiding Self-forgetfulness other than that there is no abidance in the आत्मा. Therefore आत्म-स्वरूपे स्थितः – remembering his own true nature. And why the remembrance becomes extremely important? The importance of remembering our nature, you will remember if you remember the fifth capsule of वेदान्त I have given. What is the fifth capsule of वेदान्त? By forgetting my real nature I convert life into a burden or a liability. Whereas by remembering my real nature I convert my life into a blessing or an asset. Therefore remembrance and forgetfulness of वेदान्त makes the difference between संसारि and असंसारि. And this remembrance alone we technically call abiding in my nature. This remembering alone is called abiding in my real nature. And if I remember even during worldly transactions, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, in simple language I remember my class during transaction. That is only the point. If you want a big jargon, Vedantic jargon what you should tell you know, he is in सहज समाधि. सहज समाधि means not forgetting the teaching during worldly transactions. If you want mystic word because there are some people who feel they are in वेदान्त if mysticism is take into account. Like magician should put on the costume during magic show. Without that costume if he performs magic

show it will not be appreciated. Similarly people want mystic language – ‘you know he is in सहज समाधि’. What does it mean? I don’t forget *Vedantic* teaching. Therefore स्थितः – abiding in the teaching, आत्म-स्वरूपे स्थितः तस्मात्, तस्मात् means from that आत्मस्वरूपम्, from that *Vedantic* teaching न एव चलति – he doesn’t slip off, तत्त्वतः is in the मूलम्, is equal to तत्त्व-स्वरूपात् is equal to आत्म-स्वरूपात् न प्रव्यवते इति अर्थः. चलति is equal to प्रव्यवते. In our language, he does not say I will use the binary format for the class and I will use the triangular format outside the class. That is the problem. Here न प्रव्यवते means binary format is not confined to the class only, throughout the rest of the life one has to be in binary format. But very careful, when we are talking to other people, never use the language of binary format, it is a very very important warning I am giving. Never use the binary format language during worldly transactions. For worldly transactions use only the triangular language format. We should not change that otherwise they won’t understand but not only that we are confusing the people. न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ॥ गीता ३-२६ ॥ Therefore our पूजा should continue, even after gaining the binary format ज्ञानम् if you are doing पूजा and all, do not drop it; let the पूजा continue even though the पूजा is a part of triangular format. पूज्य पूजक भेद is there. Let them all be there but in the background the understanding is पुज्यः is also I plus नामरूप पूजकः is also I plus नामरूप; I am enjoying this game. I can thank the Lord for bringing me to the binary format. In triangular format I thank the Lord for bringing me to the binary format. Therefore let us be very careful, don’t use the

binary format language in the society, not only that use the triangular format language only. And if any other person is using triangular format language don't conclude he is an अज्ञानि, other ज्ञानि also will use that but we should not judge others and develop a condescending attitude, let us not develop an ego or arrogance or a condescending attitude. Judgment is not required. And therefore Lord कृष्ण says न प्रत्यवते – he is in सहज समाधि. The अन्वय is, यत् आत्यन्तिकम् अतीन्द्रियम् बुद्धि-ग्राह्यम् सुखम् (अस्ति) तत् (योगि) वेति । यत्र च स्थितः अयम् तत्त्वतः न एव चलति । Continuing;

किञ्च —

*Verse 06-22*

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ गीता ६-२२ ॥

किञ्च means moreover, indicating that Lord कृष्ण is giving two more definitions of निर्विकल्पक समाधि, the fifth and the sixth definitions. The fifth definition being आत्यन्तिक लाभः – the highest accomplishment in life. In this समाधि alone one is claiming the infinite आत्मा itself and the claiming the infinite आत्मा is the infinite accomplishment, therefore it is called आत्यन्तिक लाभः. Then the sixth definition is आत्यन्तिक दुःख निवृत्तिः – absolute freedom from sorrow. Because in आत्मा alone दुःखम् is not there in all the three periods of time. Whereas अनात्मा in the form of the mind is never free from दुःखम् in all the three periods of time. And therefore दुःख निवृत्ति in अनात्मा or दुःख निवृत्ति in the mind can never be आत्यन्तिकम्. So absolute is only in the आत्मा.

And in समाधि the ज्ञानि claims I am the आत्मा, which is free from दुःखम् in all the three periods of time, न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ॥ निर्वाण षट्कम्-३ ॥ Why? चिदानन्दरूपः शिवोऽहम् शिवोऽहम्. So what is the sixth definition? आत्यन्तिक दुःख निवृत्ति. Now we will go to the भाष्यम्.

यं लब्ध्वा यम् आत्म-लाभं लब्ध्वा प्राप्य च अपरम् अन्यत् लाभं लाभान्तरं ततः अधिकम् अस्ति इति न मन्यते विन्तयति । किञ्च, यस्मिन् आत्म-तत्त्वे स्थितः दुःखेन शस्त्र-निपातादि-लक्षणेन गुरुणा महता अपि न विचाल्यते ॥ ६-२२ ॥

यं लब्ध्वा is in the मूलम्, so the meaning of the word यम् is equal to आत्म-लाभम्, so here also मधुसूदन's commentary is different, all the relative pronouns मधुसूदन सरस्वती comments in one way and आचार्य comments differently यम् आत्म-लाभं लब्ध्वा – attaining this आत्मा which is the highest gain, यम् is equal to आत्म-लाभम्, लाभ is कर्म व्युत्पत्ति, लभ्यते इति लाभः, आत्मा एव लाभः आत्म-लाभः, attaining the आत्मा which is the highest attainment, लब्ध्वा is in the मूलम्, is equal to प्राप्य. Here कृष्ण is using the word 'attaining' the आत्मा, आत्मा cannot be attained, if आत्मा is attained आत्मा will become object of attainment, if it becomes object it will not be आत्मा and it will become अनात्मा. Therefore attainment of आत्मा is nothing but claiming I am the आत्मा. Therefore यम् लब्ध्वा प्राप्य अहम् इति प्राप्य, अपरम् is in the मूलम्, is equal to अन्यत् लाभान्तरम् – all the other attainments of life. After attaining आत्मा the attainments of any other thing in life in the form of धर्म, अर्थ or काम पुरुषार्थ or even all the fourteen लोकs



all of them, **ततः अधिकम् न मन्यते** – they don't appear great at all. After the gain of आत्मा, any other gain in life doesn't appear great or to put in another language all the other gains appear as insignificant. And therefore this is the highest gain. So **अपरम् लाभम् ततः अधिकम्** – superior to that, that means आत्म-लाभ, **अधिकम् अस्ति इति न मन्यते** – this meditator does not think and that is why he does not miss anything in life, that is why there is no anxiety also whether in future I will get these worldly results or not, even though the family expectations are duties from the standpoint of अहङ्कार, अहङ्कार centric duties I have to do, but whether they are successfully done or unsuccessfully done or sometimes we fail also, they all should not appear too great a pain. Duties are important but never allow them to become a burden. If duties are going to be burden मोक्ष is never possible because lifelong duties will be there.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-22 Continuing:*

यं लब्ध्वा यम् आत्म-लाभं लब्ध्वा प्राप्य च अपरम् अन्यत् लाभं  
लाभान्तरं ततः अधिकम् अस्ति इति न मन्यते चिन्तयति ।  
किञ्च, यस्मिन् आत्म-तत्त्वे स्थितः दुःखेन शस्त्र-निपातादि-  
लक्षणेन गुरुणा महता अपि न विचार्यते ॥ ६-२२ ॥

In these four verses, twenty to twenty-three, Lord कृष्ण is talking about समाधि; समाधि as seen through वेदान्त, which is different from योग समाधि; योग समाधि is a thoughtless state, whereas वेदान्त समाधि is absorption in Vedantic teaching itself and this वेदान्त समाधि is described in seven different ways by Lord कृष्ण, of which two have been given in verse twenty; चित्त उपरमणम् is one description; आत्मदर्शनम् is another description; and in twenty-first verse two descriptions were given, आत्यन्तिक सुख प्राप्ति and तत्त्वनिष्ठा. All these I have given in the मूलम् class itself; if you are revising, you will see that there. So आत्यन्तिक सुख प्राप्ति and the fourth one is तत्त्वनिष्ठा, abiding in one's own nature. And then in the twenty-second verse, which we have entered into, two more descriptions are given: one is आत्यन्तिक लाभः the fifth one and the sixth one is आत्यन्तिक दुःख निवृत्तिः. आत्यन्तिक लाभः is given in the first line of the श्लोक and आत्यन्तिक दुःख निवृत्ति is given in the second line. We have seen the भाष्यम् of the first line, यं लब्ध्वा – having attained this आत्मलाभम्, the highest gain in the form of आत्मा itself. And why do we say समाधि as the highest gain of आत्मा? Because in समाधि a

person claims that I am the आत्मा. so gaining of the आत्मा is nothing but claiming I am the आत्मा. Gaining आत्मा doesn't exist physically and gaining आत्मा is claiming I am the आत्मा. Therefore having attained the highest gain of आत्मा in the form of *claiming* I am the आत्मा, अन्यत् लाभं ततः अधिकम् न मन्यते – this *Vedantic* meditator does not think any other achievement in life as of any significant. After gaining आत्मा nothing else in the world is significant because everything else is अनात्मा. अनात्मा is insignificant in two ways, one is it is finite and the other is it is मिथ्या. How can any other gain be,

सिद्धस्य वितिः सत एव सिद्धिः स्वप्नोपमानाः खलु सिद्धयोऽन्याः  
। स्वप्नः प्रबुद्धस्य कथं नु सत्यः सति स्थितः किं पुनरेति मायाम्  
॥ सदृशनम् ३७ ॥

In सदृशनम् there is a very beautiful श्लोक - what is the greatest सिद्धि? Because they talk about अष्ट महासिद्धि and all. 'What is the greatest सिद्धि?' रमण महर्षि raises the question and he gives the answer greatest सिद्धि is आत्मसिद्धि. Gaining आत्मा alone is the greatest सिद्धि. Why? He gives the reason स्वप्नोपमानाः खलु सिद्धयोऽन्याः – all the other सिद्धि's like अणिमा, महिमा, लघिमा, गरिमा, प्राप्ति, प्राकाम्य, इशित्व, वशित्व, all of them are like स्वप्न उपमानाः, they are मिथ्या only. And therefore ततः अपरम् अन्यत् लाभान्तरम् – any other achievements in life even in the form of great miraculous powers, ततः अधिकम् न मन्यते – is not superior to this आत्मलाभ. न मन्यते is in the मूलम्, न विन्यति – the *Vedantic* meditator does not consider them worthwhile at all. Upto this we saw in the last class.

Now शङ्कराचार्य comments on the second line of this श्लोक which gives the sixth description of समाधि. And what is the sixth description? आत्यन्तिक दुःख निवृत्तिः. आत्यन्तिक दुःख निवृत्ति is absolute removal of sorrow, निवृत्ति means elimination, removal or freedom. This absolute freedom from sorrow has to be carefully understood I said in the last class. Because the significance of this word must be clear otherwise we will have several misunderstandings, which will lead to a series of misunderstandings. वेदान्त says ज्ञानम् removes sorrow totally. तरति शोकमात्मवित् ॥ छान्दोग्योपनिषत् ७-१-३ ॥, आत्म-वित् means आत्मज्ञानि with the help of आत्मज्ञानम् तरति – crosses over or removes all the sorrows, शोक.

Now what do you mean by ज्ञानम् removing sorrow? Can ज्ञानम् remove sorrow? We should not blindly accept a statement just because श्रुति makes the statement. We should always tally श्रुति with युक्ति and अनुभव. Therefore we should ask the question can ज्ञानम् remove sorrow. If it can remove sorrow, as the श्रुति says, what does the श्रुति mean by that? Logically speaking, ज्ञानम् can remove only two things. Any ज्ञानम् can remove only two things and they are अज्ञानम् number one, ignorance knowledge can remove, the second thing is any superimposition born out of ignorance, अध्यस्त पदार्थs also it can remove. अज्ञानम् and अध्यस्त पदार्थs it can remove. And ज्ञानम् removes the अध्यस्त पदार्थ from the अधिष्ठानम्. Rope knowledge can remove rope ignorance. And it can remove the snake. What snake? Not the snake part snake; it can remove the rope-snake. From where can it remove the

rope-snake? From the rope the अधिष्ठानम्. Therefore ज्ञानम् can remove only अज्ञानम् and अध्यस्त पदार्थ.

Now the question is can ज्ञानम् remove sorrow from the mind. We have to analyze this. Accepting blindly that ‘ज्ञानम् remove sorrow’ is a thoughtless statement. Can ज्ञानम् remove sorrow from the mind? That is possible only when sorrow is अध्यस्त पदार्थ and mind is the अधिष्ठानम्. If the mind is the अधिष्ठानम् and sorrow is the अध्यस्त पदार्थ on the अधिष्ठान mind, ज्ञानम् will remove the अध्यस्त दुःखम् from अधिष्ठान अन्तःकरणम्. But is there a relationship of अधिष्ठानम् and अध्यास between mind and sorrow? I hope you are following me. Can you say mind is the अधिष्ठानम् and sorrow is अध्यस्तम् on the mind? No. Between mind and sorrow अध्यास-अधिष्ठान सम्बन्ध itself is not there. It is a very important thing we should know, between mind and sorrow अध्यास-अधिष्ठान सम्बन्ध itself is not there, when अध्यास-अधिष्ठान सम्बन्ध doesn't exist between the mind and sorrow how can any ज्ञानम् remove the sorrow from the mind? Therefore expectation of removal of sorrow from the mind through any ज्ञानम् is logically untenable. Expectation of removal of sorrow from the mind is untenable because no ज्ञानम् can remove an अनध्यस्त पदार्थ from अनधिष्ठानम्. No ज्ञानम् can remove a non-अध्यस्त पदार्थ from non-अधिष्ठानम्. Mind is non-अधिष्ठानम् and sorrow is non-अध्यस्त पदार्थ, how can ज्ञानम् remove sorrow from the mind? Therefore expectation of the removal of sorrow from the mind through ज्ञानम् itself is an illogical expectation. And this illogical expectation is born out of misunderstanding of the statement तरति शोकमात्मवित् ॥ छान्दोग्योपनिषत् ७-१-

३ ॥ That statement we have not understood. And not understanding तरति शोकमात्मवित् ॥ छान्दोग्योपनिषत् ७-१-३ ॥ properly, we develop a wrong expectation of removal of sorrow from the mind, it is illogical because mind and sorrow doesn't have अध्यास-अधिष्ठान सम्बन्ध.

Then what is the सम्बन्ध between the mind and sorrow? It is not अध्यास-अधिष्ठानम्; sorrow is one of the properties of the mind. The सम्बन्ध is गुण-गुणि सम्बन्ध and not अध्यास-अधिष्ठान सम्बन्ध. And ज्ञानम् can never remove the गुण from the गुणि because वेदान्त has never promised the removal of गुण from the गुणि. It is like expecting to reduce the weight of the body through आत्मज्ञानम्. This fellow is eating and eating and eating, and doesn't do any exercise and he has misunderstood some statement in वेदान्त and tells स्वामिजि I have gained the knowledge and my weight is not reducing. Then somebody suggested you have to do निदिध्यासनम्. So if you do more and more निदिध्यासनम् then he said I have been doing निदिध्यासनम्. So thus people give wrong solution and they say your ज्ञानम् is only book knowledge, that is why sorrow is not going. Therefore may you get a mystic experience; and this fellow works for extraordinary knowledge. It is all wrong expectation, neither ordinary knowledge nor the extraordinary knowledge can remove the गुण from the गुणि. Knowledge can remove अध्यस्त पदार्थ from अधिष्ठानम्. Then for what should we use ज्ञानम्? We say mind has the गुण of sorrow, and that sorrow which is the attribute of the mind, coming and goings of the mind, not permanent attributes, therefore whenever the mind has got the sorrow, this sorrow attribute we have

transferred to the आत्मा which is the real I, and the real I, आत्मा is the अधिष्ठानम् for the transferred sorrow. The sorrow which belongs to the mind has been transferred on to the आत्मा, the transferred sorrow on the आत्मा is अध्यस्त दुःखम्. Not the दुःखम् of the mind, but the sorrow which I see on the आत्मा it is the अध्यस्त दुःखम्. Upon which अधिष्ठानम्? Not the mind अधिष्ठानम् because mind is not the अधिष्ठानम् of the sorrow, mind is the substance having the sorrow as the property. Therefore अध्यस्त दुःखम् is transferred दुःखम् of the mind upon the आत्मा, आत्मा is the अधिष्ठानम् and mind's sorrow has been transferred to the आत्मा, between आत्मा and दुःखम् there is अध्यास-अधिष्ठान सम्बन्ध. Between mind and दुःखम् अध्यास-अधिष्ठान सम्बन्ध is not there, between आत्मा and दुःखम् अध्यास-अधिष्ठान सम्बन्ध is there.

That is why between अध्यास and अधिष्ठानम् there are two different orders of reality. When you take आत्मा as the अधिष्ठानम् and दुःखम् as the अध्यास they are two different orders of reality. What are the two different orders? आत्मा is पारमार्थिक सत्यम् and दुःखम् is व्यावहारिक सत्यम्. Between mind and sorrow we don't have two orders of reality, mind is व्यावहारिक सत्यम् and दुःखम् is also व्यावहारिक सत्यम् and their सम्बन्ध is not अध्यास-अधिष्ठानम्, their सम्बन्ध is गुण-गुणि सम्बन्ध. So mind is व्यावहारिकम्, दुःखम् is व्यावहारिकम् and their सम्बन्ध is गुण-गुणि सम्बन्ध and ज्ञानम् can never remove the व्यावहारिक दुःखम् which is the गुण from the व्यावहारिक mind which is गुणि; वेदान्त never promises to remove the गुण दुःखम् from the गुणि mind, both of which are व्यावहारिकम्. वेदान्त says the अध्यस्त दुःखम् which is

व्यावहारिक सत्यम् can be removed from अधिष्ठान आत्मा which is पारमार्थिकम् by sheer knowledge.

And what knowledge? Knowing that I am the आत्मा and from me the आत्मा which is पारमार्थिक सत्यम् I can falsify which will permanently negate the व्यावहारिक दुःखम् which is मिथ्या. And मिथ्या belongs to the व्यावहारिक अनात्मा, i.e., the mind. Therefore वेदान्त only promises आत्यन्तिक दुःख निवृत्ति from the आत्मा which is I.

And not understanding this what do we expect? We want the व्यावहारिक दुःखम् to be permanently removed from the व्यावहारिक mind, which वेदान्त has never promised. As far as व्यावहारिक mind and व्यावहारिक दुःखम् are concerned आत्यन्तिक निवृत्ति is never possible. We can only accomplish FIR (frequency, intensity and recovery period form disturbances in the mind) reduction. With regard to the व्यावहारिक mind and the व्यावहारिक दुःखम्, what we can accomplish is only FIR reduction and that reduction also not possible through ज्ञानम्, it requires effort. It is not ज्ञान साध्यम्, it is प्रयत्न साध्यम्.

You can reduce your body weight not by gaining ज्ञानम्, by ज्ञानम् you can never reduce the body weight because the body and weight do not have अध्यास-अधिष्ठान सम्बन्ध, there is गुण-गुणि सम्बन्ध. Therefore weight reduction is accomplished from walking for an hour in the morning and do not eat too much sweets etc., then you can reduce your weight. Remember ज्ञानम् never promises to remove the sorrow from the mind. If that is what I expect, it is misunderstanding. That



requires योग. Any mental discipline is योग, different forms of mental disciplines which are called साधन चतुष्टय सम्पत्ति. Mental disciplines can bring about FIR (frequency, intensity and recovery period from disturbances in the mind) reduction. But total elimination of sorrow from the mind is never possible. We can remove sorrow totally from the आत्मा by understanding that there was never sorrow in the आत्मा.

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ गीता ९-४ ॥ and न च मत्स्थानि भूतानि ॥ गीता ९-५ ॥

And that is why योगशास्त्र promised to remove the sorrow totally from the mind by practicing समाधि अभ्यास. And they said you have to do वासना क्षयम्. And then they said ultimately, you know what they said, we will remove the sorrow from the mind totally, you know how? Like that joke they say. This person had migraine headache and he tried all types of medicines. And then one person said that I will remove the headache totally. Some of you have got the point but some of you have not yet got. What is that? The medicine for शिरोवेदन is शिरश्छेदः. Once you remove the head you will never have the headache. This is the solution योग gave. They said मनोदुःखम् can be removed by मनोनाशः and they asked you to permanently sit in निर्विकल्पक समाधि, and remove all the thoughts. What will happen to the mind when all the thoughts are eliminated? Mind itself is not there. And therefore मनोदुःखम् also is not there. If you want to remove मनोदुःखम् totally you will have to bring about मनोनाशः. वेदान्त says that approach is ridiculous and don't try to do मनोनाश, understand

the importance of the mind, using the mind understand that I am not the mind. Using the mind may you understand that 'I am not the mind' and drop अहङ्कार and ममकार in the mind, and claim that I am नित्य आनन्द आत्मा. That is the method, otherwise you will have go for मनोनाश which is like शिरश्छेदः. Who wants that solution? I want to use the mind and सर्वत्र आत्मदर्शनम् that is what I want, not the removal of the mind. Any way I hope you understood. आत्यन्तिक दुःख निवृत्ति is from आत्मदृष्टि not from मनोदृष्टि. Look at the भाष्यम्. So he says, किञ्च – moreover, यस्मिन् आत्म-तत्त्वे स्थितः – this Vedantic meditator who has learnt to abide in the आत्मा, यस्मिन् आत्म-तत्त्वे स्थितः – abiding in the आत्मा. And what do you mean by abiding in आत्मा? Again don't imagine sitting upon the आत्मा. Abidance is claiming that I am the आत्मा. And what do mean by claiming? *Claiming is nothing but deliberately entertaining the thought.* What thought? मनोबुद्ध्यहङ्कार चित्तानि नाहम् । न च श्रोत्रजिह्वे न च घ्राणनेत्रे । Therefore only न मे द्वेषरागौ न मे लोभमोहौ. Then who am I? विदानन्दरूपः शिवोऽहम् शिवोऽहम्. *Deliberately entertain this thought is called claiming. So abidance is claiming, claiming is entertaining the thought deliberately.* Therefore आत्म-तत्त्वे स्थितः, what happens to him? गुरुणा अपि दुःखेन – even because of the worst form of sorrow, even by the heaviest sorrow. So here by गुरु what is meant? The sorrow caused by गुरु? Here the word गुरु does not mean आचार्य, गुरु has got another meaning heavy. Therefore here the meaning is heavy. So गुरुणा दुःखेन means महता दुःखेन, महता means even the heaviest form of sorrow in the form of शस्त्र-निपातादि-लक्षणेन

– caused by any injuring instrument, शस्त्र-निपात means the injury caused by contact with or usage of weapon. And why does भाष्यकार, शङ्कराचार्य talks about weapon here? You should remember we are reading भगवद्गीता and it is a dialogue between कृष्ण and अर्जुन and it is taking place in the battlefield before the महाभारत war to begin. Whether we remember or not शङ्कराचार्य remembers the context. Therefore when the war starts you might have physical pain, physical pain cannot be totally avoided, mental pain also cannot be totally avoided because mind and pain have got गुण-गुणि सम्बन्ध, not अध्यास-अधिष्ठान सम्बन्ध. Therefore mental pain cannot be totally avoided and the need not be totally avoided, because mental pain also has got some utility. Compassion is possible only when the mind knows what pain is. A mind which doesn't know the pain can never know the pain of others also. And pain has got its utility also, I said I read a news item that a baby was born with a problem, condition that its body cannot feel any pain. Some nervous disorder or something the body cannot feel any pain, and the doctors were alarmed and they were treating the baby. I thought why should the doctors be alarmed, if the baby doesn't feel pain, is it not a blessing, why should the doctors treat? In fact, we are looking for pain killer now and then, and if the baby cannot feel the pain, then they have talked about varieties of problems if the body cannot feel the pain, there are so many problems. Then only we understand that pain is a blessing given by the Lord. It has got its utility; chronic and too much pain may be a problem, but pain at the appropriate time in a right amount is a blessing.

भगवान् knows what is good and what is bad. If physical pain has got its role in life, we should know mental pain also has got its role in life. Therefore our aim is never total elimination of mental pain, learning to accept it and also whatever lesson has to be learnt from that we have to learn. Then what is आत्यन्तिक दुःख निवृत्ति? The knowledge that आत्मा is free from all these conditions. And therefore claiming the absence sorrow in आत्मा learn to accept the presence of sorrow in the mind, now and then. Claiming दुःख रहित आत्मा learn to accept दुःख सहित अनात्मा is मोक्ष. And therefore शस्त्र-निपातादि-लक्षणेन गुरुणा महता अपि न विचात्यते – he doesn't react he accepts. The अन्वय is, यम् लब्ध्वा च (योगि) अपरम् लाभम् ततः अधिकम् न मन्यते, यस्मिन् स्थितः (सन् योगि) गुरुणा अपि दुःखेन न विचात्यते (तम् योगं विद्यात्) । Continuing;

*Verse 06-23 Introduction;*

‘यत्रोपरमते’ [गीता ६-२०] इत्यादि-आरभ्य यावद्भिः विशेषणैः विशिष्ट आत्म-अवस्था-विशेषः योगः उक्तः —

So ‘यत्रोपरमते’ [गीता ६-२०] इत्यादि-आरभ्य – beginning from the verse twenty which starts with यत्र उपरमते, यावद्भिः विशेषणैः – through various descriptions, the word विशेषण means description. यावद्भिः विशेषणैः means through various descriptions or all the descriptions. All meaning six descriptions – two in twenty, two in twenty-one, two in twenty-two through all the six descriptions; the seventh description comes only in the following श्लोक. योगः उक्तः – योग has been defined, through six descriptions योग has been defined, and

योग means निर्विकल्पक समाधि or absorption. And what type of निर्विकल्पक समाधि? आत्म-अवस्था-विशेषः – which is in the form of abidance in the आत्मा. अवस्था means निष्ठा. आत्म-अवस्था means आत्मनिष्ठा, विशेषः – in the form of abidance in the आत्मा, abidance means claiming, claiming means entertaining the thought that अहम् आत्मा अस्मि. मनोबुद्ध्यहंकार चित्तानि etc. योगः उक्तः and that description is being concluded in the following श्लोक. That is going to be concluded that we have to supply. The भाष्यम् sentence is incomplete so we have to complete it उपसङ्क्रियते. We will read the श्लोक.

### Verse 06-23

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।  
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ गीता ६-२३ ॥

I will give you the gist of this verse. In the first line कृष्ण gives the seventh description of योग or समाधि. And the seventh description is a peculiar description called विपरीत लक्षणम्. A description by saying the opposite is called विपरीत लक्षणम्. When you want to say a person is fool, instead of saying he is a fool you tell the opposite. In संस्कृत they use the word बृहस्पति. Normally the word बृहस्पति indicates intelligent person, you use the word बृहस्पति, the word intelligence to convey the meaning of unintelligence. That is called opposite definition. In संस्कृत it is called विपरीत लक्षण. For योग, कृष्ण gives the विपरीत लक्षण called वियोगम्. योग means union and कृष्ण says Vedantic योग is separation. Normal meaning of the word योग means union. When they tell the normal योग union

it is union between जीवात्मा and परमात्मा or जीवात्म परमात्म ऐक्यम्. But here we are defining योग as वियोगम्.

It is called वियोग because when I want to unite with परमात्मा, as a जीवात्मा when I want to unite with परमात्मा, the union with परमात्मा presupposes separation from अनात्मा. जीवात्मा can never unite with परमात्मा unless it separates from अनात्मा. I have given the example, before painting the wall you have scrape off. Similarly, परमात्मा can stick to जीवात्मा, all figurative, don't imagine or take it literally, परमात्मा can stick to जीवात्मा only if the जीवात्मा learns to separate from अनात्मा that is why मनोबुद्ध्यहंकार चित्तानि नाहम् । separation one, न च श्रोत्रजिह्वे न च घ्राणनेत्रे । having separated myself from अनात्मा which is called अन्वय व्यतिरेक thereafter we get united with परमात्मा, अहम् ब्रह्म अस्मि. Therefore वेदान्त योग presupposes, परमात्मा योग presupposes अनात्मा वियोग. Therefore what is योग? From परमात्मा angle it is union, from अनात्मा angle योग means separating or distancing.

When I distance from अनात्मा, I distance myself from अनात्मा गुण also, the properties of अनात्मा also. And mind is अनात्मा. And दुःखम् is also अनात्मा. दुःखम् belongs to the mind. In meditation I distance myself from the mind अनात्मा also, and mind दुःखम् also, so मनः न अहम् therefore मनोदुःखम् अपि न मम. So अहङ्कार in the mind and ममकार in the दुःखम्, both of them I distance myself from both of them, therefore even when the mind has दुःखम् ज्ञानि will say I am not to sorrowful, even if the mind is going through pains not direct pain but indirect pain by looking at the दुःखम् of another

person. That is why one आचार्य said there are two दुःखम् – one is one's own दुःखम् and another is दुःखदर्शन दुःखम्. Even if you get rid of all the दुःखम्s, the mind can never avoid दुःखदर्शन दुःखम्. One आचार्य says that even भगवान् cannot avoid भक्त दुःखदर्शन दुःखम्. Imagine भगवान् looks at the screaming of the भक्त. Am I a doll in your hands and don't you have compassion. Can भगवान् laugh and enjoy on hearing this from the भक्त. If भगवान् is compassionate, if भगवान् has got a mind, भगवान्'s mind also logically go through भक्त दुःखदर्शन जन्य दुःखम्. If भगवान् is free from दुःख it is possible only in one way. भगवान् claims I am not the mind, only from आत्मा standpoint भगवान् can be totally be free from sorrow, from mental standpoint भगवान् also cannot be free from sorrow because भगवान् will have not his sorrow but he will have mental दुःखम्. It is a point given by रामराय कवि in his शङ्कराशङ्करभाष्यविमर्श. भगवान् cannot avoid mental दुःखम्. When भक्त comes in front and when he cries in front of Him, the दुःखम् is called दुःखदर्शन दुःखम्.

And therefore what is योग? I distance myself from अनात्मा and अनात्मा दुःखम्. Therefore निदिध्यासनम् is अनात्मा दुःख वियोग. Distancing myself from अनात्मा दुःख, the Vedantic meditation is distancing myself from अनात्मा दुःख by accepting the fact that अनात्मा will have to go through दुःखम् also. Distancing myself from अनात्मा दुःखम् and accepting the fact that अनात्मा will have to go through दुःखम् now and then. But what is the consolation? This will also pass away.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ गीता २-१४ ॥

And since I am doing the neighbourization of दुःखम्, neighbourization means distancing from myself, दयानन्द स्वामिजि calls it objectification, don't make it subjective issue be objective and this is called वियोग. From the परमात्मा angle it is योग, from अनात्मा angle it is वियोग. This is the seventh definition of समाधि – अनात्म-दुःख-वियोग.

In the second line Lord कृष्ण says it takes a lot of time, this ज्ञाननिष्ठा, आत्मनिष्ठा takes a lot of time because when the situations comes वेदान्त is forgotten and our अनात्मा अभिमानम् is more when there is pain. When there is no knee joint pain you don't even know you have a knee. We don't feel the body when the body is healthy. In fact, अभिमान increases when अनात्मा has problem. Therefore it requires long practice and therefore may you do long निदिध्यासन अभ्यास, समाधि अभ्यास रूप निदिध्यासनम् may you practice for a long time. This is the gist. We will see the भाष्यम् in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-23 Continuing:*

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ गीता ६-२३ ॥

We were seeing the gist of this verse. After giving six descriptions of योग otherwise called समाधि now Lord कृष्ण gives the seventh description in this twenty-third verse, and the seventh description of योग is वियोगः. Literarily, the word योग means merger or union and it is called योग because जीवात्मा is supposed to get united with परमात्मा, जीवात्म-परमात्म ऐक्यम् is called योग. But here कृष्ण says really speaking योग is not जीवात्म- परमात्म योगः or ऐक्यम् at all. Really speaking there is no जीवात्मा परमात्मा ऐक्यम् possible because जीवात्मा itself happens to be परमात्मा. Therefore where is the question of union with परमात्मा? Therefore what really happening is not जीवात्मा joining परमात्मा, what is happening is जीवात्मा separating from अनात्मा. There is no joining involved, there is only disjoining, there is no association involved, there is only disassociation, जीवात्मा doesn't get associated with परमात्मा, जीवात्मा gets disassociated from अनात्मा and अनात्मा attributes. So when जीवात्मा gets disassociated with अनात्मा and अनात्मा attributes जीवात्मा is परमात्मा. Therefore what is required is disassociation not association. And among the attributes of अनात्मा, the most powerful and intrinsic attribute of अनात्मा is pain. दुःखम् or pain is the intrinsic attribute of अनात्मा. Therefore you have to get disassociated from अनात्मा

also and अनात्मा दुःखम् also. This अनात्मा, अनात्मा दुःख वियोगः alone is called योगः. We get this idea parallel in पञ्चदशी seventh chapter from verses 223-250 in the name of अनुज्वर निवृत्तिः. अनात्मा दुःखम् is called ज्वरः, and अनात्मा दुःख संयोग is called अनुज्वरः. And अनात्म-दुःख-संयोग-वियोग is called अनुज्वर निवृत्तिः. अनुज्वर निवृत्ति is based on the बृहदारण्यकोपनिषत् मन्त्र, किमिच्छन्कस्य कामाय शरीरमनुसञ्चरेत् ॥ बृहदारण्यकोपनिषत् ४-४-१२/ पञ्चदशी ७-१ ॥ That topic is here given as दुःख संयोग वियोग, अनुज्वर निवृत्तिः.

And since the योग is explained as वियोग, association is explained as disassociation, it is called विपरीत लक्षण. विपरीत लक्षण meaning a word used in its opposite meaning. Disassociation used as association. Disassociation from अनात्मा is presented as association with परमात्मा. And after giving the seventh description in the first half of the श्लोक, in the second half Lord कृष्ण says this योग or समाधि अभ्यास is extremely difficult. It is extremely difficult because it is renunciation of अहङ्कार and ममकार. अहङ्कार ममकार त्याग being extremely difficult, this योग अभ्यास requires a lot of निश्चयः and also perseverance. सः निश्चयेन योक्तव्यः योगः अनिर्विण्ण-चेतसा.

So two values important for समाधि अभ्यास. One value is निश्चयः. निश्चयः means the conviction or श्रद्धा in समाधि अभ्यास. Because समाधि अभ्यास requires time and time is extremely difficult to find, especially in कलियुग even for सन्न्यासि time is not available. Therefore giving time for

समाधि अभ्यास is difficult, it is possible only if you have श्रद्धा in समाधि अभ्यास; spending time is worthwhile. One should have that निश्चयः or श्रद्धा. The second one is अनिवेदः. अनिवेदः means commitment, perseverance is required. And therefore कृष्ण says समाधि अभ्यास should be practiced with perseverance and with faith in the efficacy of समाधि अभ्यास. This is the gist of the verse. Now we will go to the भाष्यम्.

तं विद्याद् विजानीयाद् दुःख-संयोग-वियोगं दुःखैः संयोगः दुःख-संयोगः, तेन वियोगः दुःख-संयोग-वियोगः, तं दुःख-संयोग-वियोगं योग इति एव संज्ञितं विपरीत-लक्षणेन विद्याद् विजानीयाद् इति अर्थः ।

So तम् विद्यात् – this समाधि has to be understood, तम् means the above described समाधि in the form of six descriptions whatever was given in the previous three श्लोक, that six relative pronouns of the previous three श्लोक has to be connected with तम् the correlative pronoun. This above described समाधि, विद्यात्, विद्यात् is in the मूलम्, is equal to विजानीयात् – one should note or know as दुःख-संयोग-वियोगम् is in the मूलम्, शङ्कराचार्य explains that, दुःखैः संयोगः दुःख-संयोगः, दुःखैः means the three-fold pains. Three-fold pains belonging to three शरीरम्s. The स्थूल शरीरम् pains, the सूक्ष्म शरीरम् pains which includes mental pains, and कारण शरीरम् potential pains. These three अनात्म दुःखम्s, संयोगः, संयोगः means literally combination and here combination means superimposition, अध्यासः. So three अनात्मा pains are superimposed on I, the आत्मा. So instead of saying I experience pain, I say I have pain. When I say I experience pain it means

the pain belongs to अनात्मा, it does not belong to me. When I say I experience pain I am free from pain because pain is an object of experience, I am the subject, free from pain. But instead of saying I experience pain, when I say I have pain, that is called superimposition of अनात्मा on I, the आत्मा which is called संयोग. During Vedantic meditation I return the अनात्मा pain to अनात्मा. And after returning अनात्मा pain to अनात्मा, I claim that I am the painless आत्मा. That is called तेन वियोगः – separation from the अनात्मा pain by claiming that I am painless. When am I painless? All the time I am painless. मनोबुद्ध्यहङ्कार चित्तानि नाहम्। Therefore न मे द्वेषरागौ, इति चिदानन्द रूप शिवोऽहम् इति तेन वियोगः. तेन means अध्यस्त दुःखेन. वियोगः – re-transference back to अनात्मा. This is called दुःख-संयोग-वियोगम्. It is counter superimposition or annulment of the superimposition. It is called दुःख-संयोग-वियोगः. तम् दुःख-संयोग-वियोगम् – this transference of pain back to अनात्मा and claiming the painless आत्मा as myself is called योग इति एव संज्ञितम्. योग-संज्ञितम् is in the मूलम्, it called योग, विपरीत-लक्षणेन – through विपरीत लक्षण, through the opposite meaning, इति विद्याद्, विद्यात् is in the मूलम्, is equal to विजानीयाद् इति अर्थः. Already विद्याद् विजानीयाद् शङ्कराचार्य has given in the first line of the भाष्यम्, he is repeating that for concluding this sentence. Continuing;

योग-फलम् उपसंहृत्य पुनः अन्वारम्भेण योगस्य कर्तव्यता उच्यते निश्चय-अनिर्वेदयोः योग-साधनत्व-विधानार्थम्।

So here शङ्कराचार्य says that in the sixth chapter Lord कृष्ण talks about the समाधि अभ्यास three or four times in

repetition, he starts with समाधि अभ्यास, concludes the समाधि अभ्यास with the फल कथनम् and again another cycle he starts with समाधि अभ्यास and again concludes with the फल कथनम् and again the third cycle he starts the समाधि अभ्यास and again concludes; in the form of three cycle He starts and concludes. Already He had started and concluded one time, and the second time He started with युक्ताहारविहारस्य and then concluded, and the third time again He starts with समाधि अभ्यास; being important कृष्ण presents it in three cycles. Therefore शङ्कराचार्य says योग-फलम् उपसंहृत्य – after winding up the योग फलम् in the form of निर्विकल्पक समाधि, योग means ध्यानम् and फलम् means the result, the result of ध्यानम् is निर्विकल्पक समाधि. निर्विकल्पक समाधि रूप ध्यान फलम् उपसंहृत्य – after completing it in the first half of the twenty-third श्लोक, पुनः अन्वारम्भेण – He starts the योग cycle again, अन्वारम्भ means restarting the cycle. Where does He restart the third cycle? In the second half of the श्लोक. So again starting the योग cycle, योगस्य कर्तव्यता उच्यते – Lord कृष्ण emphasizes the practice of समाधि अभ्यास रूप निदिध्यासनम्. I hope you remember two types of निदिध्यासनम्s – ब्रह्माभ्यास रूप निदिध्यासनम् and समाधि अभ्यास रूप निदिध्यासनम्. The first one was talked about in the fifth chapter, पश्यन् शृण्वन् स्पृशन् जिघ्रन् ॥ गीता ५-८ ॥ and the sixth chapter deals with समाधि अभ्यास रूप निदिध्यासनम्. The main difference between ब्रह्माभ्यास and समाधि अभ्यास is the former doesn't require exclusive time whereas the latter requires exclusive time. And कृष्ण says this समाधि अभ्यास is also as important as ब्रह्माभ्यास. Therefore He says कर्तव्यता – it should be

compulsorily practiced, इति उच्यते – so its necessity, its indispensability is ascertained by कृष्ण. And why should He start the third cycle? After all we are wonderful students, at the very first explanation we can understand. Why should कृष्ण repeat? He says, to give two important values. The third cycle he started for presenting two important values. What are the two values? निश्चयः, निश्चयः means conviction in the efficacy of समाधि अभ्यास. Without conviction of its efficacy one will not find it worth spending the time. Therefore निश्चयः means conviction in the efficacy of समाधि अभ्यास and अनिर्वेदः, अनिर्वेदः means perseverance or commitment or sincerity or tirelessness or relentlessness etc., is called अनिर्वेदः. These two are योग साधनत्वम् – important virtues required for समाधि अभ्यास students. योग साधनत्वम् means समाधि अभ्यास साधनत्व-विधानार्थम् for their prescription, to prescribe these two virtues. Continuing;

स यथोक्त-फलो योगः निश्चयेन अध्यवसायेन योक्तव्यः अनिर्विण्ण-चेतसा ।

सः योगः is in the मूलम् and शङ्कराचार्य comments यथोक्त-फलः – so this Vedantic meditation having such above mentioned culmination. What is the above mentioned culmination? निर्विकल्पक समाधि culmination, योगः निश्चयेन योक्तव्यः – should be practiced with निश्चय, योक्तव्यः means should be practiced, निश्चयेन – with निश्चय, निश्चयेन is in the मूलम्, शङ्कराचार्य comments that as अध्यवसायेन. For any action we require conviction. Vagueness will not crystallize into action. Conviction alone will crystallize into action. And

therefore, **अध्यवसाय** means **निश्चय** and **निश्चय** means conviction. And this student not only should have conviction, another virtue is also required, i.e., **अनिर्विण्ण-चेतसा** – with a mind which is endowed with the qualification of **अनिर्वेदम्**. A mind which is endowed with the qualification of **अनिर्वेदम्** is called **अनिर्विण्ण-चेतः**. कर्मधारय समास.

Now naturally the question will come what is **अनिर्विण्ण-चेतः**, that he comments in the next paragraph. We will read.

**न निर्विण्णम् अनिर्विण्णम् । किं तत्? चेतः । तेन निर्वेद-रहितेन चेतसा चित्तेन इति अर्थः ॥ ६-२३ ॥**

So first शङ्कराचार्य explains **अनिर्विण्णम्** as नन् तत्पुरुष, **न निर्विण्णम्** is equal to **अनिर्विण्णम्**. After **अनिर्विण्णम्** full stop. **न निर्विण्णम्** means a mind which is not tired of meditation. The mind should not get bored with meditation, tired of meditation, because of the repeated failures that happens. And meditation often fails because of mental preoccupation. And all mental preoccupations are because two powerful factors – **अहङ्कार** and **ममकार**. **अहङ्कार** in the body and mind and **ममकार** in the PORT (Possessions, Obligations, Responsibilities, Transactions). Therefore the powerful PORT is around, in that **ममकार** is there. **अहङ्कार** and **ममकार** always causes preoccupation because endless duties are there. And since duties are important the moment mind sits quietly, mind wants to utilize that valuable meditation time for family, one by one the son will come, the daughter will come, the in-laws will definitely come, or the business will come. Therefore

because of preoccupation mind is not successful in meditation. Therefore after some time one gets bored. Therefore in spite of repeated failures, may you continue until success is reached. Therefore the relentless, tireless mind is called अनिर्विण्णम्. किं तत्? – what is that? शङ्कराचार्य himself asks the question. The question is to indicate that it is कर्मधारय समास. तत्? – what is that अनिर्विण्णम्? चेतः – that is the name of the mind, so tireless mind. After चेतः we have to put a full stop. तेन निर्वेद-रहितेन चेतसा – with a relentless mind, in spite of repeated failures in meditation, the निदिध्यासन योगि should repeatedly attempt समाधि अभ्यास रूप निदिध्यासनम्. चेतसा is in the मूलम्, is equal to चित्तेन. In English the ideal word is perseverance. With a perseverance mind, with conviction may you practice समाधि अभ्यास रूप निदिध्यासनम्. This is कृष्ण's advice.

Incidentally while dealing with the twentieth श्लोक, I talked about a grammar issue of relative pronoun and correlative pronoun. And शङ्कराचार्य's interpretation is criticized by मधुसूदन सरस्वती I said. For मधुसूदन सरस्वती's criticism two आचार्य's give defensive arguments in this श्लोक. Therefore two commentaries are there. One is called भाष्योत्कर्षदीपिका of धनपति सूरि and another one भाष्यार्क प्रकाश from रामराय कवि. Both these आचार्य's defend शङ्कराचार्य in this श्लोक. And not only that they counter criticize मधुसूदन सरस्वती who are you to criticize शङ्कराचार्य, a very interesting portions are there. Anyway they are all grammar problems we will not enter into that. The अन्वय is, (मुमुक्षुः) दुःख-संयोग-वियोगम् तम् योग-संज्ञितम् विद्यात् । अनिर्विण्ण-चेतसा सः योगः निश्चयेन योक्तव्यः । Continuing;



Verse 06-24

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ गीता ६-२४ ॥

**किञ्च** means moreover, the third cycle begins. The first cycle of योग discussion is ended in the fifteenth श्लोक and again कृष्ण started the second cycle from the sixteenth श्लोक and ended with twenty-third श्लोक and now the third cycle starts with meditation practice in the present श्लोक.

First I will give you the gist of this श्लोक. Here कृष्ण once again talks about withdrawal of the entire personality from the अनात्मा. As I said *Vedantic* meditation is distancing myself from अनात्मा and अनात्मा attributes. Distancing myself from अनात्मा and अनात्मा attributes especially पञ्च अनात्माs and distancing alone is called अहङ्कार ममकार त्यागः. And after अहङ्कार ममकार त्याग I have to positively claim आत्मा as myself. Claiming आत्मा as myself is a thought, I have to entertain the thought I said; this is the difference between *Yogic* निर्विकल्पक समाधि and *Vedantic* निर्विकल्पक समाधि. *Yogic* निर्विकल्पक समाधि is thoughtlessness and *Vedantic* निर्विकल्पक समाधि involves thought. After distancing myself from अनात्मा and अनात्मा attributes, I deliberately entertain the thought I am the आत्मा. And when I claim I am the आत्मा, what adjective should I use? जीव or परम, I don't use the word जीव or परम, I claim I am एकात्मा. Instead of जीव adjective or परम adjective, I am एकात्मा. I am the non-dual आत्मा on which अनात्मा नामरूपs are superimposed. जीव is also a

नामरूप, ईश्वर is also another नामरूप, and जगत् is also another नामरूप, जीव is राजस नामरूप, ईश्वर is सात्त्विक नामरूप and जगत् is तामस नामरूप. All these three नामरूपs are not in me.

ब्रह्मैवाहमिदम् जगच्च सकलम् चिन्मात्रविस्तारितम् सर्वम्  
चैतदविद्यया त्रिगुण्याशेषम् मया कल्पितम् ॥ मनीषा पञ्चकम् २  
॥

All these are thoughts and still I am in निर्विकल्पक समाधि. *Vedantic* निर्विकल्पक समाधि allows thought. And therefore that is said here सङ्कल्प-प्रभवान् कामान् त्यक्त्वा मनसा एव इन्द्रिय-ग्रामम् विनियम्य, both lines indicate अहङ्कार ममकार त्यागम् कृत्वा. This is the gist of this श्लोक. This श्लोक is incomplete and it will be completed in the next verse. Now we will go to the भाष्यम्.

**सङ्कल्प-प्रभवान् – सङ्कल्पः प्रभवः येषां कामानां ते सङ्कल्प-प्रभवाः कामाः । तान् [कामान्] त्यक्त्वा परित्यज्य सर्वान् अशेषतः निर्लेपेन ।**

**त्यक्त्वा** is in the मूलम्, is equal to **परित्यज्य, परित्यज्य** means give up. So in the seat of meditation may you give up. What to give up? **कामाः, कामाः** means all the desires or future expectations and projections. काम is always future centered, therefore future centric expectations and projections may you give up. So how many should I give up and how many can I retain? Suppose in the mosquito net how many mosquitos are allowed? One is enough to disturb your sleep. Remember, meditation is within mosquito net and काम is mosquito. Therefore don't ask how many कामs are allowed, therefore कृष्ण says **सर्वान्** – all, so all the desires or future projections

which are the causes of preoccupations. And the word **सर्वान्** also sometimes we may understand in a relative sense. Therefore कृष्ण wants to reinforce **अशेषतः** – all without exception, **अशेषतः** means without exception, **निर्लेपेन** – without exception all expectations may you renounce. And how are the कामs generated? **सङ्कल्प-प्रभवान्** – the कामs which are born out of सङ्कल्प. So **सङ्कल्प-प्रभवान्**, after that you have to put an en dash, and शङ्कराचार्य gives the विग्रह वाक्यम्, it is बहुव्रीहि समास, **सङ्कल्पः प्रभवः येषां कामानां ते सङ्कल्प-प्रभवाः कामाः** – those कामs which originate from सङ्कल्प. For सङ्कल्प आनन्दगिरि gives a beautiful word meaning as **शोभनाध्यासः**. This we have heard before but आनन्दगिरि gives that meaning for सङ्कल्प. सङ्कल्प means **शोभनाध्यासः**. What do you mean by **शोभनाध्यासः**? The romantic future visualization in which you see only all positive things. And that too exaggerated positive things or nonexistent positive things. That is called romance. Look at the dictionary meaning of the word romance. When the couple are dating, they visualize all honeymoon only, forgetting the chilly powder earth. Romance means you imagine positive or exaggerate positiveness. Imagine the nonexistence positive or exaggerated the positive and don't see the negative or underestimate the negative. These four constitute romance. (a) imagine the nonexistence positive or (b) exaggerated the positive, (c) then you don't see the negative or (d) underestimate the negative. And when you do that the future appears to be idealistically fine. All children are settled and all of them are around, first I visualize and then work for that, and when it actually comes,

the actual ideal distance is too much. This is the truth of अनात्मा. With regard to अनात्मा there will always be a very big gap between actual and ideal. Therefore don't depend too much on अनात्मा. *Vedantic* meditation is dropping the dependence on future अनात्मा and claiming आत्मा is the only reliable thing. शोभनाध्यास जन्य कामान् त्यक्त्वा, don't depend too much on the future. Learn to claim the pleasant आत्मा in the present. Be a Japanese. You know Japanese people they don't get R it seems. They say R as L. Therefore learn to see the present आत्मा as the pleasant आत्मा. I don't know, somebody told me this. Anyway कामान् त्यक्त्वा – may you renounce that in *Vedantic* meditation.

**किञ्च, मनसा एव विवेक-युक्तेन इन्द्रिय-ग्रामम् इन्द्रिय-समुदायं विनियम्य नियमनं कृत्वा समन्ततः समन्तात् ॥ ६-२४ ॥**

May you renounce all your future projections, don't dwell upon the future. The next advice is किञ्च – moreover, मनसा – with the help of the mind. What type of mind? विवेक-युक्तेन – विवेक means discrimination, discrimination is the only counter for शोभनाध्यास, the romantic thought should be negated with discrimination. Therefore विवेक-युक्तेन मनसा – so with a mind which has got नित्य-अनित्य-वस्तु विवेक and that has to see three-fold दोषs. The distance pastures are always green but when I go there, there will be three दोषs – दुःख मिश्रितत्वम्, अतृप्तिकरत्वम् and बन्धकत्वम्. Remembering that is called विवेक then I won't be attached to the distant pastures. Therefore विवेक-युक्तेन मनसा, विनियम्य is in the मूलम्, शङ्कराचार्य comments as नियमनं कृत्वा – may you withdraw,

withhold, **इन्द्रिय-ग्रामम्** is in the **मूलम्**, is equal to **इन्द्रिय-समुदायम्**, **समुदायम्** means **ग्रामम्**, **ग्रामम्** means **समुदायम्**, don't translate as village, **समुदाय** or **ग्राम** means a group. A village is called **ग्राम** because a village is always a group of houses. And therefore here the group of sense organs may you withdraw, **समन्ततः** is in the **मूलम्**, is equal to **समन्तात्**, **पञ्चम्यर्थे सति**. So may you withdraw the sense organs from the external world with the help of the mind, Therefore mind doesn't dwell upon the present world also, the mind doesn't dwell upon the future dream also. The dream house advertisement you see in all the newspapers. Therefore don't live on dreams. These are all the preparations for *Vedantic* meditation. The sentence is incomplete you have to complete it by adding **उपरमेत्** from the next **श्लोक**. The **अन्वय** is, **सङ्कल्प-प्रभवान् सर्वान् कामान् अशेषतः त्यक्त्वा, मनसा एव इन्द्रिय-ग्रामम् समन्ततः विनियम्य (उपरमेत्) ।** Continuing;

*Verse 06-25*

**शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।**

**आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ गीता ६-२५ ॥**

First I will give you the gist of this **श्लोक**. So *Vedantic* meditator should distance from or withdraw from **अनात्मा** and then abide in **आत्मा**. This is the *Vedantic* meditation. Here **कृष्ण** says withdrawal from **अनात्मा** should be a gradual and slow process, and not a sudden and jerky process. Therefore the gradualness is indicated by **शनैः शनैः** – gradually and slowly you have to withdraw the mind from grosser **अनात्मा** to subtler **अनात्मा**, then still more subtler **अनात्मा**, and still more subtler

अनात्मा and then finally one should come to the subtlest आत्मा. The mind can never go from grossest to the subtlest in one shot. The mind can never travel from the grossest to the subtlest in one shot. Therefore it should be a gradual process. It is called शाखा चन्द्र न्यायः or अरुन्धती दर्शन न्यायः. शाखा चन्द्र or अरुन्धती दर्शन न्यायः, both of them indicates the gradual or gradation process.

They use two methods in वेदान्त. One method is पञ्चभूत ध्यानम् and the other is पञ्चकोशs ध्यानम्. पञ्चभूत ध्यानम् is one method, first meditate on पृथ्वी, then meditate on जलम्, then meditate on अग्नि, then meditate on वायु and then meditate on आकाश. पृथ्वी has got पञ्च गुण, जलम् has got four गुणs, अग्नि has got three गुणs, वायु has got two गुणs and आकाश has got one गुण. Therefore पञ्च गुण ध्यानम्, चतुर्गुण ध्यानम्, त्रिगुण ध्यानम्, द्विगुण ध्यानम्, एकगुण ध्यानम्. From एकगुण आकाश ध्यानम् may you go to निर्गुण आत्मध्यानम्. This is पञ्चभूत ध्यानम्.

Another method is पञ्चकोशs ध्यानम्, from अन्नमय to प्राणमय to विज्ञानमय to आनन्दमय and then from आनन्दमय to आत्मा. May you practice either one of them and then come to पञ्चकोशs विलक्षण आत्मा or पञ्च भूत अधिष्ठान आत्मा.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-25 Continuing:*

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ गीता ६-२५ ॥

Lord कृष्ण is talking about ध्यान स्वरूपम् in these two श्लोकs, even though He has talked about that before, He is repeating that to indicate the importance of knowing this. And ध्यान स्वरूपम् is dwelling upon the आत्मा or the Vedantic teaching and this dwelling upon the Vedantic teaching alone is the primary aspect of निदिध्यासनम्. All the बहिरङ्ग साधनs and अन्तरङ्ग साधनs are conditions which will help but we should know what is important and what is relatively less important. विद्यारण्य discusses this in the seventh chapter of पञ्चदशी. He asks the question whether one should dwell upon वेदान्त only in a particular posture or other postures are also allowed. Because the sixth chapter specifies the postures. शुचौ देशे प्रतिष्ठाप्य, the place should be fixed, the time should be fixed, आसन layers are also indicated, remember चैल-अजिन-कुश and then you have to keep the body, head and neck in one line. Thus so many specifics are mentioned before dwelling upon the teaching.

विद्यारण्य asks in the seventh chapter of पञ्चदशी, are these rules are compulsory or not? Then he establishes these rules are presented as conducive for thinking of the teaching, but they are not at all compulsory. Whatever be the posture that you are comfortable with, that is ok, even if you are lying down,

even if you are walking, even if you are seated, even if you are reclining, what makes निदिध्यासनम् is not your bodily posture, what determines निदिध्यासनम् is your mental posture. A person in पद्मासन worrying about family is not doing निदिध्यासनम्, on the other hand even while eating food if he is dwelling upon the teaching that is निदिध्यासनम्.

And he gives the logic also for that. Being important I am repeating. The reference is the seventh chapter of पञ्चदशी from verses 112 to 122. He gives the logic. Suppose a person is doing the आचमनीयम्, you may know and some of you may not know. It is sipping water before performing a ritual. Even though it is sipping water, it becomes आचमनीयम् only when you follow the rules. आचमनीयम् can be done only in a particular posture. You should squat without sitting on the floor, cross legged and the knee joint should be looking upwards and both hands should be within the knee joints and you should pour only that much water sufficient enough to submerge a grain of black gram. To submerge one grain of black gram how much water is required that much water alone you should pour and sip the water without making noise. If the sound comes it is not आचमनीयम्. Thus the direction is important, posture is important, amount of water is important and when you do आचमनीयम् chanting the मन्त्र ॐ अत्युताय नमः । ॐ अनन्ताय नमः । etc. Of course विद्यारण्य doesn't give all these details. You have to do, then alone it becomes आचमनीयम् because you are doing आचमनीयम् not for quenching your thirst but आचमनीयम् is meant for अदृष्ट फलम्,



the invisible result of purifying before doing the ritual. When the result is अदृष्ट फलम् the rules are important.

But when you are taking water to quench your thirst, for quenching the thirst you have to consume water, when the quenching of the thirst is the aim, you can drink water in any posture, they are not important. Therefore when दृष्ट फलम् is the aim, rules are not important but when अदृष्ट फलम् is the aim, rules are important.

Having given this law विद्यारण्य asks the question is निदिध्यासनम् meant for दृष्ट फलम् or अदृष्ट फलम्? Many people are not sure about that. And विद्यारण्य says निदिध्यासनम् is for दृष्ट फलम् which is changing my mindset from triangular format to binary format. Whether my mind is in triangular format or binary format, is it दृष्टम् for me or अदृष्टम् for me? What my mental condition is it is साक्षि दृष्टत्वात् साक्षि प्रत्यक्षत्वात्, निदिध्यासनम् is not meant for पुण्यम्, it is meant for changing my भावना. And since it is दृष्ट फलम् all these rules are not at all compulsory, वैल-अजिन-कुश-उत्तरम् is not compulsory, नात्युच्छ्रितं नातिनीचम् is not compulsory, whether you are seated on a floor or on a chair or on an easy chair or lying down on a bed that doesn't matter; all these conditions become optional. What is important is dwelling upon the teaching. That is why I defined *निदिध्यासनम् as dwelling on the teaching either in the form of hearing or reading or writing or discussing or teaching*, in any manner the mind dwells upon the teaching is निदिध्यासनम्. And in नैष्कर्म्यसिद्धिः सुरेश्वराचार्य said even repeated श्रवणम् can

become निदिध्यासनम् later because there also you may be in all kinds of posture, and not only all kinds of posture, you can change the postures also. Whatever be the type of posture for one hour your mind is exclusively dwelling on, I assume assisted by me your mind is dwelling upon the teaching. Therefore सुरेश्वराचार्य said all later श्रवणम्s are nothing but निदिध्यासनम्. Because in initial श्रवणम् learning is involved, therefore it is called श्रवणम्. In later श्रवणम् you are not learning anything new, you are dwelling upon the message which you have already learnt. Therefore later श्रवणम् becomes निदिध्यासनम्. I only add one condition to convert later श्रवणम् into निदिध्यासनम् follow only one condition. Do you remember? If you don't I will remind you once again. Wherever the word ब्रह्मन् or आत्मन् comes in the class, convert that word ब्रह्मन् and आत्मन् into I. saying I if you do the श्रवणम्, the श्रवणम् itself becomes निदिध्यासनम्. Therefore remember all the शुचौ देशे etc., are optional part of समाधि अभ्यास रूप निदिध्यासनम्, compulsory part of निदिध्यासनम् is आत्मसंस्थं मनः कृत्वा. That alone is the compulsory part of निदिध्यासनम्. How to do that? शनैः शनैः उपरमेत्. So may you shift the mind from grossest to the subtlest and it can be done externally also and can be done internally also.

Externally we call it पञ्चभूत विवेकः, and विद्यारण्य does that also in the second chapter of पञ्चदशी, where you go from पृथ्वी to जलम् to अग्नि to वायु to आकाश and from आकाश you come to the 'सत्' in the आकाश. We say आकाश 'is', that 'is'ness is the आत्मा. Therefore who am I? I am the 'is'ness in आकाश which percolates into वायु अग्नि आपः पृथ्वी all of them,

thus in the entire creation, the 'is'ness is myself when you do that it is called open eyed आत्मध्यानम्.

The same thing we get in the दृष्टश्य विवेक also.

उपेक्ष्य नामरूपे द्वे सत्त्विदानन्दतत्परः । समाधिं सर्वदा कुर्याद्-  
हृदये वाऽथवा बहिः ॥ दृष्टश्यविवेकः २२ ॥

May you practice आत्मसमाधि either within yourself with closed eyes or you can do समाधि अभ्यास with open eyes also. And he tells how to practice open eyed समाधि अभ्यास, again in दृष्टश्य विवेक

हृदीव बाह्यदेशेऽपि यस्मिन् कस्मिंश्च वस्तुनि । समाधिराद्यः  
सन्मात्रान्नामरूपपृथक्कृतिः ॥ दृष्टश्यविवेकः २७ ॥

Any object you take and shift the attention from the नामरूप to the 'is'ness in the object, then you are practicing आत्मध्यानम्. That means *Yogic* समाधि अभ्यास requires closing the eyes whereas *Vedantic* समाधि अभ्यास doesn't necessitate closing the eyes. You may close the eyes and dwell upon चित् within or you may open the eyes and dwell upon सत् outside. Therefore we should always differentiate योग समाधि and वेदान्त समाधि. In योग समाधि the posture is compulsory, in वेदान्त समाधि the posture is not compulsory. In योग समाधि closing the eyes is compulsory and in वेदान्त समाधि closing the eyes is not compulsory. And in योग समाधि you have to eliminate the thought and in वेदान्त समाधि you should not eliminate the thought, on the other hand you should have thoughts. In other समाधिस you should have a single pointed thought, whereas in वेदान्त समाधि thought can be सद्रूप आत्मा, चिद्रूप आत्मा,

आनन्द रूप आत्मा, सर्वगत रूप आत्मा, you can have different types of thoughts सदाकार, विदाकार, आनन्दाकार, नित्याकार, शुद्धाकार you can have different thoughts but all the thoughts are centered on the all-pervading आत्मा.

So thoughtlessness also we don't prescribe, one thought also we don't prescribe, in पञ्चदशी seventh chapter विद्यारण्य says you don't have to focus on one thing and develop headache. He says वेदान्त समाधि अभ्यास is a sport, you can enjoy. And therefore it is not headache causing concentration but it is आनन्द causing dwelling upon आत्मा विभूति. My glory is I think of and enjoy, not concentration on one point or thoughtlessness, they all belong to योग समाधि. एकाग्र they talk about and निरोध they talk about. In their समाधि अभ्यास एकाग्रता is very important, निरोध is very important, but in वेदान्त समाधि both of them are not important and you can just move about anywhere.

Therefore आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् – don't go back to the नामरूप अनात्मा. नामरूप to सत्त्वित् is वेदान्त समाधि. And thereafter we relax the rules a little bit. First we say you turn your attention within or without, the only rule is, within you shift the attention to चित्, outside you shift the attention to the सत्, only turn your attention away from the variable to non-variable. Variable is नामरूप and non-variable is सत्त्वित्. Thereafter, even variable नामरूपs can be brought in, in वेदान्त समाधि even variable नामरूपs can be brought in, but dwell upon its मिथ्यात्वम्. See that these नामरूपs cannot touch Me, the non-variable सत्त्वित्. So 'their incapacity to

affect me' if you dwell upon, नामरूप मिथ्यात्व ध्यानम् also comes under वेदान्त समाधि अभ्यासः. Thus नामरूप मिथ्यात्वम् or सत्त्वित् सत्यत्वम् can be practiced anywhere at any time – that is *Vedantic* meditation. The gist of the verse itself has become so elaborate; now we will go to the भाष्यम्. It is a very important श्लोक.

मधुसूदन सरस्वती also writes an elaborate commentary but he goes to the *Yogic* type of meditation more and quietly deviates from वेदान्त. Whereas शङ्कराचार्य doesn't go to that and even राम नारायण कवि dwells on *Vedantic* ध्यानम्. Those who read मधुसूदन सरस्वती's commentary must be very alert because unknowingly we may end up from वेदान्त to योग. Very careful. It will be better if you study मधुसूदन सरस्वती's commentary under a teacher. Independent study of मधुसूदन सरस्वती's commentary may drift us to योगशास्त्र and miss वेदान्त.

**शनैः शनैः न सहसा उपरमेत् उपरतिं कुर्यात् ।**

**शनैः शनैः** means gradually, slowly, is equal to न सहसा – not suddenly as a jerk because from the grossest पृथ्वी you cannot go to the subtlest सत्. Therefore if it is open eyed meditation go from पृथ्वी to जलम् to अग्नि to वायु to आकाश to सत्, as described in पञ्चदशी second chapter महाभूत विवेक is open eyed meditation. Or if it is closed eye meditation, there also gradually means अन्नमय to प्राणमय to मनोमय to विज्ञानमय to आनन्दमय and आनन्दमय means silent mind and in the silence may you turn your attention to the observer of silence. Silence to the observer of the silence. And how do you

turn your attention from silence to the observer? You should not look for the observer and you should say I am the observer of the silence which is entertainment of a thought. Thus it can be पञ्चकोश विवेक inside or पञ्चभूत विवेक outside, both should be gradual. भूत to भूत or कोश to कोश gradually you travel. उपरमेत्, उपरमेत् means quieten the mind, is equal to उपरतिं कुर्यात् – may you withdraw the mind. Continuing;

कया? बुद्ध्या । किं-विशिष्टया? धृति-गृहीतया धृत्या धैर्येण गृहीतया धृति-गृहीतया धैर्येण युक्तया इति अर्थः ।

So उपरमेत् means may you practice withdrawal. In practicing withdrawal what is the instrument that should help you? केन करणेन? With the help of which instrument you should practice that? शङ्कराचार्य himself raises the question कया?, कया means with whose help? After कया you should put a question mark. With whose help or with the help of what? Then he gives the answer from the श्लोक बुद्ध्या – with the help of बुद्धि, that means intellect must be kept intact. Therefore बुद्ध्या – with the help of बुद्धि, which is there in the मूलम्. And then शङ्कराचार्य ask the question किं-विशिष्टया? – with the help of what type of intellect? He just enjoys, with the help of what? Then the answer is with the help of intellect. Then the next question is with the help of what type of intellect? The answer is धृति-गृहीतया – with an intellect which is endowed with धृति, गृहीतया means endowed with, so धृति-गृहीतया is equal to धृत्या धैर्येण गृहीतया धृति-गृहीतया. धृत्या is equal to धैर्येण, and धैर्येण गृहीतया is equal to धृति-गृहीतया, धृति-गृहीतया is equal to धैर्येण युक्तया – endowed with धैर्यम्.

dictionary meaning of धैर्यम् is courage. Here what courage is required? You are not facing a cobra or tiger. Here धैर्यम् means विवेकः, discrimination. And discrimination is important because both सत् and चित् are not physically separable. In meditation you cannot separate चित् from पञ्चकोशs and hold in the hand and directly realize चित्, therefore चित् is intermixed with thought also and with silence also. Therefore the separation should be only intellectual, by entertaining the thought I the observer of the silence am different from the silence also, that I am the silence observer Consciousness.

Thus it has to be in the form of a discriminative thought, it is not a physical discrimination, it is in the form of entertaining a thought, the thought that I, the observer of silence am different from the silence, I am in and through the silence, aware of the silence, different from silence. I am in and through the thought, aware of the thought, different from the thought. All the three sentences are important. I am in and through the silence, aware of the silence, different from the silence. I am in and through the thought, aware of the thought, different from the thought; which is a thought you have to entertain. And entertaining this thought is धैर्यम्. And similarly, outward also you take any object, you take a chair, when you say chair 'is' there is existence in the chair, and the existence is in and through the chair, it lends existence to the chair and it is different from the chair. When I repeat these three sentences in my mind and see the meaning of these three sentences, repeating these three sentences and being aware of the meaning of the three sentences is separation of existence from the chair.

How to separate? By entertaining these three thoughts. Existence is in and through the chair, it lends existence to the chair and it is different from the chair.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ३ ॥

That 'is', is, 'is' in every object is none other than चित् सत् is चित् and चित् is सत्.

सतया हि चित् चित्तयाह्यहम् ॥ उपदेशसारम् २३॥

This comes in उपदेशसारम्. सद्रूपेण चित् वर्तते चिद्रूपेण अहम् वर्ते. I am everywhere holding the नामरूप. I permit नामरूप to dance in me with a condition you can dance in me but you should not affect me. But the problem is we have forgotten that only. We allow the world to exist there is no problem, but we are blessing the world. We allow the world to disturb that means world sits on my head. இடம் கொடுத்தால் மடம் பிடுங்குவான் ( इडम् कोडुत्ताल् मडम् पिडुङ्गुवान्, give him an inch and he will take an ell). Allow the world to exist but put it in display. Anyway धैर्येण युक्त्या इति अर्थः. Continuing;

**आत्म-संस्थम् आत्मनि संस्थितम् 'आत्मा एव सर्वं न ततः अन्यत् किञ्चिद् अस्ति' इति एवम् आत्म-संस्थं मनः कृत्वा, न किञ्चित् अपि चिन्तयेत् । एषः योगस्य परमो विधिः ॥ ६-२७ ॥**

So the second line of the श्लोक, **आत्म-संस्थम् मनः कृत्वा**, literally it means make your mind abide in आत्मा. **आत्म-संस्थम्** is in the मूलम्, is equal to **आत्मनि संस्थितम्**, **संस्थितम्** means abiding. Make the mind abide in आत्मा. All very important thing. But what do we mean by that? So how do



you make the mind abide in आत्मा? If आत्मा is in a particular place and mind is in some other particular place you can like the children going out, you pull the child and make the child sit on the lap. And what will the two year old child do? Again it will start out and again you drag, that is all understandable because there is a different place – lap is here and the TV is there and the child is running to the TV. Similarly, आत्मा is in one place, and mind is another place, you can drag the mind and to make it sit. But according to Vedantic teaching, everything is already abiding in आत्मा because आत्मा is कारणम् and every object is the कार्यम्, and कार्यम् cannot abide anywhere outside the कारणम्.

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ॥  
तैत्तिरीयोपनिषत् ३-१-१ ॥

Therefore why should I make the mind abide in आत्मा when my everything is abiding in आत्मा only, mind also therefore is abiding in आत्मा. Therefore this advice cannot be followed literally. In fact, this advice is redundant. It is redundant because already mind is abiding in आत्मा. *Therefore mind abides in any object only by thinking of that object.* Mind's abidance in an object must be interpreted as dwelling upon that object. Abiding in the Lord means think of the Lord. Abides in the family means think of the family. Abides in आत्मा means let the mind think of the आत्मा as revealed in the शास्त्रम्. That means whatever you have heard during श्रवणम्, whatever गुरु has taught to you, may you bring to your mind. That is why I say it is not thoughtlessness, mind has to think of the आत्मा as

revealed. And in मैत्रेयी ब्राह्मणम् आत्मा is revealed in a fantastic manner,

इदं ब्रह्म इदं क्षत्रम् इमे लोकाः इमे वेदाः इमे देवाः इमानि भूतानि इदं सर्वं यदयमात्मा ॥ बृहदारण्यकोपनिषत् २-४-६ ॥

What is आत्मा? In वेदान्त आत्मा alone is everything, there is nothing other than आत्मा, because वेदान्त आत्मा is अद्वितीय आत्मा, Secondless. Whereas in योगशास्त्र, आत्मा is not अद्वैतम्. Not even द्वैतम् they talk about, they talk about twenty-five तत्त्वम्s,

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ सांख्यकारिका ३ ॥

There is a सांख्य कारिका श्लोक. It is very important, twenty-five तत्त्वम्s they talk about and आत्मा is one of the तत्त्वम्. Therefore abidance in आत्मा requires you have to turn the mind away from twenty-four तत्त्वम्s – पञ्चभूतs are different, इन्द्रियs are different. Therefore they are all द्वैत दर्शनम्.

That is why *Yogic* meditation must be differentiated. In *Yogic* meditation you have to take the mind away from the world, because world is different, आत्मा is different. Whereas in वेदान्त, शङ्कराचार्य reminds us don't get trapped in योगदर्शनम् and he says आत्मा एव सर्वम्, in fact there is no question of turning away from आत्मा, because everything happens to be आत्मा only. Therefore look at this quotation, आत्मा एव सर्वम्, therefore there is no question distraction. Distraction is defined as when the mind goes to something other than the object of meditation. Other than आत्मा if you think of

something else it is distraction. शङ्कराचार्य says there is no 'something else' other than आत्मा. So when there is nothing else other than the आत्मा, where is the question of getting distracted. Whatever thought comes remember वेदान्त and say this is also आत्मा. When wife thought comes, don't think, don't think that she is there in front of you, think wife is also आत्मा plus नामरूप. Any blessed thing comes is सर्वम् आत्मा मयम्, you need not be afraid of distraction. Whereas in योग, आत्मा is one exclusive object they have to dwell upon and they have to very carefully avoid the other twenty-four तत्त्वम्s and imagine there are twenty-five things, and you have to focus on the twenty-fifth one, you have to focus that means concentration, एकाग्रता and you cannot see here or there. Thus there is a strain in Yogic meditation. All this विद्यारण्य says in the seventh chapter of पञ्चदशी. Yogic meditation strains because you have to one pointed because आत्मा is in one point and everything else is अनात्मा. What वेदान्त says is सर्वम् आत्मा मयम्. Everything is आत्मा. I am not worried about distraction, I am incapable of getting distracted, that is the problem.

ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण ॥  
मुण्डकोपनिषत् २-२-११ ॥

आत्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं  
सर्वमिति ॥ छान्दोग्योपनिषत् ७-२५-२ ॥

And therefore शङ्कराचार्य says 'आत्मा एव entertain this thought, आत्मा एव इदं सर्वम्'. And who is that आत्मा? I, the आत्मा am everything. न ततः अन्यत् किञ्चिद् अस्ति – there is no second thing which can afford to distract me. Where is

anything else to distract me, the आत्मा. इति – with this understanding आत्म-संस्थं मनः कृत्वा – this thought is called abidance of the mind in आत्मा. Not thoughtlessness; this particular thought is called abidance of the mind in आत्मा. And न किञ्चित् अपि चिन्तयेत् – don't think of anything else which is nothing but नाम and रूप. न किञ्चित् अपि चिन्तयेत् – don't think of anything else which is nothing but मिथ्या नाम and रूप. एषः योगस्य परमो विधिः – this is the ultimate or final instructions of Vedantic meditation. योगस्य means निदिध्यासन योगस्य – of the Vedantic meditation, परमो विधिः – is the final instruction. And why do we say final instruction because there were so many other previous instructions. शुचौ देशे प्रतिष्ठाप्य, fix your आसनम्, keep your body head etc., straight. They are all secondary instructions. Many people give importance to those instructions which are not relevant at all. And what is the primary instruction? I am everything, there is no second thing, if at all there is a second thing it is a मिथ्या नामरूप which cannot disturb me. In आत्मबोध शङ्कराचार्य says,

जगद्विलक्षण ब्रह्म ब्रह्मणीऽन्यन्न किञ्चन । ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ आत्मबोधः ६३ ॥

There is no second thing, and if at all there is a second thing, then that second thing is मिथ्या. यथा मरुमरीचिका.

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् ॥ आत्मबोधः ६४ ॥

There is no second thing, and if at all there is a second thing, that second thing is मिथ्या. It is not worth counting. Therefore this is the final instruction. And there is another reading also

instead of **परमो विधिः**, परमोऽवधिः, परमः अवधिः which means this is the culmination of *Vedantic* meditation. If it is **परमो विधिः** this is the final instruction, if it is परमः अवधिः this is the culmination of *Vedantic* meditation. This is the culmination means entertaining the thought that there is nothing other than Me and if there is anything other than Me, it is नाम and रूप, to put in our language binary format. The अन्वय is, धृति-गृहीतया बुद्ध्या शनैः शनैः (योगि) उपरमेत्, मनः आत्म-संस्थम् कृत्वा (योगि) न किञ्चित् अपि चिन्तयेत्। Continuing;

*Verse 06-26 Introduction;*

**तत्र एवम् आत्म-संस्थं मनः कर्तुं प्रवृत्तो योगी —**

So now शङ्कराचार्य introduces the twenty-sixth verse, which talks about the remedy for distraction in meditation. Before that he gives the introduction. **तत्र** – this being the case, **एवम्** – in this manner as instructed in the previous श्लोक, **परमो विधिः**, **योगी** – a *Vedantic* meditator, **प्रवृत्तः** – is engaged, in **मनः आत्म-संस्थं कर्तुं** – engaged in making the mind abide in आत्मा. In this manner the *Vedantic* meditator is engaged in making the mind abide in आत्मा or in a refined manner he is engaged in entertaining the *Vedantic* thought, that I am everything, there is nothing other than Me and whatever is there other than Me is nothing but मिथ्या नामरूप only.

मतो नान्यत् किञ्चिदत्रास्ति विश्वं सत्यं बाह्यं वस्तुमायोपविलसं ।  
आदर्शान्तर्भासमानस्यतुल्यं मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥  
आत्मपञ्चकम् ४ ॥

विश्वं दर्पणदृश्यमाननगरीतुल्यम् ॥ श्रीदक्षिणामूर्ति स्तोत्रम् १ ॥

All those we should remember. And when he is engaged in this meditation, what happens is, just as a bear entering a शिव पूजा स्थलम्, suddenly one family member comes and then from that relative comes because that member married and then from that so many worries come, and so when suddenly meditation turns into worry. What should you do? For that remedy he gives in this श्लोक, we will read.

### Verse 06-26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ गीता ६-२६ ॥

First I will give you the gist of the श्लोक. *If any particular object or person distracts you in meditation, convert that very object itself a meditation friendly object.* Convert the enemy into a friend. In English there is a proverb a person said it seems that he sang a song. Then what happened? One slipper came from the audience. It was such a terrible song, I don't sing very well, what to do, therefore I got a slipper on the stage. Then he asked 'then what did he do?' What will I do with one slipper? And therefore I sang one more song. And got three pair of slippers and walked away. So therefore this is converting enemy into a friend. In English there is a proverb build a castle out of stones thrown at you. Similarly convert every object into a meditation friendly object, convert them into a mirror. And if you convert them into a mirror, in the mirror what will you see? Mirror is an object but you can use an object to turn the attention into subject. How? In the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-26 Continuing:*

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ गीता ६-२६ ॥

Lord कृष्ण is talking about the *Vedantic* meditation in which the निदिध्यासन योगि dwells upon the *Vedantic* teaching, undistracted by non-*Vedantic* thoughts. *To put it in our language, he makes sure that all the thoughts are centered on binary format, and he never encourages any thought which will be centered on triangular format.* I am जीवः that particular thought is never encouraged even when I say I want मुक्ति, the very expectation of मुक्ति is an indirect assertion that I am a जीवः. The moment जीव भाव comes मुक्ति gets distanced, मुक्ति becomes a gola. The moment जीव भाव is displaced by ब्रह्म भाव मुक्ति comes back and sits on me. Very nice imagery. You can imagine मुक्ति is standing there. And the moment I say I am जीव मुक्ति goes there, and I feel मुक्ति is to be accomplished. The moment I displace जीव भाव and claim ब्रह्म भाव, instead of going away from me मुक्ति comes towards me and merges into me. *Therefore whether मुक्ति is साध्यम् or सिद्धम् depends upon whether I am retaining जीव भाव or whether I am displacing जीव भाव with ब्रह्म भाव.* This alone I call binary format.

When the binary format centric thoughts gets displaced by triangular format centric thought, then again I have to bring back the mind to our own *Vedantic* thoughts. And in the twenty-sixth verse, which we have entered into in the last class, Lord



कृष्ण says distractions in meditation are very natural and normal. Therefore if distractions happens one need not feel bad or guilty or inferiority complex. Distractions are natural because mind happens to be such an instrument. Therefore in this श्लोक कृष्ण uses two adjectives to the mind. हेतु गर्भ विशेषणम् and चंचलम् मनः अस्थिरम् मनः. The mind by nature is अस्थिरम् – unsteady, therefore चंचलम्, चंचलम् means moving from one topic to the other, it is natural for anyone and everyone. And therefore if the mind goes you need not feel bad about it, but make sure that the mind is again brought back to your chosen field of meditation. And therefore कृष्ण says – I am just giving the gist of this श्लोक – यतः यतः निश्चरति चंचलम् अस्थिरम् मनः निश्चरति – the unsteady and wandering mind will go out of sync or out of the chosen field. निश्चरति means going out of. Out of what? That we have to supply as Vedantic field. That is not said in the श्लोक, we have to supply. Out of the ध्येय विषय it goes out. Because of what? यतः यतः – the various distracting अनात्माs. Any अनात्मा can distract the mind, it can be any one of the पञ्च अनात्माs. पञ्च अनात्माs means profession can distract the mind, any possession can distract the mind, the powerful family can distract the mind, or our own memories in the mind can distract and the physical body like knee joint pain can distract the mind. यतः यतः means any distracting अनात्मा. निमित्तार्थे पञ्चमी. निमित्त means the cause of distraction. When that object distracts, what should you do? ततः ततः नियम्य – withdraw your mind from those respective distracting objects and वशं नयेत् – first bring the mind under your control. Let it not be वासना based thought

flow, let it be will based thought flow. Thought can be determined by वासना or will. Therefore switch over thought pattern from वासना based to will based; that is called वशं नयेत् – bring it under the control of your will. And once it has come under your will then the mind will become an obedient servant from the master it was. When it is वासना based thought pattern mind is the master and I am its slave, when it is will based thought pattern mind is the servant and I become the master. So when I shift from वासना based to will based, the boss mind becomes subordinate mind, the ordering mind becomes obedient mind. And ask the question what should I think? So the mind asks me the question what should I think of? कृष्ण says आत्मनि नयेत् – may you bring the mind to आत्मा. Two sentences – वशं नयेत् – make it obedient to you and once it is obedient, आत्मनि नयेत् – may you bring the mind to आत्मा. I gave you a method which शङ्कराचार्य does not mention here but it is mentioned in दृढश्चयविवेक as a very beautiful method of open eyed meditation. That we can bring in this particular context. Every object has got three components, one is नाम and the other is रूप and the third is existence. When you say fan is there, fanness is there, fan नाम is there and fan रूप is there, fan existence is also there. Of these three, two of them belong to the fan. Fan नाम belongs to the fan, fan रूप belongs to the fan, but the fan existence unfortunately doesn't belong to the fan itself because नामरूप doesn't have an existence of its own. अनात्मा does not have the existence of its own. दृश्यम् does not have an existence of its own. The existence in the fan अनात्मा दृश्यम् is borrowed existence, borrowed from, we should not look up and

down, the existence is given by I, the आत्मा, Myself. Just as the dream दृश्यम् object borrows existence from the observer waker, similarly, the जाग्रत् दृश्यम् also borrows the existence from the observer waker called the super waker. And I give the example whenever you are looking at a mirror you are experiencing three things. Mirror frame is also experienced, and the mirror glass is also observed; the frame is component one, the glass is component two and third thing you experience is a beautiful face. All the three are experienced by you but two belongs to the mirror and the third one does not belong to the mirror. That face which is also दृश्यम् but that belongs to the दृक्, the original face. Similarly, every object is a mirror. The 'is'ness in the object is you yourself. Therefore use the object, not for looking into the object, but to turn the attention to the existence reflected in the object, convert the object into a mirror in which your own existence is reflected. And from the reflected existence in the object may you come to yourself the observer. Thus नामरूप to सत्ता to आत्मा is the journey. And that is called आत्मनि एव वशं नयेत्. This is the gist of the श्लोक. Now we will see the भाष्यम्.

यतः यतः यस्मद् यस्माद् निमित्तात् शब्दादेः निश्चरति निर्गच्छति  
 स्व-भाव-दोषाद् मनः चञ्चलम् अत्यर्थं चलम्, अतः एव अस्थिरम्,  
 ततः ततः तस्मात् तस्मात् शब्दादेः निमित्ताद् नियम्य तत् तद्  
 निमित्तं याथात्म्य-निरूपणेन आभासी-कृत्य वैराग्य-भावनया च  
 एतद् मनः आत्मनि एव वशं नयेद् आत्म-वश्यताम् आपादयेत् ।  
 एवं योग-अभ्यास-बलाद् योगिनः आत्मनि एव प्रशाम्यति मनः ॥  
 ६-२६ ॥

यतः यतः is in the मूलम्, is equal to यस्मद् यस्माद् निमित्तात्, here निमित्तम् means the distracting factor. So due to whichever distracting factor the meditation is disturbed. And what are the various disturbing factors? शब्दादेः, शब्दादेः is the explanation of निमित्तात्, निमित्तम् means the distracting factor. The disturbing factors can be any one of the five. What are they? शब्द, स्पर्श, रूप, रस and गन्ध. The entire अनात्मा प्रपञ्च can be classified into शब्दादि पञ्चकम्. Because of any one of the शब्दादि पञ्चकम् when the meditation is disturbed, निश्चरति is in the मूलम्, is equal to निर्गच्छति, the mind goes out of the field of meditation. निर्गच्छति means goes out. Goes out means goes out of the field of meditation. And goes out of the field of meditation means we should carefully understand, in fact the mind cannot go out of the field of meditation because the entire आत्म-अनात्मा are the field of Vedantic meditation. Only in the योगशास्त्र the field is restricted because योग talks about twenty-five तत्त्वम्s, all the twenty-five तत्त्वम्s are real तत्त्वम्s and one of the तत्त्वम् happens to be the poor आत्मा. And you have to turn your mind away from the twenty-four and come to the twenty-fifth. Therefore it is very very difficult. What is the object of meditation for Vedantic meditation? आत्मा is also object of meditation, remember अनात्मा is also the object of Vedantic meditation. How? आत्मसत्यत्वम् also I should meditate upon and अनात्मा मिथ्यात्वम् also should be meditated upon. So really speaking you cannot go out of the field of meditation.

Then what is going out of the field? If अनात्मा सत्यत्वम् comes then it becomes out of the field. अनात्मा सत्यत्वम्

comes then I have gone out of the field. And how do you know अनात्मा सत्यत्वम् has come or not? अनात्मा सत्यत्वम् has come during meditation or not how do I know? अनात्मा's arrival cannot be called going out of meditation because in *Vedantic* meditation अनात्मा is also allowed. We have given visa for that, let it come and go.

But when does it become distraction? अनात्मा thought by itself is not distraction; अनात्मा सत्यत्वम् is distraction because it is anti-*Vedantic* thought. अनात्मा मिथ्यात्वम् is वेदान्त चिन्तनम्. Once I look upon अनात्मा as सत्यम्, then I have gone out of *Vedantic* meditation.

Then the next question is how do I know I am in अनात्मा सत्यत्वम् or अनात्मा मिथ्यात्वम्? How can I know? It is very simple. When अनात्मा is मिथ्या, it is not a burden. मिथ्या cannot become a burden. But the moment it becomes सत्यम्, it becomes a burden. When पञ्च अनात्मा is सत्यम्, it has become a burden.

How do I know it has become a burden? We will probe into it. Two things happen. The moment अनात्मा has become सत्यम् and भारम्, I have become a जीवः. The moment burden comes in that very walking there is an hunch. Therefore I am no more sitting as great ब्रह्मन् with chest upwards but I have become a miserable जीव. जीव भाव has come and not only that, these सत्य अनात्मा burdensome अनात्मा generates disturbing thoughts like anxiety, worry, and all that, will I be able to complete these duties before I close my eyes? Etc. So suddenly the duties loom large whether I will be able to complete all my

duties. Son is getting older, daughter is getting older and not yet married, baby is not born, admission is not secured. Instead of saying मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ॥ कैवल्योपनिषत् १९ ॥ I started with ब्रह्मभाव ध्यानम् and I am now in worry mode, fear mode, anxiety mode. Once I have become a जीव, and I have entered into these modes it means अनात्मा has become सत्यम् and भारम्, आत्मा has become जीवः. Then what has to be done? You will just hunch, and again you have to sit straight, and the facial expressions also would have gone. Because in meditation instruction, one of the instructions they give is have a smile in face when you are practicing meditation because the गुरुs know that this person cannot smile and all, the number of problems being so many, therefore at least in meditation though it may be artificial don't sit with a screwed face but let there be a gentle प्रहसन् इव भारत smile be there on your face. Not big laugh; then people will mistake. Therefore let there be smile. And You will find the smile will gradually shrinks because from अहम् ब्रह्मास्मि to जीवोऽस्मि has come. In fact, meditation has only helped in focusing my problems. Therefore there is no deviation, you cannot go out of the field of meditation because both आत्मा and अनात्मा are included in meditation, even if family thought comes it is ok, but it should not cause a भारम्, family also should be seen as another bunch of moving नामरूप, because of माया and कर्म, माया is the cause of नामरूप, kaleidoscopically changing नामरूप and these नामरूपs will exist for sometime because of their प्रारब्ध as well as our प्रारब्ध; अनात्मा नामरूप will go through its own experience. Think of family also as

another punch of नामरूप it will come under Vedantic meditation. The moment नामरूप gets reality and cause of worries etc., we have deviated from वेदान्त.

So the frightening tiger in the dream is nothing but a thought in the mind. The tiger thought is not a burden, but the tiger thought which has become a real tiger in dream becomes a भारम्. The entire world is nothing but a bunch of thoughts at the माया level. माया वृत्ति एव जगत्. अन्तःकरण वृत्तिः स्वप्नः. माया वृत्तिः जाग्रत्. जीव वृत्तिः स्वप्नः, ईश्वर वृत्तिः जाग्रत्. Both are nothing but a bunch of thoughts only.

This is what it is, निर्गच्छति – when the mind goes out from अनात्मा मिथ्यात्वम् to अनात्मा सत्यत्वम्, मनः – the mind. Because of what reason? स्वभाव-दोषाद् – because of the nature of the mind, one pointed concentration is not natural to the mind. So what is natural to the mind? It should be always alert to move from one object to the other because every व्यवहार requires fast movement of the mind. When you are listening to me, every minute I am producing several words, your mind is able to quickly go through all these words and convert the words into thoughts and understand the thoughts and process it and go to the next sentence. How fast the mind must be moving? Therefore the mind must चञ्चलम् and अस्थिरम् only. And if the mind gets stuck you will be in सदाशिव समारम्भम् and suddenly पूर्णमदः has come. In between what happened the mind never knew. Therefore, unsteadiness of the mind is natural. As दयानन्द स्वामिजि says it is a blessing not a curse. चञ्चलत्वम् of the mind is not at all

a curse, it is the चञ्चलत्वम् which helps you to process my words. If the mind has been स्थिरम् I will have to tell you one word after the other. Already I am a slow speaker and imagine there are some speaker who can speak two hundred words per minute. I maybe speaking twenty words per minute, I am already a slow speaker and even I generate so many words and your mind has to be चञ्चलम् and अस्थिरम् if you have to listen to and process within. Therefore never complain. And that is why in वेदान्त we are not prescribing one pointed concentration at all. योग alone prescribes one pointed concentration. वेदान्त doesn't require one pointed concentration. It is triangular format field to binary format field, allow the mind to go anywhere but learn to see the सत् and चित्.

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् । आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ दृष्टश्यविवेकः २० ॥

The object is, 'is'ness is आत्मा and object is known and the 'known'ness is because of awareness, may you be aware of the invariable सच्चित् in and through variable नामरूप. This is *Vedantic* meditation.

देहाभिमाने गलिते विज्ञाते परमात्मनि । यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ दृष्टश्यविवेकः ३० ॥

See the sentence. यत्र यत्र मनो याति – let the mind go whersoever why should I struggle to fix the mind on one object and get headache. Why do you struggle to tightly concentrate, that is *Yogic* meditation; *Vedantic* meditation is relaxed and enjoyable one. In the seventh chapter of पञ्चदशी विद्यारण्य says *Vedantic* meditation is a fun game. He says *Yogic* meditation



causes tension. Therefore स्वभाव-दोषात् – mind is चञ्चलम् and अस्थिरम् and it is not a curse, let us appropriately use the चञ्चलम् and अस्थिरम् rather than complaining. Therefore स्वभाव-दोषात्, because of its natural innate दोष are kept as it is, nature. What is the दोष? चञ्चलम् – चञ्चलत्वम्, unsteadiness, चञ्चलम् is in the मूलम्, is equal to अत्यर्थं चलम्, in चञ्चलम् there are two च's. चम् and चलम्. चम् means अत्यर्थम् which means very much, चलम् – unsteady. Because it has to process so many words in one second at the time of listening. Imagine when you are driving, how many things you have to be aware of. It has to do that. Therefore अत्यर्थं चलम्, अतः एव अस्थिरम्. This you can see, if you watch a tennis match. Just before serving the person will be hitting the ball, the one who wants to serve he is hitting the ball and gets ready to serve and the other person on the opposite side he must be so alert because the ball comes in hundred miles per hour or something and he has to take the serve and that is the toughest task. If you take it rightly, you can relax and see the other person, he will move the bat from one side to another. It is all because even concentration requires चञ्चलम्. Therefore मनः अत्यर्थं चलम्, अतः एव अस्थिरम् – because mind is unsteady, ततः ततः – from those respective objects that means any object let it come during meditation. You don't consider it as a distraction because every object has got आत्मा.

One more aside point. When I understand आत्मा as only चित्, the problem is I think आत्मा is inside because Consciousness is experienced only within the body, I don't experience Consciousness outside. Because when I look at the

world, the world is only a जड प्रपञ्च, even when I look at your body, I can experience only your जड शरीरम्, I cannot see the Consciousness in your body. Therefore when I take the चित् aspect of आत्मा, my tendency will be to locate the आत्मा. So whenever I say आत्मा is चित्, आत्मा is साक्षि etc., my tendency will be to turn inwards. आत्मा is चित् means we will close our eyes, आत्मा is साक्षि means also we will close our eyes, our tendency will be to turn inwards and we will look upon the world as अनात्मा because world is दृश्यम् and I am दृक्. My tendency will be to dismiss the world. In दृक्-दृश्य-विवेक I will tend to dismiss the world and turn inwards. In दृक्-दृश्य-विवेक विज्जड-विवेक, my tendency will be to dismiss the world and turn inwards. It is wonderful, but later we have to drop दृक्-दृश्य-विवेक and we have to come from चित् to the सत् principle. चित् ध्यानम् to सत् ध्यानम्. When we do चित् ध्यानम् we have to close our eyes, but once you come to सत् ध्यानम् the greatest advantage is you need not close your eyes because सत् is not inside located, सत् is everywhere.

And should you go inwards to appreciate the सत्? You need not go inwards because to appreciate the सत्, it is everywhere, you can open your eyes. After opening the eyes, you should turn towards which object? To appreciate the सत्, you need not turn towards any particular object, सत् is available in every object. Therefore I am not against any object, I can use any object to turn my attention towards the सत् in that particular object. And therefore may you change from साक्षि ध्यानम् to अधिष्ठान ध्यानम्. I am not a साक्षि located within the body, I am the अधिष्ठानम् sustaining the entire universe. I am not the

साक्षि located within the body, I am the अधिष्ठानम् सत् in which everything is located or all the नामरूपs are located. This is open eyed ध्यानम् सर्वात्मभाव or सर्व अधिष्ठान भाव ध्यानम्.

Therefore ततः ततः – from that नामरूप object, ततः ततः is in the मूलम्, is equal to तस्मात् तस्मात् – from those respective objects which are शब्दादेः – शब्द, स्पर्श, रूप, रस, गन्ध, नियम्य – may you discipline or train the mind, discipline the mind. And what do you mean disciplining the mind? कृष्ण only uses the general word, discipline the mind or regulate the mind. And what type of regulation? शङ्कराचार्य defines what is the regulation. Very important commentary here. तत् तत् निमित्तं याथात्म्य-निरूपणेन – you don't turn the mind away from that object straightaway, but make that object itself into an object of meditation. Any object whether it is your wife or husband or child, make that itself into an object of meditation, and understand that object also is a mixture of two things. There is no independent object, everything is a mixture of आत्मा and अनात्मा. To use the seventh chapter गीता, पराप्रकृति and अपरा प्रकृति, here it is आत्मा and अनात्मा. And अनात्मा can never independently exist because अनात्मा doesn't have an existence of its own. Therefore right where the अनात्मा is there आत्मा is also there. आत्मा is in the form of सत् and अनात्मा is in the form of नामरूप. Therefore याथात्म्य-निरूपणेन – may you see the Vedantic fact in that object. याथात्म्य-निरूपण means seeing the fact about the object, truth of the object. What is the truth? It has got मिथ्या नामरूप and सत्य सत् or existence. व्यावहारिक नामरूप and पारमार्थिक सत् mixture is the wife, are the children; all have two principles. Like watching the

movie, the shadow hero is there and there is another thing which is important is the screen. That we should not leave. If you forget the screen you will scream. The moment you forget the screen, the movie makes you scream. Because it is a ghost movie, you will even get sweat. Therefore reduce it, **आभासी-कृत्य** – reduce all these people into मिथ्या नामरूप, **आभासी-कृत्य** means मिथ्या **कृत्य** – may you reduce into व्यावहारिक नामरूप over which I don't have controlling freewill. My freewill is contributing freewill, but I don't have controlling freewill. I can keep on doing what I can do. But what will happen to my wife is not under my control, what will happen to my husband is not under my control, what will happen to the children is not under my control. Whether I have contributory freewill itself is doubtful. Therefore understanding व्यावहारिक is unpredictable and uncontrollable and unsustainable but thank god it is मिथ्या. That is called **आभासी करणम्**. And **वैराग्य-भावनया**, and how do I know whether I have मिथ्यात्व दर्शनम्? All very powerful and profound words. कृष्ण uses the word **नियम्य** for that शङ्कराचार्य gives three steps. All the three steps are important. Number one is **याथात्म्य-निरूपणम्** – see the fact. Number two is called **आभासी करणम्**. **याथात्म्य-निरूपणम्** is the mixture of मिथ्या नामरूप and सत्. See it as a mixture of व्यावहारिक नामरूप and पारमार्थिक सत्. The second step is व्यावहारिक नामरूप component is मिथ्या. It is of no serious consequence. मिथ्या means it is of no serious consequence. Not the end of the world. So the second stage is नामरूप **आभासी करणम्**. And the third step is **वैराग्य भावनम्**. Equally important. **वैराग्य भावनम्** मिथ्या doesn't deserve राग

or द्वेष. Any मिथ्या पदार्थ does not deserve राग or द्वेष. That is why in वेदान्त two examples are given, सूक्ति रजतम् and रज्जुसर्प. One example for राग and the other example for द्वेष. सूक्ति रजतम् means silver falsely seen on a shell. It is shell silver. Whatever be the cost of silver, however expensive the silver may be, the shell silver doesn't deserve any attachment because shell silver is मिथ्या. It doesn't deserve any राग. Then what about रज्जुसर्प? रज्जुसर्प doesn't deserve द्वेष. Similarly nobody in the world deserves राग also, nobody in the world deserves द्वेष also. And राग-द्वेष अतीतत्वम् is वैराग्यम्. Therefore वैराग्य-भावना – dropping राग-द्वेष. Then what is the fourth step? That is going to be said. वैराग्य-भावना च एतद् मनः – this mind you have to bring to the fourth step. What is the fourth step? When नामरूप attracts राग-द्वेष, when the नामरूप becomes राग विषय or द्वेष विषय, object of राग or द्वेष, mind will be stuck in नामरूप. Any object which is an object of राग or द्वेष विषय is an empowered object. Empowered object means my mind will get stuck in that and that object will hold my mind. My mind will no more be under my control. So once I remove the राग-द्वेष the object will release my mind. The son will release my mind, the son who was keeping my mind all the time, he was drawing my mind and thus was not allowing me to do ध्यानम्. The son is drawing my mind, grandchildren are drawing my mind, why, because of राग. Therefore as long as the world is राग-द्वेष विषय the world will hold my mind, the moment राग-द्वेष are dropped the world will go. And once the mind is released it is available for me. And this available mind you can use for सच्चिदानन्द आत्मनिष्ठा. Therefore he says

**आत्मनि एव वशं नयेत्** – now that mind has been released by the family, and we say family is holding the mind; family is not holding the mind, the mind is holding the family through राग-द्वेष. And he says family is holding. Nobody is a householder. Everybody is house held. Therefore first I hold the house and then I am held by the house. But the first step is always mine only. All these you know already. **आत्मनि एव वशं नयेत्** – may you bring the mind to आत्मा. **आत्म-वश्यताम् आपादयेत्** – may you bring the mind under your own control.

According to शङ्कराचार्य's interpretation, he takes **आत्मनि** सप्तमी विभक्ति as षष्ठी विभक्ति, षष्ठ्यर्थे सप्तमी. Therefore **आत्मनि वशम्** – he takes it as आत्मनः वशम्, under one's own control. It is reflexive pronoun.

So एवम् – in this manner, योग-अभ्यास-बलात् – by the practice of these four stages, viz, understand every object is a mixture of two; the second stage is see of these two components one is मिथ्या नामरूप; the third stage is drop राग-द्वेष in मिथ्या नामरूप, the moment you drop राग-द्वेष, the नामरूप will release your mind, at least you will get a bail. Even if you are not released from the prison you will get a temporary bail or parole as the case may be. You get bail and come out of prison called family for twenty minutes and you enjoy आत्मा by meditating and after that the bail may be cancelled. Beause संसार is said to be कारागृह and if you want to permanent freedom, भगवान् will give permanent freedom, release if the नामरूप मिथ्यात्वम् we are able to keep in mind all the time. पञ्च अनात्मा must to be understood as नामरूप, पञ्च अनात्मा

should be seen as मिथ्या, राग-द्वेष should be dropped, अहङ्कार ममकार should be dropped, पञ्च अनात्माs should be handed over to विश्वरूप ईश्वर. That is called

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ गीता १८-६६ ॥

So योग-अभ्यास-बलात् – by the strength of योग-अभ्यास consisting of these four stages, note down these four stages, it will be very useful if you are practicing निदिध्यासनम्. These four stages will be very useful for समाधि अभ्यास रूप निदिध्यासनम्. So योग-अभ्यास-बलात् योगिनः मनः, the word योगिनः and the last word मनः should be combined. योगिनः मनः – the mind of Vedantic meditator आत्मनि एव प्रशाम्यति – abides in the आत्मा instead of claiming I am a miserable जीव, I will claim and my smile will become real smile, not a plastered smile. But I can really count my blessing, thank god, I am ब्रह्मन् and life is only a drama.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-26 Continuing:*

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ गीता ६-२६ ॥

We completed the भाष्यम् of the twenty-sixth verse in which Lord कृष्ण pointed out that distractions are natural in meditation, because of the very nature of the mind, mind by nature is चञ्चलम् and अस्थिरम् and therefore it will get distracted but the aim of निदिध्यासक योगि is turning the mind away from अनात्मा and again turning towards आत्मा. And I said turning towards the आत्मा does not require total rejection of अनात्मा because every अनात्मा has got आत्मा very much pervading itself. It is not that अनात्मा is outside and आत्मा is inside, we should drop the idea that आत्मा is inside, we should remember आत्मा is all-pervading. Therefore it is both inside as well as outside. And therefore in the very place where the अनात्मा is, there the आत्मा is. And in what form आत्मा pervades अनात्मा? Remember in the form of the very 'is'ness आत्मा is there. The Consciousness aspect is not evident in जड अनात्मा, but even in the inert अनात्मा the 'is'ness is there; I turn my attention from नामरूप to existence and I understand that the existence itself is Consciousness, and the Consciousness is myself. And therefore I am चित्, I am सत् and therefore I am in every नामरूप also.

And when I look at myself as the very 'is'ness in every object, I am in आत्मध्यानम्. We need not reject any object



because in every object I am there. The 'am'ness in the word I is the 'is'ness in the word he and is the 'are'ness in the word you. 'I am', 'you are', and 'he is' that 'is', 'are' and 'am'. All these three refer to one undivided existence Consciousness, that I am. इति आत्मनि एव वशं नयेत्, नामरूप to 'is'ness to Consciousness to myself. This is the journey which the meditator practices. This is the essence of verse twenty-six. The अन्वय is, चञ्चलम् अस्थिरम् मनः यतः यतः (निमित्तात्) निश्चरति, ततः ततः नियम्य (योगी) एतत् (मनः) आत्मनि वशं एव नयेत्। Continuing;

### Verse 06-27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ गीता ६-२७ ॥

First I will give you the gist of the श्लोक. Here कृष्ण talks about the benefit or फलम् of the निदिध्यासनम्. He says the फलम् is attainment of the highest आनन्द. उत्तमम् सुखम् उपैति. The highest आनन्द goes to this निदिध्यासन योगि which is repeated in the next श्लोक also अत्यन्तम् सुखम् अश्नुते. So उत्तमम् सुखम् उपैति, अत्यन्तम् सुखम् अश्नुते, highest happiness goes to him and he attains the highest happiness. Thus उत्तम आनन्द प्राप्तिः is the फलम्. And here we have to carefully understand what is the highest आनन्द that is mentioned in these two श्लोकs. The meditator has got two आनन्दs. So which आनन्द is being referred to must be clear because in meditation the mind becomes Sattvic, because deliberately the meditator is avoiding रजोगुण and तमोगुण. रजोगुण is avoided by avoiding distractions, तमोगुण is avoided by avoiding sleep. If you don't

sleep in meditation तमोगुण is avoided, if you don't think of the external world रजोगुण is avoided. Therefore meditative mind is a Sattvic mind. Sattvic mind means शान्त वृत्तिः and शान्त वृत्तिः is considered as the ideal state of mind in which आत्मानन्द gets reflected which we call as प्रतिबिम्ब आनन्द or कोश आनन्द. Therefore in meditation प्रतिबिम्ब आनन्द arrives. And this प्रतिबिम्ब आनन्द is arriving आनन्द and as even the mind becomes calmer and calmer, the प्रतिबिम्ब आनन्द is subject to qualitatively improve also, the grade improves as described in तैत्तिरीयोपनिषत्,

स एको मनुष्यगन्धर्वाणामानन्दः । ... स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ॥ तैत्तिरीयोपनिषत् २-८-२ ॥

As even mind becomes quieter and quieter, आनन्द becomes hundred fold more. Thus there is an arriving and increasing आनन्द experienced in meditation, it is graded आनन्द. That certainly happens in meditation, which आनन्द is experiential आनन्द. Now the question is when कृष्ण talks about उत्तमम् सुखम् in this श्लोक, is कृष्ण refers to this arriving and increasing आनन्द in meditation, which is experiential pleasure? And what is our conclusion? कृष्ण is not referring to arriving and increasing experiential pleasure because this is subject to arrival and because of the arrival only it is subject to departure also. And not only that in being subject to grade, it will increase also and because of the very same reason the increasing आनन्द will become decreasing also. One mosquito is enough. As even you enjoy good sleep when the mosquito

bites you then suddenly increasing आनन्द will become decreasing also. And this is called कोश आनन्द. वेदान्त wants don't be enamored by this arriving कोश आनन्द however great it might be. If you get lost in the प्रतिबिम्ब कोशानन्द it is an obstacle to *Vedantic* meditation. If you get lost in the arriving increasing experiential pleasure, it is an obstacle for *Vedantic* meditation. And this obstacle is given a special name in माण्डूक्य कारिका as रस आस्वादः, enjoying meditation आनन्द. This will be available during meditation. It is called meditation आनन्द; just as ice-cream आनन्द you get while eating ice cream and you don't get it before or after taking ice cream. Therefore enjoying meditation आनन्द is an obstacle, because meditation आनन्द will be available only during meditation; neither before nor later. Therefore don't be carried away by the ecstatic state which you may enjoy during meditation. Then what is *Vedantic* meditation? *Vedantic* meditation is claiming that even this कोश आनन्द doesn't belong to the कोश. The experiential pleasure that I am experiencing now which belongs to a mental state called आनन्दमयकोश in the form of प्रिय, मोद and प्रमोद वृत्ति; this experiential pleasure belongs to आनन्दमयकोश, and this कोश आनन्द also I am not. Then what is that? I am the original बिम्बानन्द, who am temporarily reflected in the mind during the meditation. And when the meditation is over, this experiential pleasure will have to go away but even when the प्रतिबिम्ब आनन्द goes away I will continue, the बिम्बानन्द will continue. During meditation or before or after? I, the बिम्बानन्द will continue, before, during and later also that बिम्बानन्द आत्मा अहम् अस्मि. This is called

*Vedantic* meditation in which I claim स्वरूप आनन्द, and I don't ask the question how to experience that स्वरूप आनन्द, प्रतिबिम्ब आनन्द alone is experiential, बिम्बानन्द is not a matter for experience, it is a matter for claiming. So how do you experience बिम्बानन्द? It cannot be experienced. What is the example? Reflected face you can see in the mirror, but the original face you will never experience, original face is a matter to be claimed. When? Even when you experience the beautiful face in the mirror, at that time itself you should say this beautiful face in the mirror but the original beautiful is unobjectifiable and it is available for claiming; claiming is important, I am that आनन्द आत्मा.

And this आनन्द आत्मा will continue later when the mind is experiencing दुःखम्. The शान्त वृत्ति will go away, व्यवहार will come according to व्यवहार various वृत्तिस will come, irritating people are always there, as कृष्ण says in गीता प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ गीता १४-२२ ॥

All the time you cannot have शान्त वृत्ति रजोवृत्तिस will come, तमोवृत्तिस are also bound to come. But what you remember is even when दुःख वृत्ति is there, who am I, even at the time of दुःख वृत्ति I am आनन्द स्वरूपः. This claiming of स्वरूप आनन्द is the purpose of *Vedantic* meditation. Whereas other people wants to experience ecstasy during meditation, *Vedantins* are never interested in meditation आनन्द, *Vedantic* student is interested in claiming स्वरूप आनन्द.

So the word उत्तमम् सुखम् here refers to not प्रतिबिम्बानन्द but बिम्बानन्द. Then comes a पूर्वपक्ष. If it is बिम्बानन्द, the original आनन्द which is my nature, is it subject arrival or not? प्रतिबिम्बानन्द is subject to arrival when the mind has got शान्त वृत्ति and प्रतिबिम्बानन्द is subject to departure when the शान्त वृत्ति goes away. But बिम्बानन्द is not subject to arrival because it is my very nature. Now if कृष्ण is referring to बिम्बानन्द which is not subject to arrival, how does कृष्ण use the word उपैति? The verb is a disturbing verb for a thinking person. The verb used is उत्तमम् सुखम् उपैति – that उत्तमम् सुखम् is going to come. Once कृष्ण uses the word it will come, then the meditator will sit with the song when will it come, from where will it come; looking for it at all the directions. So here कृष्ण uses the word उपैति. उपैति means it is going to come. So here coming is a figurative expression, dropping the notion that I am दुःखि, dropping that notion is called the arrival of स्वरूप आनन्द. स्वरूप आनन्द प्राप्तिः नाम dropping the idea that I am दुःखि, I am संसारि, I am जीवः confronting प्रारब्धम्, the idea that प्रारब्ध gives problem comes off and on, I am subject to the persecution caused by प्रारब्ध दुःखम्, at least I become दुःखि now and then, that दुःखित्व भाव निवृत्तिः एव स्वरूप आनन्द प्राप्तिः. तम् विद्यात् दुःख-संयोग-वियोगम् ॥ गीता ६-२३ ॥ To put in my language जीव भावना निवृत्तिः triangular format dropping. O Lord! will I be able to hold on to this आनन्द? That worry of losing this आनन्द should not come. What is my thought. I can never drop आनन्द, I can never lose that आनन्द, because प्रतिबिम्बानन्द will be lost, because if the mirror goes the reflection goes, प्रतिबिम्बानन्द

will be lost, but I am बिम्बानन्द, which I won't not lose. If I think I will lose it, I am loose (mad). Therefore I am unlosable आनन्द, प्रतिबिम्बानन्द is losable and I have told even God cannot have experiential आनन्द all the time. When the भक्त comes and screams and भगवान् smiles the भक्त will sing   
 விளையாட இது நேரமா? ( विलैयाड इदु नेरमा, Is it time for playing?) So crying and getting angry with the Lord, when I am confronting with so many प्रारब्धs, you are smiling, I will reject you. There is a book review in the newspaper. A book written by Arun Shourie. The title of the book is "DOES HE KNOW A MOTHER'S HEART? How Suffering Refutes Religions" When the mother is going through the problem because of the birth of a handicapped child. At the time of mother's suffering, भगवान् doesn't seem to have any compassion. Some personal tragedy he is going through and the sub-title of the book is "How Suffering Refutes Religions". Indirectly suffering refutes God and you question the very justice and fairness of God. Therefore God also is very careful, because when the भक्त is suffering and भगवान् smiles, भक्त will reject भगवान्. Therefore in front of suffering भक्त how should भगवान् show his face? How should he keep his face? He also must be morose. ज्ञानि also when he goes for a condolence meeting, he should not say अहमानन्दः, विदानन्दरूपः शिवोऽहम् शिवोऽहम्. You should not go to the condolence meeting saying all these. Therefore प्रतिबिम्बानन्द आनन्द cannot be permanent and need not be permanent, should not be permanent because mind should have different emotions according to contexts. Therefore even if भगवान्

gives me permanent experiential आनन्द I should say I don't want, because when I want, when I am interacting with different people O Lord! I need different emotions at different times, therefore I don't want permanent प्रतिबिम्बानन्द. But what is मोक्ष? मोक्ष is accepting the temporary प्रतिबिम्बानन्द as it is, and learning to claim permanent बिम्बानन्द. Claim permanent बिम्बानन्द as myself and learn to accept arriving departing experiential आनन्द. Mind has to be dynamic, a dynamic mind is one which can go through नव रस according to situations. That is the glory of mind. If mind is stuck in smiling mode, it will be awkward. Mind should not get stuck in प्रतिबिम्बानन्द, like a stuck tape or the CD then it will be a problem. Mind should not be stuck in one emotion, the mind should have different emotions, it is not the limitation of mind, it is the glory of the mind.

And *Vedantic* meditation is accepting an emotional mind, going through varieties of emotions, and understanding that I am the आनन्द आत्मा, who is the user of the mind, but not the mind. Not even the owner of the mind, I am the user. The owner of the mind is भगवान् (तन, मन, धन, सुब कुछ तेरा) Hand over the mind to भगवान्, use the mind, enjoy the different emotions. As I said the other day cry when it is necessary, but don't cry permanently, let there be a mourning period. Somebody died in nineteen fifty seven and you are still crying, who cares You have to cry but not all the time. Animals cannot cry perhaps. I don't know. Animals don't have such a fine refined emotional mind, human beings alone enjoy a mind which is capable of varieties of emotions. Let the mind be as it

is. Accept the mind, use the mind, don't allow the emotional mind to block the thinking intellect. The intellect should not be suppressed; that is all that we want.

Therefore verses twenty-seven and twenty-eight talks about claiming non-experiential स्वरूप आनन्द and not temporary experiential आनन्द. Now we will go to the भाष्यम्.

**प्रशान्त-मनसं प्रशान्तं मनः यस्य सः प्रशान्त-मनाः तं प्रशान्त-मनसं हि एनं योगिनं सुखम् उत्तमं निरतिशयम् उपैति उपगच्छति ।**

We will see the second line first. सुखम् उत्तमम् उपैति – the highest आनन्द, not experiential but स्वरूप आनन्द, उत्तमम् is in the मूलम्, is equal to निरतिशयम्, very important commentary, निरतिशयम् means not subject to gradation, gradationless आनन्द means non-experiential आनन्द, because any experiential आनन्द always has gradation.

Gradation means positive degree, comparative degree, super degree, happy, happier and happiest gradation will be there. The very word अतिशयम् means 'तर', 'तम' रहितम्. In संस्कृत grammar the suffix तर and तम corresponds to the English 'er' and 'est' of comparative and superlative degrees respectively. So तर and तम refer to degrees. And in संस्कृत grammar this degrees of comparison those suffixes are called अतिशयान प्रत्ययः. तर तम प्रत्यय is called अतिशयान प्रत्ययः in संस्कृत grammar.

शङ्कराचार्य uses the word निरतिशयम् which means अतिशयान प्रत्यय रहितम् which means degrees of comparisons



are not there and that means the आनन्द mentioned in this श्लोक is not experiential आनन्द, it is not अनुभव आनन्द. We are not talking about अनुभव आनन्द. That is the word निरतिशयम्, very important; non-experiential is the meaning. This non-experiential आनन्द उपैति is in the मूलम्, is equal to उपगच्छति, उपगच्छति means arise. And as I said the word arise should not be taken literally because non-experiential आनन्द is आत्मानन्द and आत्मानन्द is Myself and if आत्मानन्द is Myself, there is no question of arriving because I am already here. Therefore उपैति means it is claimed as Myself. Claiming is figuratively called arrival. Therefore उपैति means it arrives as it were, that means in meditation the Vedantic student learns to claim which claim he should have done during श्रवणम्. What आनन्द he is supposed to have claimed in श्रवणम् at the time of महावाक्य श्रवणम्, गुरु has told 'you are आनन्द स्वरूपः', that ज्ञानम् must have come in श्रवणम् alone. 'I am आनन्द स्वरूपः' ज्ञानम् cannot come in meditation, ज्ञानम् comes during वेदान्त श्रवणम्, when गुरु says you are आनन्द स्वरूप, शिष्य has already known I am आनन्द स्वरूपः. That knowledge which is there during श्रवणम् he is invoking during निदिध्यासनम्. Meditation doesn't give knowledge, meditation doesn't give a new experience, meditation does not improve the knowledge, meditation is meant to claim what the student has claimed during श्रवणम्. And what is that claiming? I am non-experiential आनन्द स्वरूपः. That claim he does during निदिध्यासनम्.

And if he has already claimed during श्रवणम्, why should he reclaim during meditation? Is that not enough? If he

has already claimed in श्रवणम् why should he do that again? That reclaiming in meditation is for removing the विपरीत भावना, the word ‘I am unhappy’ I should not use in my life. But that orientation that I am unhappy now and hope to become happy later, that orientation should go away and that विपरीत भावना निवृत्ति happens only by repeated meditation that I am not unhappy at any time, I am incapable of becoming unhappy, mind can become happy and unhappy. But I can never become happy or unhappy. I am neither happy nor unhappy. Then who am I? I am “happy-ness”. I am neither happy nor unhappy, but I am happiness all the time. So that ‘happy’ and ‘unhappy’ word I will remove from my dictionary.

*And therefore meditation is not meant for knowledge, not meant for an extraordinary experience, it is only claiming what I already know through श्रवणम्. And therefore उपैति means he claims, उपगच्छति. And all the other words in the श्लोक are description of the meditator. So प्रशान्त-मनसम्, योगिनम्, शान्त-रजसम्, ब्रह्म-भूतम्, अकल्मषम् five words are describing meditator निदिध्यासन योगि at the time of निदिध्यासनम् as to what type of meditator he is.*

The first description is प्रशान्त-मनसम्, it is in the मूलम्, is equal to प्रशान्तं मनः यस्य सः प्रशान्त-मनाः – meditator is one whose mind is tranquil. What do you mean by tranquil? Here tranquil doesn’t mean not-thoughtlessness. This is the difference between Yogic समाधि and Vedantic समाधि, we are not practicing Yogic समाधि. The very definition of Yogic समाधि is चित्त वृत्ति निरोधः, stopping all thoughts, whereas

*Vedantic* meditation is entertaining *Vedantic* thought. What is *Vedantic* thought? I am neither happy nor unhappy but I am happiness who temporarily lend happiness to the mirror called the mind. And when I lend happiness mind becomes happy and when the mind is not fit for reflection, then the mind becomes unhappy. Therefore mind becomes happy and unhappy but I am happiness. This is a thought which thought should be entertained consistently during *Vedantic* meditation. विदानन्दरूपः शिवोऽहम् शिवोऽहम् मनो बुद्धि अहङ्कार चित्तानि नाहम्. What type of मनः? सुखि दुःखि मनो अहम् न अस्मि. Therefore प्रशान्त-मनसम् means the one who doesn't have distracting thoughts but the one who has got *Vedantic* thoughts. Then the next description is योगिनम्, it means निदिध्यासन योगिनम्, समाधि अभ्यास रूप निदिध्यासन योगिनम्. So the one who practices exclusive dwelling on वेदान्त उत्तमम् सुखम् उपैति. Then some more descriptions.

**शान्त-रजसं प्रक्षीण-मोहादि-क्लेश-रजसम् इति अर्थः ।**

The next description is शान्त-रजसम् – the one whose mind has got reduced रजोगुण. रजः means रजोगुण, शान्तम् means has come down. What do you mean by रजोगुण? मोहादि-क्लेश-रजसम् – that रजोगुण which expresses in the form of क्लेश, क्लेश means varieties of दोषम्, क्लेश literally means disease or ill health. In योगशास्त्रम् they talk about पञ्च क्लेशाः. अविद्या, अस्मिता, राग, द्वेष and अभिनिवेशः. The five-fold defects of the mind are called क्लेशाः. अविद्या means ignorance, अस्मिता means अहङ्कार, राग-द्वेष and अभिनिवेशः, अभिनिवेशः means instinctive देहाभिमान. So that is योगशास्त्र

क्लेश. And that शङ्कराचार्य indicates here मोह-आदि. मोह means अविद्या, अविद्या आदि पञ्च क्लेश रहितम्. And when I have got अविद्या or अध्यास; अध्यास means claiming the body-mind-complex as myself the moment I claim the body-mind-complex as myself, which is called मोह, I become a जीवः. Therefore मोह should be understood as जीव भावः. And जीव भाव should be understood as triangular format. Therefore Vedantic meditation is deliberate negation of triangular format. Therefore प्रक्षीण-मोहादि-क्लेश-रजसम् – the one who practices the weakening of triangular format and the very idea that I am a साधक waiting for मोक्ष to happen is triangular format. That is the idea in triangular format that I am जीवः and मोक्ष is साध्यः. जीवन्मुक्ति I want to get within a few years and विदेहमुक्ति I want to get at the time of death. All जीवन्मुक्ति and विदेहमुक्ति are words used only in triangular format. In binary format there is no question of जीवन्मुक्ति or विदेहमुक्ति, when जीव भाव itself is negated where is the question of जीवन्मुक्ति or विदेहमुक्ति. What is the मुक्ति I claim? I am नित्यमुक्तः अस्मि. This is called ब्रह्म भाव. Therefore प्रक्षीण-मोहादि-क्लेश-रजसम् means the one who weakens the idea of future मोक्ष. इति अर्थः. That is said in the next word.

**ब्रह्म-भूतं जीवन्-मुक्तम्, 'ब्रह्मैव सर्वम्' इति एवं निश्चयवन्तं ब्रह्म-भूतम् अकल्मषं अधर्मादि-वर्जितम् ॥ ६-२७ ॥**

**ब्रह्म-भूतम्** literally it means the one who has become ब्रह्मन्, it is the literal translation, but you know one does not become ब्रह्मन्, one who claims that I am ब्रह्मन्. Therefore the word जीवन्मुक्त we will see later, **'ब्रह्म एव सर्वम् इति एवं**

**निश्चयवन्तं** – becoming ब्रह्मन् is entertaining having the conviction that everything is ब्रह्मन्, including I. So **सर्वम् ब्रह्म** – everything is ब्रह्मन्, which ब्रह्मन् is none other than Myself. ब्रह्म सत्यम् जगत् मिथ्या अहम् ब्रह्मैव नापरः इति एवं **निश्चयवन्तम्** – the one who has conviction that everything is ब्रह्मन् and I am that ब्रह्मन् is equal to **ब्रह्म-भूतम्**.

And from ज्ञानि's angle, ज्ञानि claims I am नित्यमुक्तः but the society looks at the ज्ञानि not as ब्रह्मन्, ज्ञानि looks at himself as ब्रह्मन् but society doesn't look at the ज्ञानि as ब्रह्मन्, for society ज्ञानि continues to be a जीव. Therefore from society's angle ज्ञानि is called जीवन्मुक्त, because society is very much in triangular format. Therefore the one who is जीवन्मुक्त from society's angle and the one who is नित्यमुक्त from his own angle. Therefore **ब्रह्म-भूतम्** means नित्यमुक्तम् and from society's angle he is जीवन्मुक्तम्. Then **अकल्मषम्**, another beautiful word, literally कल्मष means impurity, therefore free from all impurities. And what is that? शङ्कराचार्य says **अधर्मादि-वर्जितम्**, अधर्मः means पापम्, आदि means पुण्यम्. Or maximum you can add मिश्रम्, पुण्यपाप मिश्र वर्जितम्.

न पुण्यम् न पापम् न सौख्यं न दुःखम् न मन्त्रो न तीर्थो न वेदो न यज्ञ । अहम् भोजनम् नैव भोज्यम् न भोक्ता विदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ निर्वाण षट्कम् ४ ॥

**अधर्मादि-वर्जितम्** means पुण्यपाप वर्जितम्. And पुण्यम् or पापम् are divided into three things – one is सञ्चित पुण्यपापम्, the second is आगामि पुण्यपापम् and the third is प्रारब्ध पुण्यपापम्. आत्मा is free from सञ्चित आगामि and प्रारब्ध पुण्यपापम्.

During *Vedantic* meditation should I say that I am going through प्रारब्ध? That expression I should never use. Society will say I am going through प्रारब्ध, but I should never practice that thought because when I say I am going through प्रारब्ध, the meaning of the word I is जीवः, and once I say I am going through प्रारब्ध I am becoming जीव that means it is again triangular format. Therefore in *Vedantic* meditation I should say not being जीव I don't have प्रारब्ध also, the मिथ्या अनात्मा goes through मिथ्या प्रारब्ध, which I don't consider as my संसार. Therefore धर्माधर्मादि वर्जितम् प्रारब्ध वर्जितम् because ब्रह्मभूतत्वात्. Once I disclaim प्रारब्ध I can claim I am happiness itself, then I am always आनन्द स्वरूपः. The अन्वय is, उत्तमम् सुखम् हि एनम् प्रशान्त-मनसम् शान्त-रजसम् अकल्मषम् ब्रह्म-भूतम् योगिनम् उपैति ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-27 Continuing:*

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ गीता ६-२७ ॥

In these verses beginning from the twenty-seventh verse Lord कृष्ण is talking about the फलम् of निदिध्यासनम्, the immediate result as well as the long-term result. The immediate result of निदिध्यासनम् is learning to claim my nature in the form सत्त्विदानन्द स्वरूप. And the long-term benefit is this ज्ञानम् gets converted into निष्ठा, so that even during व्यवहार also this knowledge is available for tapping. To put in our language binary format becomes spontaneous. Before निदिध्यासनम् triangular format is spontaneous and binary format is deliberate, and after निदिध्यासनम् binary format should become spontaneous and triangular format will require effort on our part. Thus what is deliberate and what is spontaneous should get interchanged. A big difference. Triangular is spontaneous and binary requires effort, after निदिध्यासनम् binary is spontaneous and triangular should require effort. This transformation is long-term benefit. Short-term benefit is learning to claim this स्वरूपम् and in the स्वरूपम् also mainly आनन्द स्वरूप he learns to claim. उत्तमम् सुखम् उपैति is the फलम् given in twenty-seventh and twenty-eighth श्लोकs. We have completed the twenty-seventh verse. Now we will enter twenty-eighth verse, which is almost the repetition of verse twenty-seven.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ गीता ६-२८ ॥

I will give you the gist of this श्लोक. As I said this is almost the repetition of the previous श्लोक. There it was said उत्तमम् सुखम् उपैति, here कृष्ण says अत्यन्तम् सुखम् अश्नुते. Both उत्तमम् सुखम् and अत्यन्तम् सुखम् refers to आत्मानन्द. So the निदिध्यासन योगि attains आत्मानन्द by claiming आत्मानन्द is my स्वरूपम्. Without mixing up with the कोशानन्द, which is experienced during meditation because when the mind becomes quiet, आनन्द will be there and कोशानन्द is also there, आत्मानन्द is always there, निदिध्यासन योगि should differentiate कोशानन्द from आत्मानन्द. And which one should he claim as himself, आत्मानन्द or कोशानन्द? आत्मानन्द he should claim. How to differentiate कोशानन्द and आत्मानन्द? Three differences we should remember.

1) The first difference is that कोशानन्द is आगमापायि, it comes during meditation and it goes after meditation. आगम अपायि is कोशानन्द, अनागमापायि is आत्मानन्द. This is the first difference.

2) The second difference is कोशानन्द is experiential स्वसंवेद्यम् whereas आत्मानन्द is असंवेद्यम्. स्वसंवेद्यम् means experiential whereas आत्मानन्द is non-experiential. This is the second difference.



3) The third difference is कोशानन्द is मिथ्या which is an object मिथ्या whereas आत्मानन्द is सत्यम् स्वरूपम्. We can use कोशानन्द to claim आत्मानन्द, like looking at the mirror for wiping our face, you can look at the mirror reflection but use the mirror reflection for wiping the original face. Similarly, you can use कोशानन्द but never claim the experiential आनन्द as yourself. Learn to claim the non-experiential आनन्द as myself, which is called आत्मानन्द or ब्रह्मानन्द.

That is what निदिध्यासन योगि does, अत्यन्तम् सुखम् which is called ब्रह्म आनन्द he claims non-experientially. He claims the non-experiential आत्मानन्द as himself non-experientially. This is the immediate benefit of निदिध्यासनम्. With this back ground we will go to the भाष्यम्.

युञ्जन् एवं यथोक्तेन क्रमेण योगी योगान्तराय-वर्जितः सदा आत्मानं विगत-कल्मषः विगत-पापः, सुखेन अनायासेन ब्रह्म-संस्पर्शं ब्रह्मणा परेण संस्पर्शो यस्य तद् ब्रह्म-संस्पर्शं सुखम् अत्यन्तम् अन्तम् अतीत्य वर्तते इति अत्यन्तम् उत्कृष्टं निरतिशयम् अश्नुते व्याप्नोति ॥ ६-२८ ॥

युञ्जन् एवम्, युञ्जन् means practicing or meditating, applying, आत्मानम् in the second line should be connected with युञ्जन्, आत्मानम् युञ्जन् means directing the mind, here the word आत्मा means mind. Very careful. आत्मानम् युञ्जन् directing the mind, regulating the mind, applying the mind, एवम् is in the मूलम्, is equal to यथोक्तेन क्रमेण in this particular method or by this particular method. What is the method? यथोक्तेन – as described in all the previous श्लोकs, i.e., शनैः शनैः उपरमेत् it was said, gradually withdrawing from अन्नमय

to प्राणमय to मनोमय etc. The gradual withdrawal is called पञ्चकोश विवेक is referred to as यथोक्तेन क्रमेण, पञ्चकोश विवेक रूप क्रमेण इति अर्थः – by practicing this methodology and also he said there will be distraction. When any object distracts my mind, how to come from the object to the आत्मा? That methodology also we must remember. Any object has got two components one is the नामरूप component and the second is existence component. From नामरूप you shift to the existence, from the existence you shift to Consciousness, from the Consciousness you shift to Yourself. Object to सत् to चित् to the आत्मा by that route may you win over the distraction. All these क्रमs are mentioned in the twenty-sixth verse and practicing this method योगी, योगी means निदिध्यासन योगि, Vedantic योगि, not पातञ्जल योगि. So the very word योग can be applied to पातञ्जल योगि also. वेदान्त योगि also. We are very carefully avoiding पातञ्जल योग because it is पूर्वपक्ष, it is द्वैत वाद and it is not the अद्वैत वाद, अनेक आत्मा वाद, but we are एक आत्मा वाद, they are जगत् सत्यत्व वादिs while we are मिथ्यात्व वादिs, they are जीव ईश्वर भेद वादिs, and we are जीव ईश्वर ऐक्य वादिs. In all fundamentals योग and वेदान्त are different, therefore, whenever we use the word योगि we should note वेदान्त निदिध्यासन योगि. योग-अन्तराय-वर्जितः – who has bought over the Yogic obstacles, अन्तराय means प्रतिबन्धः, विघ्नः, so योग-अन्तराय means निदिध्यासन प्रतिबन्ध. This was briefly mentioned in the twenty-sixth verse, the obstacle mentioned was distraction. यतो यतो निश्चरति, that निश्चरति means विक्षेप प्रतिबन्धः, and in माण्डूक्य कारिका four obstacles are mentioned, लय, विक्षेप, कषाय and रसास्वादः. We have to

note them here. So लय विक्षेप कषाय रसास्वादः रूप चतुर्विध प्रतिबन्ध रहितः So योग-अन्तराय-वर्जितः – free from the meditation obstacles सदा आत्मानं युञ्जन्, after the word आत्मानम् you have to bring the युञ्जन् from the first line and add here, सदा आत्मानं युञ्जन् – applying the mind in this manner. This is also very important. Vedantic meditation is application of the mind, Yogic meditation is stopping the mind. They stop the mind but we use the mind. What a big difference! All the thoughts should be eliminated there whereas we have to direct the thought in the wanted field. Therefore आत्मानं युञ्जन् – using the mind appropriately, विगत-कल्मषः is in the मूलम्, is equal to विगत-पापः – free from all the पापम्s. In वेदान्त the word पापम् means any form of obstacle. All obstacles are said to be पापम्s and in निदिध्यासनम् पापम् means विपरीत भावना, and विपरीत भावना means triangular format. Therefore the only obstacle to the Vedantic meditation is triangular format, dropping that format deliberately. And what is dropping? I am no more a जीव. Then who am I? अहम् ब्रह्म अस्मि. So जीव भाव रहितः, dropping the जीव भाव. And as long as जीव भाव is there, प्रारब्ध I have to associate, प्रारब्ध association means family worry. And identified with प्रारब्ध and family, I will never claim I am आनन्द स्वरूपः that means I will always say one or the other problem, he will sing the song crying குறை ஒன்றும் இல்லை (कुऱै ओण्डुम् इल्लै, I have no problem), but from the innermost heart that ‘I have no problem’ statement will never come as long as I am जीव. Therefore I have to shed the जीवत्वम् as the coil of the snake.

तद्यथाऽहिनिर्व्वलयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं  
 शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ॥  
 बृहदारण्यकोपनिषत् ४-४-७ ॥

Just like the snake sheds the skin I have to shed जीव भाव. Without shedding जीव भाव I am आनन्द I can convincingly never claim. Therefore विगत-पापः means विगत triangular format. And what does he do? सुखेन is in the मूलम्, is equal to अनायासेन, once I come binary format, claiming I am आनन्द there is no reservation. Therefore अनायासेन – effortlessly, unchallenged, अत्यन्तम् सुखम् अश्नुते comes later, he attains the highest आनन्द. What is the definition of highest आनन्द? That is said here ब्रह्म-संस्पर्शम्, that is in the मूलम् आचार्य gives the विग्रह वाक्यम्, ब्रह्मणा is equal to परेण, that means परब्रह्मणा, संस्पर्शः, संस्पर्शः means सम्बन्धः, यस्य सुखस्य, whichever सुखम्, तद् – that सुखम्, is called ब्रह्म-संस्पर्शं सुखम्. What does it mean? The happiness which belongs to ब्रह्मन्. So ब्रह्म-संस्पर्शम् सुखम् means the happiness which belongs to ब्रह्मन्, not the happiness which belongs to आनन्दमयकोश. The happiness belonging to आनन्दमयकोश has got gradation प्रिय, मोद, प्रमोद. Not only has it got gradation, it is subject to arrival and departure. That experiential आनन्द he doesn't claim. When I am experiencing आनन्द that is प्रतिबिम्बानन्द, प्रतिबिम्बानन्द proves ब्रह्मानन्द because प्रतिबिम्बम् cannot come without बिम्बम्. That बिम्बानन्द without experiencing I learn to claim. बिम्बानन्द is not experienced it is claimed by entertaining deliberate thought. That thought is I am अनागमपायि ब्रह्मानन्दः अस्मि. इति निदिध्यासन योगि claims. Therefore ब्रह्मणा परेण परब्रह्मणा

**संस्पर्शः** सम्बन्धः, सम्बन्धः means स्वरूपभूतः **सुखम् यस्य**, बहुव्रीहि समास. In short, **ब्रह्म-संस्पर्शम् सुखम्** we can translate as ब्रह्मानन्दम्. And what type of ब्रह्मानन्दम्? **अत्यन्तम्** is in the मूलम्, is equal to **अन्तम् अतीत्य वर्तते** – which is beyond all the limits, that means limitless ब्रह्मानन्द, **इति अत्यन्तम्**. So **अन्तम् अतीत्य वर्तते** is also within the brackets, it is विग्रह वाक्यम्. **उत्कृष्टम्, उत्कृष्टम्** means the highest and once you say the word highest again it will confuse because once you use the word highest it will come under तारतम्य gradation. And immediately शङ्कराचार्य says **निरतिशयम्** – the word highest is used figuratively by me but don't take the वाच्यार्थ, the word **अत्यन्तम्** and उत्तमम् you should not take वाच्यार्थः and you should take the लक्ष्यार्थ, it is the highest means it is gradationless. Therefore he says **निरतिशयम् अतिशयान् प्रत्यय रहितम्, निरतिशयम् सुखम् अश्नुते, अश्नुते** is in the मूलम्, is equal to **व्याप्नोति, व्याप्नोति** means विशेषेण आप्नोति – he attains without attaining. **विशेषेण आप्नोति** means he attains without attaining. What do you mean by attains without attaining? Once you say the योगि attains happiness again problem will come, it is an experiential happiness which came during समाधि and after समाधि that **सुखम्** is no more, because it will be there only during समाधि. Therefore the word attains should be understood as he attains by claiming I am that आनन्द, which exists before meditation, which exists during meditation and which will continue after meditation also. I am non-experiential आनन्द available all the time which comes in the form of experience now and then. I am the non-experiential आनन्द which comes in the form of experiential आनन्द now

and then when the mind mirror has got conducive surface. When good news comes mind has got a conducive surface, reflection comes and when the bad news comes, experiential pleasure will go away but even when that goes away non-experiential आत्मानन्द, which I am, will coexist with दुःखम्.

This is one of the important differences between कोशानन्द and आत्मानन्द.

कोशानन्द cannot coexist with दुःखम्. When दुःखम् comes कोशानन्द goes away, and when कोशानन्द comes दुःखम् will go away. कोशानन्द and दुःखम् are mutually exclusive. Whereas आत्मानन्द is a unique आनन्द which can coexist with दुःखम्. आत्मानन्द can coexist with दुःखम् in fact आत्मानन्द is the अधिष्ठानम् of everything including दुःखम्. कोशानन्द is also superimposed on आत्मानन्द. दुःखम् is also superimposed on आत्मानन्द. आत्मानन्द is पारमार्थिक सत्यम् and कोशानन्द and दुःखम् are व्यावहारिक सत्यम्. I am the पारमार्थिक सत्य आत्मानन्द, तद् आत्मानन्दम् व्याप्नोति, व्याप्नोति means विशेषेण आप्नोति attained my claiming, does not attain as an object. The अन्वय is, एवम् आत्मानम् सदा युञ्जन् विगत-कल्मषः योगी सुखेन ब्रह्म-संस्पर्शम् अत्यन्तम् सुखम् अश्नुते । Continuing;

*Verse 06-29 Introduction;*

**इदानीं योगस्य यत् फलं ब्रह्म-एकत्व-दर्शनं सर्व-संसार-विच्छेद-कारणं तत् प्रदर्शयते —**

In these two verses twenty-seven and twenty-eight, the immediate result of निदिध्यासनम् was pointed out, the

immediate result being learning to claim I am आत्मा and I am not a जीव. जीव भाव rejection and आत्मभाव claiming as is given in the six श्लोकs of निर्वाण षट्कम् मनोबुद्ध्यहङ्कार चित्तानि नाहम् विदानन्दरूपः शिवोऽहम् शिवोऽहम् जीव भाव rejection and आत्मभाव claiming, this is the immediate result of निदिध्यासनम्. And in the following श्लोकs, the long-term benefits of निदिध्यासनम् is being mentioned, which is nothing but ज्ञाननिष्ठा or stabilization of binary format, because students always complain that binary format we are able to retain at the time but in certain situations we are not able to do that, we are rushing towards triangular format. That habit of triangular format should go away; that is called ज्ञाननिष्ठा. This is the long-term benefit.

What is that binary format? Even though I have told you one lakh times, now and then I have to remind. How do you contrast it with triangular format? I am the victimized जीव, the world is the victimizer and the Lord ईश्वर is the savior. This is the triangular format. I am victimized, world is victimizer through प्रारब्धम्, God is the savior is the triangular format mindset. In the binary format what should I say? I can never be victimized, I am unvictimizable ब्रह्मन्, and the world can never be victimizer, because world is मिथ्या नामरूप. And I don't require a God as a savior to me. It is very tough, dropping the support of God is निदिध्यासनम्. It is terrifying, but let me make it clear what is वेदान्त, I am not asking you to follow that, you can postpone it and the ultimate वेदान्त is this. I am not rejecting व्यावहारिक God and I am not becoming a नास्तिक. वेदान्त is not becoming a नास्तिक or rejecting व्यावहारिक

God. व्यावहारिक God is there, I don't reject, but what I say is I am पारमार्थिकम् ब्रह्म which doesn't require any व्यावहारिक support, rejecting the support of व्यावहारिक ईश्वर by claiming I am पारमार्थिकम् ब्रह्म in which जीव जगत् ईश्वर, the व्यावहारिक जीव, व्यावहारिक जगत् and व्यावहारिक ईश्वर all the three are in 'Me' the पारमार्थिकम् ब्रह्म. I, पारमार्थिकम् ब्रह्म doesn't require any support.

निरुपमनित्यनिरंशकेऽप्यखण्डे मयि चिति  
सर्वविकल्पनादिशून्ये । घटयति जगदीशजीवभेदं  
त्वघटितघटनापटीयसी माया ॥ मायापञ्चकम् १॥

माया has created जीव जगत् ईश्वर भेद in 'Me' the पारमार्थिकम् ब्रह्म. Therefore binary format number one, understand clearly, I am not the victimized, world is not victimizer, I don't require any support because I am the support of everything.

उपशान्तजगज्जीवशिष्याचार्येश्वरभ्रमम् । स्वतः सिद्धमनाद्यन्तं  
परिपूर्णमहं महः ॥ अद्वैतमकरन्दः २७ ॥

These are all not श्लोकs for just repeating like parrot. I have to internalize and I should mean what I say, I am ब्रह्मन् the support of all, I don't require any support. Dropping the psychological walking stick. See whether it is possible for you. If you स्वामिजि I understand but I am not ready to follow. I have told you earlier. When it comes to वेदान्त humanity can be divided into different groups. Thirty-three percent will say वेदान्त अद्वैतम् is illogical. Another thirty-three percent will say अद्वैतम् is logical but not practical. Another thirty-three percent say it is logical and practical, but स्वामिजि we are not ready for it. So how many percent gone? Ninety-nine percent is gone, only one



percent alone will say that it is logical, practical and I am ready for that. Every *Advaitic* आचार्य knows that he is in minority. He is not disappointed by that because उपनिषत् ऋषि has said

श्रवणायापि बहुरभिर्यो न लभ्यः शृण्वन्तोपि बहवो यम् न विद्युः ।  
आश्चर्यो वक्ता कुशलोस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥  
कठोपनिषत् १-२-७ ॥

यमधर्म राजा says an *Advaitic* आचार्य knows that he is minority and his minority status is proud of, and not disappointed. यमधर्म राजा says in another place

यस्य ब्रह्म च क्षत्रम् च उभे भवत ओदनः । मृत्युः यस्य उपसेचनम्  
क इत्था वेद यत्र सः ॥ कठोपनिषत् १-२-२७ ॥

Who can understand that अद्वैतम् other than me. यमधर्म राजा himself says and therefore I know binary format is difficult because the first step itself is dropping the powerful support of God which we have been using. And an अद्वैत भक्त will go to God, go to temple, do नमस्कारs, but not to take God as a support, but to thank God for helping him to drop the support. After curing the disease also you can go to the doctor, not that you should not go to the doctor, you go to the doctor not for treatment but for thanking him, he need not become an atheist, go to doctor and thank. अद्वैत भक्त goes to God, appreciate God, does नमस्कारम् to God and says O God! thank you for helping me to drop all supports. That is why the journey is world-dependence to God-dependence to Self-dependence. O God! you made me independent of You Yourself. That is the best doctor, otherwise it will be like a joke. So one doctor had a chronic patient coming all the time, and his son also became a

doctor. And that chronic long-term patient came to visit the doctor. The doctors should not misunderstand. Then the father doctor was not there, the son doctor was there. So he took over and he treated and within a month that patient got cured. The son doctor told the father doctor, see you have been treating for such a long time, but I treated your patient and he is cured. Then the father said do you know who paid for your medical education, hope you followed. Doctors don't misunderstand. You could become a doctor only because these patients I kept as patients. The joke apart; God is real God only when he makes भक्त independent of that God Himself. And God will be proud and happy if the भक्त says I am grateful to you, because I don't require any support including you. It is not that भगवान् will become unhappy, if भगवान् is going to become unhappy He would never have said 'तत्त्वमसि', like the father doctor He would have kept तत्त्वमसि away. He could happily say because God also wants भक्त to become independent of God, and come to God to say Hi, thank you, Good bye! That is what अद्वैत भक्त does, but such भक्त are totally one percent of humanity. This is binary format one. That is dropping the support of Lord ईश्वर.

The second is in binary format I never look upon myself as a साधक, साधकत्व भाव निवृत्ति: and I never look upon my religious and spiritual activities as a साधन for me. They are all लोकक्षेम कर्माणि, I never look upon my religious and spiritual activities as my साधन, I never look upon मोक्ष as a goal. स्वरिमन् साधकत्व भाव निवृत्ति: आचारेषु साधनत्व भाव निवृत्ति:, मोक्षे साध्यत्व भाव निवृत्ति:. Then what is मोक्ष? If it is not a goal, then what is मोक्ष? मोक्ष happens to be, unfortunately

or fortunately, it happens to be My nature. These two-fold mindset is called binary format.

In triangular format I look for मोक्ष, in binary format that मोक्ष expectation has gone. I need not go and call everyone and say that ‘do you know I am मुक्तः’. He will think that ‘seeing you going to class I thought you are out of your mind. Now it has been confirmed’. Not only will you be called nuts, but I also will be honored with that title as a गुरु. Therefore please do not say it outside. Whatever I say is to be confined within this class room and when you go out you say that by भगवान्’s grace everything is going well and I am supported by God. Use that language of triangular format, this alone you should use. It is not hypocrisy, because we are deliberately doing it not to confuse the society. When the motive is positive and to avoid confusion in the society, using the triangular format language is not hypocrisy. By saying that ‘all is His will’ or going to temple does not make it hypocrisy, let everything continue outside. But here पश्यन् शृण्वन् स्पृशन् जिघ्रन् अहम् नैव किञ्चित् करोमि, गुणाः गुणेषु वर्तन्ते, इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते, तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्. This is the binary format, whoever is ready he enters otherwise wait and take your own time. I will not reject you as a student if you say I am not ready. I will be proud of binary format student but I will not reject triangular format student.

Now he says इदानीं योगस्य यत् फलं प्रदर्शयते. So इदानीम् – in the following verses योगस्य, योगस्य means निदिध्यासन योगस्य, फलम् – the result, which is called

ज्ञाननिष्ठा, spontaneous binary format, which is ब्रह्म-एकत्व-दर्शनम् – which is the vision of non-dual ब्रह्मन्. ब्रह्म-एकत्व-दर्शनम् or आत्म-एकत्व-दर्शनम् or ब्रह्मात्म-एकत्व-दर्शनम्. This was said in the fourth chapter as ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ॥ गीता ४-२४ ॥ It is सर्व-संसार-विच्छेद-कारणम् – which alone is the eliminator of all the संसार, because in जीव भाव I can never get out of संसार because जीव can exhaust प्रारब्ध, but जीव can never exhaust सञ्चितम्. So जीव can exhaust प्रारब्ध, जीव can never exhaust सञ्चितम्. Therefore as long as I am जीव, inexhaustibly पुनरपि जननम् पुनरपि मरणम् will continue, therefore I have to drop the जीव भाव, then alone मोक्ष is possible. Therefore सर्व-संसार-विच्छेद-कारणं तत् प्रदर्शयते – is being shown. We will read the verse.

### Verse 06-29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ गीता ६-२९ ॥

I will give you the gist of the श्लोक. The vision of this ज्ञाननिष्ठः, so what is the mindset of ज्ञाननिष्ठा as a result of long निदिध्यासन अभ्यास? Two-fold निदिध्यासनम् – समाधि अभ्यास रूप निदिध्यासनम् which will help in the ब्रह्माभ्यास रूप निदिध्यासनम्. As a result of this निदिध्यासनम्, binary format becomes spontaneous, if that becomes spontaneous, what is the mindset of such a ज्ञाननिष्ठ or स्थितप्रज्ञा or गुणातीत? That is said here. कृष्ण says there are only two things in the entire creation. Binary format means only two things. They are आत्मा and अनात्मा of which one is सत्यम् and the other is मिथ्या. And how does he see the आत्मा and अनात्मा?

कृष्ण says he sees आत्मा in every अनात्मा. This ज्ञानि or a ज्ञाननिष्ठः otherwise called जीवन्मुक्तः, this जीवन्मुक्तः sees आत्मा in every अनात्मा. He sees the आत्मा as its very content or the essence. In every अनात्मा, the शरीरम् he sees the आत्मा, the शरीरि, i.e., the Consciousness principle, he sees as its very content or essence. And then the second vision is he sees all the अनात्माs in the आत्मा. In the previous one he sees आत्मा in every अनात्मा. Now you reverse it he sees all the अनात्माs in the आत्मा which is the अधिष्ठानम्. Previously we said आत्मा which is the content, when you come to the second, he sees all the अनात्माs in आत्मा which is the अधिष्ठानम्. If you want an example, the wise person sees the water in every wave, he sees the water as its very content. And then the second one is he sees all the waves in water which is the अधिष्ठानम् of the wave. So thus he sees आत्मा in अनात्मा, he sees अनात्मा in आत्मा. To put in technical language, he sees the सत्य मिथ्या सम्बन्ध existing between आत्मा and अनात्मा.

And what is आत्मा? Be very careful, he says the सत्य मिथ्या सम्बन्ध between Himself and the world, I am आत्मा, that is why it is called binary format, I am आत्मा, everything else is अनात्मा. जीव नामरूप is अनात्मा, जगत् नामरूप is अनात्मा, ईश्वर नामरूप is also अनात्मा. जीव जगत् ईश्वर नामरूप is अनात्मा. I am आत्मा, I am in them as the content, and they are in Me, who am the अधिष्ठानम्. I am in all, all of them are in Me. I am in all as their content. All of them are in Me, who am their अधिष्ठानम्. This is the mindset all the time there. To remember कैवल्योपनिषत्,

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम्  
याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥

It is not for regular chanting. So many people as I said the moment I say this मन्त्र is very good, then they will include that in their routine prayer. It is not making a mechanical repetition, I should mean when I say that. And it should be meaningful to myself.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-29 Continuing:*

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ गीता ६-२९ ॥

Lord कृष्ण is talking about the two-fold result of निदिध्यासन योग, समाधि अभ्यास रूप निदिध्यासन योग. One type of result is what is attained at the time of the meditation itself, instantaneous and immediate benefit and the second thing is the long-term benefit of निदिध्यासनम्. Just as while eating we have got two-fold benefits, if it is a delicious food and healthy food at the time of eating there is one benefit which is the very enjoyment of the delicious food. And even after that there is a long-term health benefit also as the nutrition are getting absorbed in the body. Similarly निदिध्यासनम् also gives short and long-term benefits. The immediate benefit has been talked about in twenty-seventh and twenty-eighth verses which is nothing but learning to claim that I am आनन्द स्वरूपः. Claiming I am सद्रूपः is one thing and claiming I am चिद्रूपः is another thing. But the most enjoyable claim is I am आनन्द स्वरूपः. Very careful. We don't say mind is आनन्द स्वरूपः. Remember we never say the mind is आनन्द स्वरूपः. Mind is only अनात्मा and it is not आनन्द स्वरूपः. Mind does reflect आनन्द now and then. So we are talking about I, the आत्मा am आनन्द स्वरूपः, this advantage of claiming आनन्द आत्मा is the immediate benefit which was called उत्तमम् सुखम् उपैति, अत्यन्तम् सुखम् अश्नुते. This is निदिध्यासन काल फलम्.

Then we have got the long-term result which is the main benefit for which we are practicing निदिध्यासनम् and that is ज्ञाननिष्ठा, making the binary format spontaneous, pushing the binary format into the sub-conscious mind so that even during the day-to-day व्यवहार we are handling अनात्मा during व्यवहार, we have to handle अनात्मा during व्यवहार, because अनात्मा alone is व्यवहार्यम्. But when we do अनात्मा व्यवहार which is life, even during that time आत्मा is not lost sight of. Thus like तम्बुरा श्रुति behind a good musician even if he is involved in complicated रागम् तानम् पल्लवि one corner of his mind will not lose sight of the श्रुति, similarly, ज्ञाननिष्ठा is one who doesn't lose sight of आत्मा which is सर्वत्र समदर्शनम् सर्वत्र आत्मदर्शनम्. They call it सहज समाधि. सहज समाधि is spontaneous binary format which was talked about in the fifth chapter also

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ गीता ७-१८ ॥

They don't lose sight of एक आत्मा behind all the living beings. That does not mean they will treat all the animals uniformly. Very careful. By सर्वत्रसमदर्शनः does not mean you should do श्वान दानम् instead of गो दानम्. Where cow has to be used cow alone has to be used; when man has to be used, and man alone must be used. Treatment is never uniform. Different things, different people, different animals will have to be handled differently but even while handling differently आत्मदर्शनम् is not lost sight of, like the example different ornaments are handled differently, bangle is only put on the hand, chain on the



neck and ring on the fingers, nose ring in the nose, ornaments are handled differently. But in and through all the handling सर्वत्र golden vision is there, that is the benefit of निदिध्यासनम्. In our language spontaneous binary format is the benefit of निदिध्यासन योग. This is the gist of the श्लोक. Now we will enter the भाष्यम्.

**सर्व-भूत-स्थम् सर्वेषु भूतेषु स्थितं स्वम् आत्मानम् सर्व-भूतानि च आत्मनि ब्रह्मा-आदीनि स्तम्ब-पर्यन्तानि च सर्व-भूतानि आत्मनि एकतां गतानि ईक्षते पश्यति योग-युक्त-आत्मा समाहित-अन्तःकरणः सर्वत्र सम-दर्शनः सर्वेषु ब्रह्मा-आदि-स्थावरान्तेषु विषमेषु सर्व-भूतेषु समं निर्विशेषं ब्रह्म-आत्म-एकत्व-विषयं दर्शनं ज्ञानं यस्य सः सर्वत्र सम-दर्शनः ॥ ६-२९ ॥**

**सर्व-भूत-स्थम्** is in the मूलम्, शङ्कराचार्य says it is कर्मधारय समास, सर्वाणि भूतानि सर्व भूतानि, तेषु **सर्वेषु भूतेषु**. Here the word भूतम् means शरीरम्. The word भूत will have different meanings in different context, पञ्चमहाभूतम्s are also called भूतम्, even ब्रह्मन् is called भूतम्.

अरेऽस्य महतो भूतस्य निश्चसितमेतद्यद्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस ॥ बृहदारण्यकोपनिषत् २-४-१० ॥

The word भूतम् means ब्रह्मन् also. The word भूतम् means पञ्चभूतs also, the word भूतम् has the meaning of शरीरम् also, the word भूतम् has the meaning of ghost also. When you say भूत, प्रेत, पिशाच, ब्रह्मराक्षस, in that context भूत means it is ghost. Therefore where what meaning should be taken we have to carefully filter. Here भूतम् means शरीरम्. **सर्वेषु भूतेषु शरीरेषु स्थितम्** is present. What **आत्मानम्?** **आत्मानम्** means the Self. And what type of Self? शङ्कराचार्य adds **स्वम् आत्मानम्**

– my own Self is in every body. The word स्वम् is extremely important. By this word स्वम् शङ्कराचार्य refutes साङ्ख्य दर्शनम्, योग दर्शनम्, न्याय दर्शनम्, वैशेषिक दर्शनम् because in all those systems of philosophy each body has got a separate आत्मा but here कृष्ण says the आत्मा in this body alone is the आत्मा in everyone. स्वम् आत्मानम् पश्यति. But even though the आत्मा in this body is available everywhere, experientially there is a difference. This experiential difference has to be noted. What is the experiential difference? आत्मा in this body is available as both चिद्रूप and सद्रूप, I can experience existence in my body, I can experience Consciousness also in my body. Whereas in your body I cannot experience Consciousness. I do not know whether one part of your body is numb. So one part of your body may be conscious, another part of the body might have gone to sleep, in your body I can experience not the चिद्रूप आत्मा, I can experience in you only the सद्रूप आत्मा. Therefore as चित् I am pervading my body, when I say I am all-pervading, सत् रूपेण I am all-pervading. Therefore सर्वत्र सद्रूपेण स्वस्मिन् शरीरे सद्रूपेण चिद्रूपेण च व्यक्तम् आत्मानम् – so I am content in every body, I am in every body. And now in the next portion Lord कृष्ण reverses the whole thing. I am in everybody as the very inner essence, now he reverses that all the bodies are in me. Therefore he says सर्वभूतानि च. That means सर्वाणि शरीराणि. And what are the सर्वाणि? ब्रह्म-आदीनि स्तम्भ-पर्यन्तानि – all the शरीरम्s means ब्रह्मा-आदीनि – beginning from ब्रह्मा चतुर्मुख शरीरम्. So here the ब्रह्मा should not be understood as सत्यम् ज्ञानम् अनन्तम्, here the word ब्रह्मा means चतुर्मुख ब्रह्मा शरीरम्, beginning from the most exalted

creator's body, **स्तम्ब-पर्यन्तानि**, the word **स्तम्ब** means a minute organism. Very careful. **स्तम्ब** should not be translated as a pillar. When **स्तम्भ** has got the fourth **भ**, it means pillar, **स्तम्ब** with the third **ब** means the minute organism. It may be a plant, it may be an insect. So upto that minute body **स्तम्ब-पर्यन्तानि भूतानि**. So **ब्रह्मा-आदीनि स्तम्ब-पर्यन्तानि** is the commentary on the word **सर्व**. And **भूतानि** must be understood as **शरीराणि**. In short, **सर्व-शरीराणि, आत्मनि, आत्मनि** means they are located in Me. In the previous sentence I said I am in them, now I say they are located in Me, and **शङ्कराचार्य** gives a profound meaning **एकतां गतानि**, it is a very important commentary. **एकतां गतानि** means they are located in Me means they are non-different from Me. **तदनन्यत्वम् आरम्भणशब्दादिभ्यः ॥ ब्रह्मसुत्र २-१-१७ ॥** The entire

**आरम्भाधिकरणम् शङ्कराचार्य** brings in one word. They are non-different from me, all the **शरीरम्**s means all the **अनात्मा, अनात्मा** does not exist separate from Me. That means **मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥**

**अनात्मा** is **कार्यम्**. If you remember **तैत्तिरीय ब्रह्मानन्दवल्ली** I told you five corollaries **अनात्मत्व निश्चयः, कार्यत्व निश्चयः, नामरूपत्व निश्चयः, मिथ्यात्व निश्चयः प्रविलापनम्**. So **एकतां गतानि** means the world is non-different from me, it is a **नामरूप**, which borrows existence from Me, the 'is'ness of the world is the 'is'ness of Mine. **नासतो विद्यते भावो नाभावो विद्यते सतः ॥ गीता २-१६ ॥** World is **मिथ्या**, I am **सत्यम्**. The **सत्य मिथ्या सम्बन्ध** between Me and the world should never be

forgotten. The moment we forget the truth, संसार overtakes us. संसार is waiting only for a small gap. That gap is momentary forgetfulness of the relationship between Me and the world. And what is the relationship? सत्य मिथ्या सम्बन्ध. That alone I have presented as the fifth capsule of वेदान्त. The fifth capsule is by forgetting my real nature, I convert life into a burden or liability, by remembering my nature I convert life into a blessing or an asset. Whether life is an asset or liability is changed in one minute. What is that? I and the world have got सत्य मिथ्या सम्बन्ध. It is not enough to say सत्य मिथ्या सम्बन्ध, we have to understand which is what? Otherwise we will end up in saying world is सत्यम् and I am मिथ्या. Do not interchange! Therefore एकतां गतानि means अध्यस्तानि, कल्पितानि, अध्यारोपितानि इति अर्थः. इति ईक्षते – thus he perceives cognitively, sensory perception will be अनात्मा दर्शनम् only but the मिथ्यात्व दर्शनम् must be only ज्ञान दर्शनम्, which is the third दृष्टि. ज्ञान चक्षुसा ईक्षते – is equal to पश्यति. But स्वामिजि you say even one moment we should not forget this. But our problem is even for one moment we cannot remember this! It is all topsy-turvy. We are able to remember in the class स्वामिजि, but once the slippers are on, it is gone. Therefore कृष्ण says if it has to be continuously remembered there is only one method. That method is योग-युक्त-आत्मा – long निदिध्यासनम् is required. Therefore he says योग-युक्त-आत्मा is in the मूलम्, योगः means निदिध्यासन योगः. Which निदिध्यासनम्? Both निदिध्यासनम्s. Which are the both? ब्रह्माभ्यास रूप निदिध्यासनम् and समाधि अभ्यास रूप निदिध्यासनम्. By that समाहित-अन्तःकरणः – a person who

has got a focused mind. So निदिध्यासन योगेन युक्तः समाहितः आत्मा अन्तःकरणम् यस्य सः, बहुव्रीहि समास, the word आत्मा here means mind. So the mind has been focused. In short, the knowledge has been pushed into the subconscious mind. And it is the name of the person. समाहित-अन्तःकरणः is the name of the person who has revamped the subconscious mind. Who is he? सर्वत्र सम-दर्शनः is in the मूलम्, is equal to सर्वेषु is equal to ब्रह्म-आदि-स्थावरान्तेषु भूतेषु – in all the beings, beings means शरीरेषु, beginning from ब्रह्मा-आदि-स्थावरान्तेषु from ब्रह्मा's शरीरम् upto a microorganism, विषमेषु – all the शरीरम्s will never be uniform, never expect uniformity at the body level, never expect uniformity at the mental level. In a family if there are five members they will have not one opinion, not even five opinions, five hundred opinions will be there. In the morning there will be one opinion and in the evening there will another opinion. Never expect the family members to conform to your view. Therefore we say Indian marriages are never based on compatibility, therefore they survive. Any marriage which is based on compatibility will miserably fail because compatibility can never be there, but even if that is there, it will certainly become changed. They will be compatible during the month of marriage and the next year it will go away. Therefore according to Indian rules never work for or base the marriage based on compatibility. Marriage means विषमम् because minds are different. Therefore विषमेषु भूतेषु. And if you want compatibility there is, that is समं निर्विशेषम् that is the only compatible entity, i.e., आत्मा alone is compatible. Therefore look at the compatibility in the form of you have an आत्मा and

I have an आत्मा, so we are living together and let us not go to the court because both have got only one आत्मा. Therefore सर्व-भूतेषु समम्, समम् is in the मूलम्, is equal to निर्विशेषम्. निर्विशेषम् means uniform. The uniformity is सत्त्वदानन्दरूपम्. So ब्रह्म-आत्म-एकत्व-विषयम् – which is in the form of ब्रह्म-आत्म-एकत्वम्. आत्मा in all other beings put together is called ब्रह्मन्. ब्रह्मन् is the name of the collective Self of the world. The individual Self in me is called आत्मा. The collective and the individual, the universal and individual Self is एकम्. And विषयं दर्शनम् – such a knowledge. बहुव्रीहि समास. ब्रह्म-आत्म-एकत्वम् एव विषयः यस्य दर्शनस्य ब्रह्म-आत्म-एकत्व-विषयं दर्शनम् is called समदर्शनम्. यस्य सः, बहुव्रीहि, the one who has got such a ज्ञानम् is called सर्वत्र सम-दर्शनः. This is the benefit of निदिध्यासनम्. The अन्वय is, योग-युक्त-आत्मा सर्वत्र सम-दर्शनः आत्मानम् सर्व-भूतस्थम् आत्मनि सर्व-भूतानि च ईक्षते । Continuing;

*Verse 06-30 Introduction;*

**एतस्य आत्म-एकत्व-दर्शनस्य फलम् उच्यते —**

So what is the consequence of having such a दर्शनम्? So constant Self-awareness means what? Or what is the benefit of constant Self-awareness. That is being said here. आत्म-एकत्व-दर्शनस्य फलम् – the benefit of constant Self-awareness is उच्यते – being mentioned in this श्लोक. The benefit of निदिध्यासनम् is constant Self-awareness. Now in the following श्लोक what is the benefit of constant Self-awareness is said. We will read.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ गीता ६-३० ॥

Another very important श्लोक. In fact these two श्लोकs put together is an indirect महावाक्यम् because in the twenty-ninth श्लोक कृष्ण says that the benefit of meditation is constant Self-awareness. In this श्लोक कृष्ण says constant Self-awareness alone is the constant God awareness. That means what? What is the corollary we get? कृष्ण equates Self-awareness with God awareness. That means Self-awareness is God awareness. That means Self is equal to God. Self and God are one and the same. आत्मदर्शनम् एव ईश्वर दर्शनम्. ईश्वर दर्शनम् एव आत्मदर्शनम्. Divine love is Self-love. Enjoying God is enjoying Myself. यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ॥ गीता ३-१७ ॥ I have got devotion to God, but I have got a low self-opinion that is not devotion to god, I have misunderstood God. As long as I am a devotee of God and I look upon myself as low, the devotion is not correct devotion. That is why we say दासोऽहम् भावना is not the final level of devotion, because in दासोऽहम् भावना I have high opinion about God, and I have a very low opinion about myself. वेदान्त says as long as I have a low opinion about myself not only I don't know myself, I don't know God also. The knowledge of God should remove low self-opinion. My opinion about myself should be jacked up.

And in the उपनिषत्s what is my opinion about myself? This is where विशिष्टाद्वैतम् and अद्वैतम् differs. विशिष्टाद्वैतम् also glorifies God and अद्वैतम् also Glorifies god, with regard

to ब्रह्मन् glory both of us will tally. When it comes to अहम्, what do they say and what do we say are different. They will say दासोऽहम्, I lower myself to the bottom, as much low I put myself it is considered to be great भक्ति. उपनिषत् says that is not भक्त. Let it be so in the beginning stages. During अध्यारोप काले, triangular format काले नैच्य भावः. The word in विशिष्टाद्वैतम् is नैच्य भावः. नैच्यम् means नीचस्य भावः नैच्यम् नीचः means very low. The more you bring down yourself greater the भक्ति. अद्वैतम् also says ok in triangular format काले, but after you come to वेदान्त the नैच्य भाव should go away and gradually you should raise yourself and ultimately the greatest भक्ति is

अहं वृक्षस्य रेखिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव  
स्वमृतमस्मि । द्रविणैः सर्वसम् । सुमेध अमृतोक्षितः । इति  
त्रिशङ्कोर्वेदानुवचनम् ॥ तैत्तिरीयोपनिषत् १-१०-१ ॥

अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नादोऽहमन्नादोऽहमन्नादः ।  
अहँलोककृदहँलोककृदहँलोककृत् । ॥ तैत्तिरीयोपनिषत् ३-९-  
६ ॥

अहम् means the greatest essence of the entire creation, this is the *Upanishadic* vision, we will have to suppress the *Upanishadic* vision if we are in दासोऽहम् भक्ति. दासोऽहम् भक्ति is wonderful but it has to be converted into सोऽहम् भक्ति which is the declaration of Lord कृष्ण. See यो माम् पश्यति सर्वत्र – constant Self-awareness is constant God awareness. And then once I and God are equated, what is the meaning of the word I? Is it स्थूल शरीरम्, सूक्ष्म शरीरम् or कारण शरीरम्? When I say



I am God, I means स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः चैतन्यम्. Similarly, when I say I am God, God means is it पराप्रकृति or अपराप्रकृति? Seventh chapter of गीता, पराप्रकृति. When I say I am God, then alone कृष्ण says God will never go out of my sight. Only when I understand this equation I will never lose sight of myself because Self-awareness can never be lost sight of.

बात्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ॥  
श्रीदक्षिणामूर्तिस्तोत्रम् ७ ॥

Self-awareness is never lost sight of, when Self and God are equated then God also is never lost sight of. If God also become another object, God also will become अनात्मा. अनात्मा means दृश्यत्वम्, (see what all things we have to keep in mind, if you come to my class you have to do a lot of homework) भौतिकत्वम्, सगुणत्वम् साविकारत्वम् आगमापायित्वम्, if you make भगवान् another object भगवान् also will be आचाराम गयाराम (comes and goes). We don't want आचाराम गयाराम अनात्मा, we want आत्मारामः. That is what is the benefit of निदिध्यासनम्. Therefore कृष्ण says for such an अद्वैत भक्त I am never lost sight of, and he is also not lost sight of by Me. He will not forget Me and I will also not forget him. Out of sight, out of mind will not happen here. Very beautiful श्लोक. Now come to the भाष्यम्.

यः मां पश्यति वासुदेवं सर्वस्य आत्मानं सर्वत्र सर्वेषु भूतेषु सर्वं  
च ब्रह्मा-आदि-भूत-जातं मयि सर्व-आत्मनि पश्यति, तस्य एवं  
आत्म-एकत्व-दर्शिनः अहम् ईश्वरः न प्रणश्यामि न परोक्षतां

गमिष्यामि । सः च मे न प्रणश्यति सः च विद्वान् मम वासुदेवस्य  
न प्रणश्यति न परोक्षीभवति, तस्य च मम च एक-आत्मकत्वात् ।

The first half of the श्लोक is very similar to the previous श्लोक, only the word आत्मा is replaced by ईश्वर. And since Lord कृष्ण is giving this श्लोक instead of using the word ईश्वर कृष्ण says Me. So माम् means ईश्वरम्, because कृष्ण, the ईश्वर is talking. Therefore यः मां पश्यति is in the मूलम्, माम् means वासुदेवम्, वसुदेव पुत्रः कृष्णः भगवान्. And what type of कृष्ण? Not a कृष्ण who was born on a particular day and gone on another day. That कृष्ण you cannot see everywhere, because that is परिच्छिन्न. Therefore वासुदेवम् शङ्कराचार्य translates it as सर्वस्य आत्मानम् – who is the आत्मा in everyone. क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥ गीता १३-२ ॥ So the one who sees कृष्ण परमात्मा in everyone, सर्वत्र is in the मूलम्, is equal to सर्वेषु भूतेषु – in all the शरीरम्s, here also भूतम् means शरीरम्. So the one who sees कृष्ण परमात्मा in all the beings. And सर्वम् च – also he sees all the beings in कृष्ण, सर्वम् च is in the मूलम्, is equal to ब्रह्मा-आदि-भूत-जातम् – all the शरीरम्s beginning from ब्रह्मा upto a स्तम्ब, मयि is in the मूलम्, is equal to सर्व-आत्मनि – कृष्ण परमात्मनि, in कृष्ण परमात्मा, पश्यति. From these two श्लोकs if you combine you get जीवात्म-परमात्म ऐक्यम्. Therefore He says तस्य – for that person, आत्म-एकत्व-दर्शिनः – who is जीवात्म-परमात्म एकत्व-दर्शि, for him Self-awareness becomes equal to God awareness, and not only that all the God's glories will become Self glories. Therefore all the glories talked about in the scriptures, ज्ञानि must be able to claim without reservation. If in the विभूति योग Lord कृष्ण says

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ गीता १०-२६ ॥

Whatever विभूतिs are talked about I must be able to claim comfortably, don't go out and say I am great therefore do me पादपूजा, they will pull your leg rather than worship you. It is not meant for public declaration, but I should be able to claim without any reservation.

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् । पुरातनोऽहं  
पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ कैवल्योपनिषत्  
२०॥

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।  
अहं विजानामि विविकरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥  
कैवल्योपनिषत् २१ ॥

वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्देवविदेव चाहम् ॥ २२ ॥

I must be very comfortable. Try that in meditation 'all the glories belongs to Me', without fear, without reservation, and without teasing myself. Because in one corner of the mind says I am great and another corner of our own mind will tease – You! Great! Tell it again! You are not even able to sit properly! That means the triangular format comes into force, it will stand in one corner and laugh at me. That teasing should not happen. I should be able to claim without being teased by the world and without being teased by my own subconscious mind which is soaked in triangular format. In short, binary format must dominate over the triangular format until that, संसार will now and then give problems. Therefore he says आत्म-एकत्व-दर्शिनः

– for that person, **अहम् ईश्वरः न प्रणश्यामि** – for such a **ज्ञानि भक्तः**, I, the Lord is never lost sight of. Since he doesn't lose sight of himself, he is called a **ज्ञानि**. And since he doesn't lose sight of **भगवान्**, he is called **भक्तः**. Since he admires the Lord, he is called **भक्तः**; since he admires Himself, he is called **ज्ञानि**. The admiration of God and admiration of Himself both are one and the same. God admiration is Self admiration, since he has God admiration, he is called **भक्तः**, since he has got Self admiration he is called **ज्ञानि**. I should learn to admire Myself. There are so many **निदिध्यासन श्लोक**s which says **अहो अहम् नमो मह्यम्**. There is a **गीता** called **अवधूत गीता**. In that **अवधूत गीता** most of the chapters are Self glorification. All these things are what? The greatest **भक्ति** is comfortable Self admiration and **अर्चन** to myself **आत्मने नमः । अन्तरात्मने नमः । परमात्मने नमः ।** In fact, before **षोडश उपचार पूजा**, we are supposed to start the **पूजा** with **आत्मपूजा** indicating that the external **पूजा** must culminate with **आत्मपूजा**.

**देहो देवालयः प्रोक्तः जीवो देवस्सनातनः । त्यजेदज्ञाननिर्माल्यं सोऽहं भावेन पूजयेत् ॥**

What a fantastic verse! Look at it. **देहो देवालयः प्रोक्तः**. Where is the temple? We will immediately tell **द्वादश ज्योतिर्लिङ्ग**. If I ask **वैष्णव**s they will say one hundred and eight **दिव्यदेशम्**s, one hundred and seven you can visit in this life and the last one is **वैकुण्ठम्** visited after death, it is original **वैकुण्ठम्**. **श्रीरङ्गम्** is **भूलोक वैकुण्ठम्**. We have to go to the original **वैकुण्ठम्** after death through **शुक्ल गति**. **वेदान्त** says all these are wrong and there is greater **दिव्यदेशम्** greater than the one hundred and

eight and that is देहो देवालयः प्रोक्तः. And who is that पेरुमाळ् (Lord)? That पेरुमाळ् is जीवो देवस्सनातनः. अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥ गीता १०-२० ॥ जीवो देवस्सनातनः and remove the withered flowers. Because of the passage of long time, we have got the oldest garland called अज्ञान निर्माल्यम्, अनादि काल प्रवृत्त माला we are wearing, the old mala called अज्ञानम्, remove that old माला and start doing पूजा of भगवान्. How? सः अहम् भावेन पूजायेत्. In Sad दर्शनम् रमण महर्षि says,

यदीशितुर्वीक्षणमीक्षितारमवीक्ष्य तन्मानसिकेक्षणं स्यात् । न द्रष्टुरन्यः परमो हि तस्य वीक्षा स्वमूले प्रविलीय निष्ठा ॥ सदर्थनम् २२ ॥

The one who sees God outside without seeing oneself, he is hallucinating. The one who sees God outside without seeing, recognizing himself, he is hallucinating. रमण महर्षि says यदीशितुर्वीक्षणमीक्षितारमवीक्ष्य तन्मानसिकेक्षणं स्यात् because the real God is I, the observer, न द्रष्टुरन्यः परमो हि तस्य वीक्षा स्वमूले प्रविलीय निष्ठा there is no God other than Self. Therefore seeing God is abiding in the Self. This is the real वेदान्त. Therefore I am never lost sight of and I need not lose sight of the time.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-30 Continuing:*

**यः मां पश्यति वासुदेवं सर्वस्य आत्मानं सर्वत्र सर्वेषु भूतेषु, सर्वं  
च ब्रह्मा-आदि-भूत-जातं मयि सर्व-आत्मनि पश्यति, तस्य एवं  
आत्म-एकत्व-दर्शिनः अहम् ईश्वरः न प्रणश्यामि न परोक्षतां  
गमिष्यामि । सः च मे न प्रणश्यति – सः च विद्वान् मम वासुदेवस्य  
न प्रणश्यति न परोक्षीभवति, तस्य च मम च एक-आत्मकत्वात् ।**

निदिध्यासन फलम् is pointed out here, the long-term फलम् of निदिध्यासनम् which is सर्वत्र आत्मदर्शनम्. And it can be called सर्वत्र जीवात्मदर्शनम् also. It can be called सर्वत्र परमात्मदर्शनम् also, because जीवात्मा and परमात्मा are one and the same. Therefore these two words are mutually replaceable for a ज्ञानि. Without any reservation a ज्ञानि will be able to say God is everywhere and in the same breath, without any reservation, ज्ञानि can say I am a everywhere also. But generally ज्ञानि will not do that in public. In public he will say God is everywhere and all the people will nod the head and say it is wonderful. But when ज्ञानि says I am everywhere, they will stare at him. Therefore even though he can make that statement comfortably, he avoids to confuse others न बुद्धि-भेदम् जनयेत् ॥ गीता ३-२६ ॥ But when he asks the question to himself, ‘can I say I am everywhere comfortably?’ ज्ञानि is able to answer himself that he is comfortable. What is wrong in that statement he asks. Therefore सर्वत्र आत्मदर्शनम् in the verse twenty-nine and सर्वत्र ईश्वर दर्शनम् in verse thirty both of them are ok. As a result of this जीवात्म-परमात्म-एकत्व दर्शनम् what is the

consequence is said in thirtieth श्लोक. The consequence is just as I can never miss myself at any time, I will never miss the Lord at any time. Since I and God are one and the same, since I cannot miss myself in any place I will not miss the Lord also. Lord is never away from me. That is the benefit which we are seeing in the भाष्यम् now. यः मां पश्यति सर्वत्र – ज्ञानि is one who sees me everywhere. And what is the meaning of word माम्? शङ्कराचार्य says वासुदेवम्, and when शङ्कराचार्य says वासुदेवम्, all कृष्ण Consciousness people will be happy, because they understand God only as कृष्ण. And what कृष्ण? Mr. कृष्ण, वसुदेव पुत्र कृष्ण. That is what they will say but शङ्कराचार्य also seems to join कृष्ण Consciousness. He says वासुदेव. वसुदेव पुत्र is वासुदेव. शङ्कराचार्य doesn't give happiness to those people too long. Next he writes, सर्वस्य आत्मानम्, वासुदेवः is not Mr. कृष्ण, वासुदेवः means सर्व आत्मा. So माम् is equal to वासुदेवम् is equal to सर्वात्मानम्.

Then a small digression. How do you say वासुदेवः is सर्वात्मा? Grammar says वासुदेवः is वासुदेवस्य पुत्रः. How do you say सर्वात्मा? For that we give two explanations. One is *Shastric* explanation and the other is grammatical explanation. *Shastric* explanation is given by कृष्ण Himself in the seventh chapter. There He says वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ गीता ७-१९ ॥ There कृष्ण says वासुदेवः means सर्वम् or सर्वात्मा. Since कृष्ण Himself says वासुदेव means सर्वात्मा how do you take वासुदेवः as वासुदेव पुत्रः? Therefore वासुदेवम् means सर्वात्मानम् based on the interpretation of the seventh chapter of the गीता.

That the word वासुदेव can be explained in the another way also grammatically. रामराय कवि gives this explanation elsewhere. रामराय कवि gives a new grammatical definition. Normal definition is वसुदेवस्य पुत्रः वासुदेव. What is the *Vedantic* expectation? वसन्ति सर्वाणि भूतानि अस्मिन् इति वासुः. सत् तत्त्वम्. वासुः means that existence principle in which all the नामरूपs are superimposed, वसन्ति सर्वाणि भूतानि अस्मिन् इति वासुः, सत् तत्त्वम्. So वासुः means the existence principle upon which all the नामरूपs are superimposed, that means नामरूपs borrow their existence from वासुः. वासुः means existence giver, existence दाता. Existence स्वरूपम् and existence दाता is वासुः. Then देवः means दिव्यति स्वयम् सर्वदा प्रकाशते इति देवः, चिद्रूपः. दिव्यति स्वयम् सर्वदा प्रकाशते इति देवः. स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ हस्तामलकीयम् ॥ etc. What does it mean? स्वयम् सर्वदा प्रकाशते means चिद्रूपः, of the nature of Consciousness upon which all the नामरूपs are superimposed, and from which all the नामरूपs borrow Consciousness.

Therefore वासुः means सद्रूपः, सत् दाता; देवः means चिद्रूपः, चित् दाता. So वासुः च असौ देवः च; कर्मधारय समास. So सत् चिद्रूपः, सत् चित् प्रदाता that means सत्त्विदानन्द ब्रह्म not Mr. कृष्ण born on an अष्टमी day or born on some other day. But it is सत्त्विद्रूपः सत्त्वित्प्रदः आत्मा. The विग्रह वाक्यम् वसन्ति सर्वाणि भूतानि अस्मिन् इति वासुः, दिव्यति स्वयम् सर्वदा प्रकाशते इति देवः, वासुः च असौ देवः च वासुदेवः. Therefore शङ्कराचार्य says सर्वस्य आत्मानम्.



And where is this वासुदेव? सर्वत्र पश्यति. सर्वत्र means सर्वेषु भूतेषु पश्यति. सर्वत्र is in the मूलम्, is equal सर्वेषु भूतेषु and you should remember the word भूतम् means in this context it is शरीरम्. सर्वेषु शरीरेषु पश्यति.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् । महान्तं विभुमात्मानं मत्वा  
धीरो न शोचति ॥ कठोपनिषत् १-२-२२ ॥

So सर्वेषु भूतेषु पश्यति, सर्वम् च मयि पश्यति, सर्वम् is in the मूलम्, is equal to ब्रह्मा-आदि-भूत-जातम् – against all the group of bodies, जातम् means group, multitudes भूत means शरीरम्. So all the multitudes of the body beginning from चतुर्मुखब्रह्मा onwards, मयि पश्यति – they see in Me, in Me means वासुदेवे, and वासुदेवे means सर्व-आत्मनि, सत्त्वद्रूपे आत्मनि पश्यति. And if you join the previous श्लोक and the present श्लोक, what is the consolidated meaning we get? In the previous श्लोक it was said जीवात्मा is everywhere, here it is said परमात्मा is everywhere, joining them जीवात्म-परमात्म-एकत्वम् यः पश्यति. Therefore शङ्कराचार्य says तस्य is equal to एवं आत्म-एकत्व-दर्शिनः – the one who sees only one आत्मा. To put it in my language one who can comfortably say God everywhere and one who can equally comfortably say I am everywhere. When that comfort level comes वेदान्त is working. There should not be even slight variation, God is everywhere and I am everywhere. Upto this we saw in the last class.

What is the फलम्? तस्य – for that person अहम् न प्रणश्यामि – is in the मूलम्, अहम् is equal to ईश्वरः. So I, the Lord, the परमात्मा, न प्रणश्यामि – will never disappear. Then naturally the question will come why do you say God will

disappear for a ज्ञानि? God will not disappear because He is eternal, since God is eternal, God will never disappear, that is why He is eternal. Since God will not disappear at any time why do you specifically use the expression that God will not disappear for a ज्ञानि? Therefore शङ्कराचार्य says will not disappear means न परोक्षतां गमिष्यामि – will not disappear from his mind. It will never become परोक्षः means God will never go out of his memory, out of his mind, out of his awareness. Out of sight out of mind will not apply in this case. In short, ज्ञानि will not forget God at any time. Not only that सः च मे न प्रणश्यति. सः is equal विद्वान्, that विद्वान् also will not disappear for Me, the Lord. That wise man also will not disappear for me, that means ज्ञानि also will not go out of My mind, भगवान् says I will also not forget the ज्ञानि. Therefore सः च विद्वान्, मे is in the मूलम्, is equal to मम, मम is equal to वासुदेवस्य, for Me, the Lord ज्ञानि will not go out of My mind, I will never forget the ज्ञानि. Thus both of them do not forget each other.

So that is what many devotees sing, I have told you there are some wonderful Tamil songs. பெற்ற தாய் தனை மக மறந்தாலும் (पेट्ट ताय् तनै मग मरन्दालूम्, Even if a child forgets its mother) நமச்சிவாயத்தை நான் மறவேனே (नमश्शिवायतै नान् मरवेने, Never shall I forget ever the divine Lord) Anybody may forget anyone, I will never forget the Lord, even if the eyes forget to blink, I will not forget शिव. Thus the भक्त's songs are there but those songs are very good, we can enjoy them, but the only philosophical note we have to make is

when all those भक्तs whether they are नायनमारs or आलवारs they think it is the height of भक्ति but the only difference is even in the height of भक्ति, they will retain carefully दास स्वामि भेद भावः. Whereas in अद्वैतम् also we don't forget the Lord but it is अभेद भावः. That additional note we have to note here. That is the difference. So they are all भक्ति दर्शनानि. भक्ति दर्शनम् we won't accept, भक्ति साधनम् – that is what I discussed in नारद भक्तिसूत्रs – भक्ति साधन we will accept, भक्ति दर्शनम् we won't accept. All आलवार songs have got भक्ति साधन we will admire, all the नायनमार songs have got भक्ति साधन we will appreciate but in and through all their songs the under current is भक्ति दर्शनम्. And what is भक्ति दर्शनम्? भक्ति school of philosophy. And what is भक्ति school of philosophy? You can glorify God but you should never claim I am God. If you say this, they will come with a stick. You should say you are great, but you should never say I am great. That is the underlying current of all the तैवारम्, दिव्य प्रबन्धम्, all of them they will enjoy saying you are great, and when they say you are great, we will also join them with a musical instrument because we have no problem because we can also happily say you are great. There is no problem. But at the end we will have two or three more songs wherein we will sing 'I am also great', in fact, 'I am as great as you O Lord!', and thank you for giving that knowledge. That final मङ्गल गीतम् Advaitin alone can sing, no तैवारम्, no दिव्य प्रबन्धम् can do that. We will enjoy is their approach, they cannot enjoy our approach. Thus always remember भक्ति साधनम् and भक्ति दर्शनम्. In भक्ति साधन we are all equal but in भक्ति दर्शनम् we do not accept from the bottom of the heart,

we do not accept भक्ति दर्शनम्. शङ्कराचार्य has taken pains to refute all the शैव आगम भक्ति दर्शनम्s, वैष्णव आगम भक्ति दर्शनम्, शाक्त आगम भक्ति दर्शनम् we have refuted. All आगम भक्ति साधनम्s we will enjoy, all आगम भक्ति दर्शनम्s we will refute because दर्शनम्s are all द्वैत दर्शनम्. All आगम दर्शनम्s are द्वैत दर्शनम्. वैदिक दर्शनम् alone is अद्वैत दर्शनम्. Therefore सः च विद्वान् मम वासुदेवस्य न प्रणश्यति, भक्त will say I won't forget you O Lord! And ज्ञानि also will say I won't forget you O Lord! without any reservation. And भगवान् also tells to भक्त, हे ज्ञानि भक्तः I won't forget you. न प्रणश्यति is equal to न परीक्षीभवति, and he gives the reason why भगवान् doesn't forget भक्तः and भक्तः do not forget भगवान्. What is the reason?

You ask the reason to an आगम भक्ति दर्शनम् person, why you cannot forget God and भगवान् cannot forget you? You ask an आगम शैव दर्शन or शाक्त दर्शन or वैष्णव दर्शन person, why? They will all answer because we are so intimate with the Lord, and I love Him so much and He loves me so much, He is so much sweet, they will say. Whereas we give a different answer, we are not intimate, that is not the word. Intimate means भक्ति दर्शनम्. शङ्कराचार्य says we are one and the same and not intimate but we are non-different. Therefore शङ्कराचार्य comments तस्य च मम च, तस्य means the ज्ञानि भक्त, and मम means I, the भगवान्. These are the words of भगवान् Himself. Because and भक्त are एक-आत्मकत्वात् – having one and the same आत्मा. Not अंश-अंशि भावः not कार्य कारण भावः, but अभेद भावः. And that is being explained in the next paragraph; very important.

स्वात्मा हि नाम आत्मनः प्रिय एव भवति, यस्मात् च अहम् एव सर्व-आत्म-एकत्व-दर्शी ॥ ६-३० ॥

So we will see the last line first. यस्मात् च. This is an expectation of the word एक-आत्मकत्वात् in the previous line. So एक-आत्मकत्वात् is equal to यस्मात् अहम् एव सर्व-आत्म-एकत्व-दर्शी, अहम् means भगवान्. Because these are words of कृष्ण. Therefore अहम् means भगवान्, I, the Lord, सर्व-आत्म-एकत्व-दर्शी means ज्ञानि, because ज्ञानि alone is एकत्व-दर्शी – the seer of one आत्मा everywhere. Therefore अहम् means भगवान्, सर्व-आत्म-एकत्व-दर्शी means ज्ञानि भक्तः. So अहम् एव ज्ञानि भक्तः, भगवान् एव ज्ञानि भक्तः, ज्ञानि भक्तः एव भगवान्. And therefore both of us are one and the same आत्मा. And what is the nature of that आत्मा? That is said in the intermediary line स्वात्मा हि नाम. And what is the nature of the आत्मा? आत्मनः प्रिय एव भवति – he is dear to oneself. आत्मा is dear to oneself. And therefore always remembered. Dear to oneself therefore I remember myself all the time because

आत्मनस्तु कामाय सर्वं प्रियं भवति ॥ बृहदारण्यकोपनिषत् २-४-७ ॥

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरं यदयमात्मा ॥ बृहदारण्यकोपनिषत् १-४-८ ॥

Therefore since one's Self is dear to oneself everyone remembers oneself all the time. And there is another reading also आत्मा हि नाम आत्मनः प्रकाशः एव भवति, instead of प्रियः there is another word प्रकाशः. That means one is evident to oneself all the time, स्वयम् प्रकाशः. So आत्मा is dear to oneself, आत्मा is evident to oneself all the time, therefore आत्मा is never

forgotten. And therefore I won't forget आत्मा, Myself at any time, and that आत्मा Himself happens to be भगवान् also. And therefore I won't forget the Lord at any time. Are you able to see? I won't forget myself at any time, myself is भगवान् and therefore I won't forget the Lord at any time. Non-Self-forgetfulness is non-Lord-forgetfulness. And therefore ज्ञानि भक्त doesn't forget the Lord, not because he is intimate to the Lord, but because he is the Lord Himself. I hope it is clear to all of you.

For grammar students put the punctuations properly. तस्य च मम च एक-आत्मकत्वात् and after that instead of full stop we can put a comma and add the last line, यस्मात् च अहम् एव सर्व-आत्म-एकत्व-दर्शी. After एक-आत्मकत्वात् you have to add यस्मात् च, and सर्व-आत्म-एकत्व-दर्शी भवामि full stop. Then the last line is स्वात्मा हि नाम आत्मनः प्रिय एव भवति. Ok. To put in another language, everybody loves आनन्द all the time. आनन्द is dear and a भक्त remembers the Lord all the time because for the भक्त Lord is आनन्द स्वरूपः. But for a द्वैत भक्त Lord is आनन्द स्वरूपः, but द्वैत भक्त will not say I am आनन्द स्वरूपः. He will say O Lord you are giving me आनन्द. That is भक्ति दर्शनम्. All भक्ति दर्शनम्s will say O Lord you are आनन्द स्वरूपः and I am happy because you are giving me आनन्द. In your proximity I am ever happy and please do not leave me and go. And if you go away I will be miserable. This is called भक्ति दर्शनम्. But ज्ञानि भक्त will say you are आनन्द स्वरूपः and I am आनन्द स्वरूपः, I enjoy you and I enjoy Myself.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ गीता ३-१७ ॥

a ज्ञानि भक्त alone will say. द्वैत भक्त will never say I am happy with myself. He will always say I am happy *because* O Lord you are either outside me or inside me and he will never remove the proposition. ज्ञानि भक्त will not have side, you are neither outside me nor inside me, You are Me. This is the beautiful श्लोक. In नारद भक्ति सूत्रs class, I am consistently differentiating between भक्ति दर्शनम् and वेदान्त दर्शनम्. Nowadays many उपन्यासकs and many discourses are highlighting भक्ति schools of philosophy. They are not able to differentiate भक्ति साधन and भक्ति दर्शनम्. Therefore in the name of propagating भक्ति साधन unknowingly they are propagating भक्ति दर्शनम्. Therefore many भक्तs are now confused. They are not able to differentiate भक्ति दर्शनम् and वेदान्त दर्शनम्. All भक्ति दर्शनम्s are non-*Vedic* दर्शनम्s. They are all वेदबाह्य दर्शनम्s and मनुस्मृति says

या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।

सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥ मनुस्मृति १२-९७ ॥

All वेदबाह्य दर्शनम्s we should reject and therefore भक्ति दर्शनम्s are our पूर्वपक्षम् and all the discourses all over are propagating the पूर्वपक्षम्. When they come to our classes they find that the very big difference between what is going on there. They are all religious people, but what is the prevalent दर्शनम् in India now is not वेदान्त दर्शनम् but पूर्वपक्ष द्वैत भक्ति दर्शनम्. Therefore in नारद भक्ति सूत्रs I am struggling now to

differentiate वेदान्त दर्शनम् and भक्ति दर्शनम् which is vehemently popularized even in TV religious serials. The अन्वय is, यः माम् सर्वत्र पश्यति, सर्वम् च मयि पश्यति, तस्य अहं न प्रणश्यामि; सः च मे न प्रणश्यति ।

One more thought. I will tell that and finish. In fact, if भक्ति दर्शनम्s become popular through all the media we need not feel bad about it, really we need not differentiate and criticize as पूर्वपक्ष, but still we are forced to that due to one reason. Really speaking we need not talk about differentiation between भक्ति दर्शनम् and वेदान्त दर्शनम्, and भक्ति दर्शनम् is a पूर्वपक्ष and criticize them, all those things we really need not do. If everyone becomes भक्त and does the नामसङ्कीर्तनम्, it is ok. But we have to talk about भक्ति दर्शनम्, differentiate it from वेदान्त दर्शनम् and talk about its limitation because while propagating भक्ति दर्शनम् they are criticizing वेदान्त दर्शनम् and are discouraging scriptural study and that becomes a problem. While propagating भक्ति दर्शनम् they are criticizing वेदान्त दर्शनम् without saying it is वेदान्त दर्शनम् and not only they are criticizing वेदान्त दर्शनम्, I don't know whether they know also, but indirectly they are discouraging वेदान्त श्रवणमनननिदिध्यासनम्. They are discouraging even गीता study. And when they are discouraging शास्त्र विचार, we will be disturbed because ultimately मोक्ष has to come through वैदिक विचार alone. So when भक्ति दर्शनम् discourage the शास्त्र study, भक्ति दर्शनम् becomes मोक्ष प्रतिबन्धः. When भक्ति दर्शनम्s discourage शास्त्र विचार, भक्ति दर्शनम्s becomes मोक्ष प्रतिबन्धः. Suppose I give a talk on नाम महिमा, that is the subject matter. How should I talk about नाम महिमा? I should



talk about that, and then fifty-five minutes I can talk about that and in the last five minutes I should tell that this नाम will purify your mind and thereafter one has to go to शास्त्र विचारम्, ज्ञानात् एव तु कैवल्यम् । In the last five minutes they add वेदान्त दर्शनम्, fifty-five minutes नाम महिमा and last five minutes they should say नाम-सङ्कीर्तनम् will purify the mind

वित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण न किञ्चित् कर्मकोटिभिः ॥ विवेकचूडामणि  
११ ॥

The last five minutes if they add, they will come under वेदान्त दर्शनम्. But if they don't add that or still worse they say no study is required then they are harming the audience. Instead of blessing the भक्तस, they are harming the भक्तस because that teaching which is called भक्ति दर्शनम् is मोक्षस्य प्रतिबन्धः. That is why very many नाम-सङ्कीर्तनम् groups they can never study scriptures. By mistake if नाम-सङ्कीर्तनम् groups attend the classes then it is because of पूर्वजन्म पुण्यम् alone, otherwise they will never do that. That is the reason that we have to talk about भक्ति दर्शनम् and differentiate it from वेदान्त दर्शनम् and say attend भजन्s do नाम-सङ्कीर्तनम् but come to the class. To tell that they have to come to the class. But they won't come also. This is the problem with all the popular discourses. They are obstructing मोक्ष rather than promoting मोक्ष. But our consolation is भगवान् Himself will one day or the other bring them out of that. That is our hope and prayer. Ok, we shall see the next verse.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ गीता ६-३१ ॥

I will give you the gist of the श्लोक which is almost a clarification of the previous श्लोक. The ज्ञानि भक्त is not only an आत्मनिष्ठः all the time, he is ब्रह्मनिष्ठः all the time because आत्मनिष्ठः is ब्रह्मनिष्ठः is भगवान् निष्ठः. So he is always in Me alone. And there is an expression सर्वथा वर्तमानः अपि, सर्वथा वर्तमानः अपि means whatever be his lifestyle. Then does that mean that a ज्ञानि has यथेष्टाचारम्? स्वैर विहारम्, licentious lifestyle? Whatever he does, is it ok? Will his मोक्ष be obstructed if he takes to यथेष्टाचारम्. This is a complicated topic. Therefore the commentators, आनन्दगिरि and others add that whatever be the lifestyle really means whatever be the lifestyle, even यथेष्टाचारम् will not take him away from मोक्ष. सर्वथा is absolute. Even यथेष्टाचारम् will not take him away from मोक्ष. Does that mean that शास्त्र says ज्ञानि can do यथेष्टाचारम्? That is not the message. ज्ञानिs can do यथेष्टाचारम् is not the message.

Even यथेष्टाचारम् will not take him away from मोक्ष – is message number one.

Therefore ज्ञानि can do यथेष्टाचारम् is not the message – is message number two. Therefore the conclusion that you should not take that is not the message. This is the second message. Therefore ‘ज्ञानिs can live as they like is not the message’ is the message.

Then the third message is ज्ञानिs will not take to यथेष्टाचारम्.

Therefore whoever takes to यथेष्टाचारम् is not a ज्ञानि – is the fourth message.

Therefore सर्वथा leads to several questions and all those things are discussed in नैष्कर्म्यसिद्धि classes. This is the message whatever may be his lifestyle he is never away from the Lord, never away from मोक्ष. We will go to the भाष्यम्.

इति एतत् पूर्व-श्लोकार्थं सम्यग्-दर्शनम् अनूद्य तत्-फलं मोक्षः अभिधीयते ।

So the भाष्यम् begins with the expression with इति. इति means within inverted commas. If inverted commas should be there, there must be some statement before, then only inverted commas will be meaning. And there is no statement. Therefore what should we do? We have to take the statement from the last paragraph of the previous श्लोक. स्वात्मा हि नाम आत्मनः प्रिय एव भवति, यस्मात् च अहम् एव सर्व-आत्म-एकत्व-दर्शी then you have to add तस्मात् अहम् तस्य न प्रणश्यामि सः मे न प्रणश्याति; those three sentences we have to put in quotation. स्वात्मा हि नाम आत्मनः प्रिय एव भवति, यस्मात् च अहम् एव सर्व-आत्म-एकत्व-दर्शी तस्मात् अहम् तस्य न प्रणश्यामि सः च मे न प्रणश्याति इति एतत् पूर्व श्लोकार्थम्. Or in a simple language, this श्लोक is an explanation of the second line of the previous श्लोक. So पूर्व श्लोक द्वितीया अर्थम्. पूर्व श्लोक means the second line of the पूर्व श्लोक. इति एतत् पूर्व श्लोक अर्थम्. The message of the previous श्लोक, the message of the second line of the previous श्लोक, सम्यग्-दर्शनम् अनूद्य, सम्यग्-दर्शनम् means

the right knowledge. The right knowledge is जीवात्म-परमात्म-एकत्व दर्शनम् सम्यग्-दर्शनम्. Don't say I am intimate with Lord and all that. That you can say when you are आर्त भक्तः, अर्थार्थी भक्तः, even जिज्ञासु भक्तः, you are allowed to say intimate. But once you come to binary format no more the world intimate, with the eraser thoroughly wipe it out. I am not intimate with Lord but I am the Lord, is the सम्यग्-दर्शनम् अनूद्य, अनूद्य means restated, अनुवादम् कृत्वा. So the message of the पूर्व श्लोक is restated in the first line of this श्लोक. So the message of the second line of the previous श्लोक is restated in the first line of this श्लोक. तत्-फलं मोक्षः अभिधीयते – its result is talked about, its consequence is talked about. 'Its consequence' means सम्यक् दर्शन फलम्. The consequence of the right knowledge, जीवात्म-परमात्म-एकत्व दर्शन फलम्. I am all, भगवान् is all. इति दर्शन फलम् which is मोक्षः – freedom from limitation. अभिधीयते – this is given in the second line of this श्लोक, द्वितीय अर्थे अभिधीयते. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-31 Continuing:*

इति एतत् पूर्व-श्लोकार्थं सम्यग्-दर्शनम् अनूद्य तत्-फलं मोक्षः  
अभिधीयते ।

In this commentary on the thirty-first श्लोक, शङ्कराचार्य doesn't comment upon the first line of this verse at all. Instead शङ्कराचार्य says that the first line is the repetition of the message given in the previous two verses twenty-nine and thirty. So twenty-nine and thirty सारः is the thirty-one अर्थः. By not commenting upon the first line शङ्कराचार्य assumes that we have understood the सार of the previous two श्लोकs. And he only says the सार of verses twenty-nine and thirty is सम्यग्-दर्शनम्, सम्यग्-दर्शनम् means right vision or right understanding. The word अनूद्य means repetition. So the first line is the repetition of the previous two verses which is nothing but right vision. Now our next question is what is the right vision? That कृष्ण Himself hints at through a very important word एकत्वम् आस्थितः. एकत्वम् meaning ऐक्यम् and आस्थितः means remaining. So एकत्वम् आस्थितः means remaining in ऐक्यम् or oneness is the सारम् of the previous two verses.

Then the next question is in the oneness of what and what? So the oneness of जीव and the ईश्वर, the oneness of जीवात्मा and परमात्मा. The अभेद of जीवात्मा and परमात्मा. So with this when you read the first line what is the meaning of the

first line? We have to extract, we have to do that because शङ्कराचार्य doesn't comment upon the first line. Therefore we have to find out our own commentary, of course, the other आचार्यs have commented. Therefore एकत्वम् आस्थितः means one should remain in the vision of जीवात्म-परमात्म ऐक्यम्, one should remain in सोऽहम् भावना. One should get out of दासोऽहम् भावना and raise to the level of सोऽहम् भावना. Throughout the व्यवहार the सोऽहम् भावना should not be dropped. And remaining in this सोऽहम् भावना alone ईश्वर आराधन also should take place. Therefore कृष्ण says यः भजति, भजति means worships the Lord. माम् भजति कृष्ण says, माम् refers to कृष्णम् and कृष्णम् means ईश्वरम्. Therefore one should become a ज्ञानि भक्त, becoming ज्ञानि भक्त is remaining in सोऽहम् भावना and remaining in सोऽहम् भावना he should do all the व्यवहारs not only all the व्यवहारs even पूजा व्यवहार, आराधन व्यवहार, temple visiting व्यवहार, नमस्कार व्यवहार, in all these transactions सोऽहम् should not be dropped.

So naturally the question will be how can I do the पूजा remaining in सोऽहम् भावना. Because normally पूजा involves what? It has to got two sides of a coin, normally पूजा means appreciation of the Lord and the other side of appreciation is depreciation of myself like our rupee. Our value of rupee is coming down. Normally appreciation of the Lord presupposes the depreciation of myself. ज्ञानि भक्ति means appreciation of the Lord without the depreciation of myself. That means if I say भगवान् is glorious, I don't think therefore I am inglorious. If I say भगवान् is glorious, all these glories belong to भगवान् I can say, and the next moment comfortably I can also say all these

glories belong to myself with no reservation. Similarly, when I say भगवान् is जगत्कारणम् naturally what will be our thinking of ourselves? We will say you are the cause O Lord and then we will add I am the कार्यम्. And what is अद्वैत भक्ति? I say भगवान् is कारणम्, but it doesn't presuppose that I am the कार्यम्, I will say O Lord, you are the कारणम् and at the same time I can also say that I am the कारणम्, पूजा is appreciation of ourselves. We are appreciating our glories keeping भगवान् by the side. You are great, I am great; you are wonderful, I am wonderful; all the glories belong to you, all glories belong to me, and finally I say I thank you O Lord for revealing this fact for me. Thus there is no self-pity, there is no self-loathing, self-hatred, self-limitations; पूजा is done happily there is no आर्तः भक्ति, there is no अर्थार्थी भक्ति, भक्ति reveals not my आर्तत्वम् भक्ति doesn't reveal my अर्थीत्वम्. आर्तत्वम् means self-pity. भक्ति doesn't reveal my self-pity and भक्ति doesn't reveal my अर्थीत्वम् (need, desperation) भक्ति reveals my पूर्णत्वम्, as a पूर्ण पुरुषः I appreciate the glory that is around. Who says? Lord कृष्ण Himself says I want you to become a ज्ञानी भक्तः, I want you to become an अद्वैत भक्तः, I want you to be as glorious as Myself. Our God is not a jealous God. In other religion they may say God is jealous, in अद्वैतम् God is never jealous. God says I want you to be as glorious as I am and your becoming as glorious as Me is not a threat to Me, I don't have insecurity problem by raising you to My level. I hope you can appreciate अद्वैत भक्ति. कृष्ण will talk about this again in the seventh chapter, उदायः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् गीता ७-१८ ॥ He is not a pussy cat, but a lion cub, ज्ञा ज्ञानी तु आत्मा एव मे

मतम्. This is what is said here, पूर्व श्लोक अर्थम् अद्वैत भक्तिम् अनूद्य. Therefore ज्ञानि's worship is appreciation of ऐवयम्. नमस्कार is also ऐवयम् appreciation only. That is भजनम्.

And having done अनूद्य अनुवादम् कृत्वा तत्-फलं मोक्षः. तत्-फलम् means अद्वैत भक्ति फलम्, अद्वैत ज्ञानफलम् मोक्षः अभिधीयते. In नारद भक्ति सूत्र the second chapter is फलभक्ति माहात्म्यम्. That is said here. What is मोक्ष फलम्? That is said in the second line and शङ्कराचार्य comments upon only the second line and not the first line. Now we will go to the second line भाष्यम्.

**सर्वथा सर्व-प्रकारैः वर्तमानः अपि सम्यग्-दर्शी योगी मयि वैष्णवे परमे पदे वर्तते, नित्य-मुक्त एव । सः न मोक्षं प्रति केनचित् प्रतिबध्यते इति अर्थः ॥ ६-३१ ॥**

**सर्वथा** is in the मूलम्, is equal to **सर्व-प्रकारैः, सर्व-प्रकारैः** refers to the type of lifestyle, **जीवन प्रकारः, जीवन वृत्तिः** and **सर्व-प्रकारैः** means whatever be his lifestyle, **वर्तमानः अपि** – that he is involved in. And how should we understand whatever be his lifestyle, we should understand whatever वर्ण or आश्रम, धर्म he is following. He need not be necessarily a सन्न्यासि, he need not be necessarily a male or a female, he can belong to ब्राह्मण वर्ण, क्षत्रिय वर्ण, वैश्य वर्ण or शूद्र वर्ण, पञ्चम वर्ण, doesn't matter, चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ मनीषा पञ्चकम् २ ॥ He may belong to any वर्ण, similarly, he may belong to any आश्रम also, he may be ब्रह्मचारि, गृहस्थ, वानप्रस्थ or सन्न्यास; whichever वर्णाश्रमधर्म he is following. That is the meaning of **सर्व-प्रकारैः वर्तमानः अपि. सम्यग्-दर्शी योगी** – so that **योगी, योगी** is in the मूलम् and you



should understand the meaning of the योगी clearly because कृष्ण uses the word योगी in several different meanings. कर्मयोगि is also called योगि, उपासनयोगि, ज्ञानयोगि, जीवन्मुक्तः is also योगि and विदेहमुक्त also is योगि. Therefore according to the context we should take the meaning. Here योगि is equal to सम्यग्-दर्शी. We have to change the order. The word सम्यग्-दर्शी must be read after योगी. योगी is equal to सम्यग्-दर्शी – having अद्वैत दर्शनम्, the right vision.

यत्र त्वस्य सर्वमात्मैवाभूत् ॥ बृहदारण्यकोपनिषत् ४-५-१५ ॥

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ईशावास्योपनिषत् ७ ॥

Those wonderful ईशावास्य मन्त्रs we should recollect. सः योगी मयि वर्तते – Lord कृष्ण says He resides in Me, मयि means in Me, in Me is equal to वैष्णवे परमे पदे – in my higher nature, वैष्णव पदम् means विष्णु स्वरूपम्, परम पदम् means higher nature, not the कृष्ण nature which is subject to arrival and departure, not परिच्छिन्न कृष्ण स्वरूपम्, but अपरिच्छिन्न विष्णु स्वरूपम्. Here the word विष्णु should not be translated as शङ्ख, चक्र, गदाधारि. विष्णुः means सर्वम् आप्नोति इति विष्णुः, सर्वम् वेवेष्टि इति विष्णुः, सर्वम् विशति इति विष्णुः, सर्वगतः, all-pervading निर्गुणम् ब्रह्म. So तुरीयम् ब्रह्म

नान्तःप्रज्ञं न बहिष्प्रज्ञम् ॥ माण्डूक्योपनिषत् ७ ॥

इति उक्ते परमे पदे वर्तते. And here also a confusion may come when you say ज्ञानि abides in Me or resides in Me, we will think of duality, because when you say something is on something there must be two things. Book is on the desk means there is a

book which is called आधेय and there is a desk called आधार आधेय आधार द्वैत भाव may be understood, here it doesn't refer to द्वैत भाव. How do you know? Because in the first line कृष्ण Himself has said that एकत्वम्. Therefore residing in Me is equal to what? शङ्कराचार्य says नित्य-मुक्तः एव. Because once you say वैष्णव परम पदम् the वैष्णवs are bound to interpret in different way. And there is a कौषीतकि उपनिषत् which talks about a पर्यङ्क विद्या which we have seen in ब्रह्मसूत्र somewhere. There मोक्ष is talked about as travel after death, the भक्त goes to वैकुण्ठ and भगवान्'s पर्यङ्क (cot) is there, and the भक्त mounts on the cot of the Lord and then he goes to the lap of the Lord, and भगवान् will kiss the head of the भक्त. All these words are there in the उपासन प्रकरणम्, those things are mentioned for us to understand, because initially we know आनन्द only as somebody embracing or kissing. And therefore that language is used but शङ्कराचार्य wants here don't imagine मुक्ति as travelling, reaching and mingling with someone, he uses the word नित्य-मुक्तः. I am free here and now, अत्र ब्रह्म समश्नुते. Therefore don't postpone मोक्ष, we are the greatest postponers, if an award should be given for postponement we all will get awards. Therefore शङ्कराचार्य is giving a knock, claim I am free here and now. नित्य-मुक्तः एव.

Then the question will come, ok somehow I might have got मोक्ष now, but now स्वामिजि I am worried about protection of the मोक्ष. First we want to get something and thereafter we want to hold on to something, as somebody said first we want status and then we want quo that means status quo. Similarly, if I get मोक्ष, in my old age when the health problem comes will

the मोक्ष go away? So शङ्कराचार्य says सर्वथा वर्तमानः अपि – whatever be the प्रारब्ध events it cannot take away my मोक्ष. Therefore he says केनचित् प्रतिबध्यते – if मोक्ष is never obstructed by केनचित् – by anyone there is nothing that stands between him and मोक्ष after ज्ञानम् until ज्ञानम् अज्ञानम् was standing between me and मोक्ष and after ज्ञानम् nothing can stand between me and मोक्ष.

Here alone the question comes will यथेष्टाचारम् take away the मोक्ष. For that the scriptural statement is nothing means even यथेष्टाचारम् cannot take away the मोक्ष but the consolation is that the ज्ञानि is incapable of यथेष्टाचारम्. ज्ञानि will not take to यथेष्टाचारम्. This is the meaning. यथेष्टाचारम् means a licentious lifestyle. The अन्वय is, एकत्वम् आस्थितः (सन्) यः सर्व-भूत-स्थितम् माम् भजति, सः योगी सर्वथा वर्तमानः अपि मयि वर्तते । Continuing;

किञ्च अन्यत् —

*Verse 06-32*

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ गीता ६-३२ ॥

किञ्च अन्यत् means moreover, moreover means the following is also मोक्ष फलम् or सम्यग्-दर्शन फलम् is the following also. I will give you the gist of the श्लोक. I will first give you the gist of the श्लोक. In this श्लोक Lord कृष्ण refutes a यथेष्टाचारः on the part of a ज्ञानि. ज्ञानि will never take to a licentious lifestyle even though शास्त्र gives him a licence and says you are नित्यमुक्तः. Your मोक्ष cannot be obstructed by any

force and not only that you cannot be stolen of your मोक्ष by any force. C/o बृहदारण्यकोपनिषत्,

तस्य ह न देवाश्चनाभूत्या ईशते आत्मा ह्येषां स भवति ॥  
बृहदारण्यकोपनिषत् १-४-१० ॥

Even देवs cannot take away the ज्ञानि's मोक्ष. A very beautiful विचार is there – whether a ज्ञानि will lose his मोक्ष. बृहदारण्यकोपनिषत् १-४-१० is very big and important मन्त्र. So ज्ञानि is given a licence for यथेष्टाचार because the उपनिषत् is very sure that a ज्ञानि will not abuse the licence, ज्ञानि's life will be not only in conformity with ज्ञानम्, it will be in conformity with धर्म. And the conformity with ज्ञानम् is also called समदर्शनम्. Conformity with धर्म is also called समदर्शनम्. So ज्ञानि has got सर्वत्र समदर्शनम् spiritually, this is shown in verse thirty-one; ज्ञानि has got सर्वत्र समदर्शनम् ethically, this is shown in verse thirty-two. This is called conformity with धर्म.

How does कृष्ण present here conformity with धर्म? He presents it in a different way, and that is ज्ञानि has got objectivity in his transactions. That means ज्ञानि has got minimum subjectivity. And that means ज्ञानि's अहङ्कार is very feeble. That means ज्ञानि is least selfish, or unselfish. ज्ञानि has objectivity, ज्ञानि doesn't have subjectivity, ज्ञानि's अहङ्कार is only functioning अहङ्कार, ज्ञानि doesn't have selfishness, freedom from selfishness is धार्मिक way of life, this freedom from selfishness कृष्ण presents as impartiality. In transactions impartiality is seen on the part of a ज्ञानि. समत्वम् from spiritual angle is called seeing आत्मा everywhere.

समत्वम् in ethical context is being impartial in transactions. Being impartial means there is no double standards.

*General problem of human beings is we all have got two sets of rules. When we expect a behaviour from other people, the expectant behaviour is one thing. And what is the expected behavior? All people must be pleasant to be. So we have got an expected behaviour and when we extend behaviour to others, the extended behaviour is different. So double standards – the expected behaviour and extended behavior, there is a wide gap. I am giving a worldly example. In many families there are two sets of rules. One for the daughters and another for daughters-in-law. Never have double standards – one for me and one for others. ज्ञानि doesn't have double standards. As I said, what you do not want others to do to you, do not do others. What you expect from others, you extend it to others. We want everybody to be धार्मिक when it comes to the treatment of me, but we forget धर्म when it comes to dealing with the others. This is called समदर्शनम्.*

*And when we talk about equal treatment of all the people there can be a confusion. Therefore कृष्ण clarifies that also here. From what angle? Impartiality from what angle? कृष्ण says सुखम् वा यदि वा दुःखम् – you have to judge the impartiality from the standpoint of pleasantness and unpleasantness. What is the example? Suppose a person says स्वामिजि I like watching cricket. All the time twenty-four hours either test match or one day match or T-twenty match. I want to be impartial with regard to the family members. I always*

watch cricket, and therefore in the TV I have only one channel and I want everybody to watch cricket. Why because कृष्ण has said सर्वत्र समदर्शनः, and therefore not only I want to watch cricket and I want everybody also watch cricket. Now this is not how the law should be applied. What I want to do everybody should do, no. How should you apply the law? I watch the channel that gives me pleasure, and I should allow others to watch the channel that they will enjoy. Apply the law from the standpoint of happiness for all. Don't apply the law by saying I get happiness by watching cricket match and therefore everybody should derive happiness from cricket match. That is not how the law should be applied. I want to do what I like and I will allow others to do what they enjoy. If I switch off a channel because I don't like, I will allow others also to switch off the channel they don't like. Therefore the judgment point should be सुख हेतु which everybody wants, दुःख हेतु everybody wants to avoid. Therefore taking and dropping should be from the standpoint of सुख कारणम् and दुःख कारणम्. Let that be remembered all the time. Everybody wants to be happy. Therefore let me lead a lifestyle in such a way that it will be pleasant to others. Therefore what is the law of life? I want to be pleasant to others and I never want to be unpleasant to others. That is the law of life.

And therefore सुखम् वा यदि वा दुःखम् सः योगी परमः मतः – that ज्ञानि is the greatest one who is not only समदर्शि from the spiritual angle but the one who is समदर्शि from ethical angle, the one who gives happiness to others and one who doesn't give sorrow to others. यस्मान्नोद्विजते लोको

लोकान्नोद्विजते च यः ॥ गीता १२-१७ ॥ He is not disturbed by the world and he doesn't want to be a disturbance to the world, that is called मोक्ष. सः परमः योगि. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

आत्मौपम्येन – आत्मा स्वयम् एव । उपमीयते अनया इति उपमा । तस्या उपमाया भावः औपम्यम् ।

So avoid double standards in life. This is the rule of धर्म – avoid double standards in life. *And how to know whether I have double standards or not? How to check it? The best way of checking is in all transactions before you transact temporarily reverse the role mentally. If I am a boss and if there is a subordinate who has committed a mistake and I am going to deal with him, or confront him, before treating him or confronting him, before giving a particular punishment to him, you ask the question suppose I am the subordinate and he is the boss, just reverse the role and place yourself in the position of others. The best method to avoid double standards is place yourself in the position of the others, and the word कृष्ण uses is आत्मौपम्यम् a very important word. धर्मशास्त्र rule is आत्मौपम्यम् rule. It means self-comparison. Self is not सत्त्विदानन्द आत्मा, here self is reflexive pronoun. And self-comparison means I compare myself to the other person, and I compare automatically the other person to myself which is nothing but taking the position of the others, or reversing the role. Even if the other person has committed the mistake if I place myself in his position if I have committed the mistake, I will say give me one more chance, after all I am a human being,*

*I am not God, we are all human, in a moment of emotion I might have committed a mistake. Therefore I always want consideration from superiors. That means I should also be considerate while treating others and शङ्कराचार्य says this alone is called अहिंसा. Never use punishment at the first method of correcting others. All of us are impatient when correcting others comes. And we have got powers therefore we can afford to be impatient. Because of our superiority we are always impatient when we have powers and because of impatience we always think that punishment is the first corrective measure. But a ज्ञानि never does that, साम, दान and only finally he resorts to punishment. Therefore what is धर्म? अहिंसा परमो धर्मः. To become a ज्ञानि is to become non-violent, physically, verbally and mentally. Absolute non-violence will be impossible, but reduction of violence to the minimum is धर्म. Avoidance of double standards is nothing but अहिंसा. That is the essence. आत्मौपम्येन is in the मूलम्, after that you have to put an en dash, शङ्कराचार्य is explaining the compound. आत्मा is equal to स्वयम् एव, after एव put a full stop. This is very important because in the previous श्लोक the word आत्मा referred to सत्त्विदानन्द, the लक्ष्यार्थ was meant whereas in this श्लोक आत्मा does not mean self, but I as an individual जीवः. As an individual, myself as a reflective pronoun, स्वयम् means myself as an individual. Then the next word is औपम्यम् which शङ्कराचार्य explains grtatically. उपमीयते अनया इति उपमा, after उपमा put a full stop. The word उपमा means example or standard or a model. And तस्या उपमाया भावः औपम्यम् – its abstract noun is called औपम्यम्, modelness, standardness.*



Then the compound becomes आत्मनः औपम्यम् आत्मौपम्यम्. That means *keeping oneself as the standard or model*. What do you mean by that? By raising myself in the position of subordinate even though I am a boss, now I am taking myself as the standard which means I position myself on his shoes, and he has committed the mistake and he is already shivering because he is scared of losing his job, he has three children and he doesn't have any source of income, he will have so many problem if he loses the job, therefore he stands there trembling, and if I am least selfish, before dismissing I will find out whether there are methods to improve him and that is called अहिंसा परमो धर्मः. Literally it means he takes himself as a standard, he takes himself as a model, he positions, places himself in the place of others which means he doesn't have double standards. I want everybody to be considerate to me and therefore I should also be considerate to others. This is just a simple rule. This is not a new teaching; we all know that. That is what दयानन्द स्वामिजि says nobody is ignorant of धर्म. A person knows that he has double standards towards daughter and daughter-in-law. He wants the daughter-in-law never to go to her mother's house. He wants her to be in his house all the time. And he wants his daughter also to be in his house all the time. In fact, who doesn't know ignorance is not our problem, धर्म knowledge is not our problem, धर्म implementation alone is our problem. दयानन्द स्वामिजि repeatedly says that nobody is ignorant of धर्म and even a thief knows stealing is a sin. That's why he does it secretly. Or else he would do it openly. The very fact that he does it secretly means he knows it is a sin, and not

only has that the wealth he has stolen he doesn't want it to be stolen. As a humorous statement goes. A person says never lend a book to anyone it will never come back, because all the books in my library are the books I have taken from others. Therefore remember धर्म ignorance is not a problem. Our problem धर्म implementation. And the implementation has problem because we know धर्म but we have not assimilated धर्म. And that is why दयानन्द स्वामिजि gave a beautiful statement – a value is a value when the value of the value is so valuable to me that I can never think of compromising that value for any blessed thing. स्वधर्मे निधनं श्रेयः ॥ गीता ३-३५ ॥ Even life cannot be exchanged for a value. That is the height. And therefore आत्मौपम्येन means self-comparison. He uses all the time to avoid double standards and to avoid selfishness. So तस्या उपमाया भावः औपम्यम्. The translation is self-comparison. Continuing;

तेन आत्मौपम्येन, सर्वत्र सर्व-भूतेषु समं तुल्यं पश्यति यः अर्जुन ।

So तेन आत्मौपम्येन – by that method. How to be धार्मिक? Use this method. What is that method? आत्म-औपम्यम् method. What is आत्म-औपम्यम् method? Self-comparison method. What is self-comparison method? Mentally take yourself the position of the other person and also see the other person in your position or as I said reverse the roles. आत्मौपम्यम् is mental reversal of the role before crucial transaction especially when you have an upper hand. When you are in a disadvantageous position, when you are going to be a

victim, you have no choice; but when I have an upper hand. The powerful person should be a धार्मिक person, powerful person must be a considerate person, otherwise abuse of power is a serious problem. And therefore तेन – by the method of role reversal, सर्वत्र is in the मूलम्, is equal to सर्व-भूतेषु – in the case of all the living beings, family members, colleagues in the company, the subordinates, the boss, all of them, the neighbours that is also important etc., सर्व-भूतेषु समम् is in the मूलम्, is equal to तुल्यम्. तुल्यम् means avoidance of double standards. Whenever you wonder how to treat your daughter-in-law, ask the question how do you want your daughter to be treated by your in-laws, how you expect your daughter to be treated by your in-laws. Nowadays that problem is not there, because all of them all over the world. Wife is somewhere, husband is somewhere, children are elsewhere, etc. In fact, nobody need take सन्न्यास because, nowadays सन्न्यास need not be talked about because we need not take सन्न्यास, children give us सन्न्यास by sending to the senior citizens' आश्रम. Children give us a forced सन्न्यास in senior citizens' आश्रम. And therefore I need not tell you take सन्न्यास, because you are already or you are going to be. Why should I tell all that. Those problems are not there, they can be there only in the joint family system. Now everywhere it is disjointed family. So तुल्यं पश्यति. Here what I want to emphasise is समम् should not be taken as spiritual oneness of सत्त्विदानन्द आत्मा is not the topic here, here it is धार्मिक impartiality. Here the word समम् means धार्मिक impartiality in व्यावहारिक plane which alone is otherwise called harmony.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-32 Continuing:*

तेन आत्मौपम्येन, सर्वत्र सर्व-भूतेषु समं तुल्यं पश्यति यः  
अर्जुन ।

स च किं समं पश्यति इति उच्यते —

In the verse number thirty-one Lord कृष्ण had pointed out that a ज्ञानि abides in भगवान् and therefore he is liberated always whatever be the lifestyle that he leads. And naturally the question will come, suppose he leads an अधार्मिक lifestyle will his मोक्ष go away? Then we answer even if he leads an अधार्मिक lifestyle his मोक्ष will not go away, because he has understood that मोक्ष cannot go away because that is his very स्वरूपम्.

Then naturally we will get a very intense fear that if a ज्ञानि is not going to lose मोक्ष, even if he leads an अधार्मिक lifestyle, will it not encourage him to lead an अधार्मिक lifestyle, because he knows he has nothing to lose. Many people follow धर्म out of fear only, पाप भयम्, नरक भयम्, पुनर्जन्म भयम् or मोक्ष नाश भयम्, these are the fears people have because of which they follow धर्म. If ज्ञानि is not going to lose मोक्ष even by leading an अधार्मिक lifestyle will it not encourage him to lead an अधार्मिक lifestyle, this will be an intense fear of the entire humanity. In fact, this is one of the charges against अद्वैतम् itself. It will promote a licentious lifestyle, अद्वैतम् will promote अधर्म is one of the powerful accusations against Advaitin. And कृष्ण has created that doubt by saying in the

thirty-first श्लोक that whatever be his lifestyle, he is in Me, he is in Me and he is Me. Since this powerful question will come, कृष्ण Himself answers that question in the thirty-second श्लोक when वेदान्त gives मोक्ष to a person वेदान्त gives मोक्ष only with one confidence.

And what is that? ज्ञानि will not lose मोक्ष even if he leads an अधार्मिक lifestyle but the next sentence is that ज्ञानि is one who is incapable of leading an अधार्मिक lifestyle. In fact, we can define a ज्ञानि as one who is incapable of leading an अधार्मिक lifestyle. And the one who leads an अधार्मिक lifestyle cannot be and will not be a ज्ञानि even though he claims himself to be a ज्ञानि. It is a pseudo claim and it is not true. Therefore we can boldly write a sentence ज्ञानम् and अधर्म cannot coexist. A ज्ञानि may do an action which others may suspect or interpret as अधर्म but it is their misinterpretation, because of their ignorance, and their lack of information regarding the motive of a ज्ञानि, ultimately what is धर्म and what is अधर्म the primary factor that determines धर्म and अधर्म is not the visible part of the action, but the invisible motive. The ultimate determining factor is invisible motive, and since we can never know the motive of a ज्ञानि better we don't judge the actions of a ज्ञानि. In fact, we should not judge the actions of other people; we will leave it to the court and we will not interfere with that. Anyway what is important is four statements. ज्ञानि will not lose मोक्ष, even if he leads an अधार्मिक lifestyle is statement number one. Statement number two is ज्ञानि is incapable of leading an अधार्मिक lifestyle. Statement number three is ज्ञानम् and अधर्म cannot coexist. Statement number four is never judge the action

of a ज्ञानि. Therefore कृष्ण says a ज्ञानि is a धार्मिक person. धर्म is defined as impartiality or freedom from double standards in his transactions. And what do you mean by freedom from double standards. That is being explained in the second line of this श्लोक which शङ्कराचार्य enters now.

यथा मम सुखम् इष्टं तथा सर्व-प्राणिनां सुखम् अनुकूलम् । वा-  
शब्दः च-अर्थे ।

So what do you mean by freedom from double standards? ज्ञानि is aware of one fact, that likes and dislikes are not same for all. What I like another person may not like it. As the famous statement goes what is food for one person is poison for the other. Therefore in the name of impartiality, I should not say this is good for me and therefore everybody should take that. So likes and dislikes vary; even वेदान्त we should not enforce on others. No doubt वेदान्त is मोक्ष कारणम्, but there are many people who are not simply interested in मोक्ष, if you say वेदान्त will give मोक्ष, please come to the class, he will say that he does not want मोक्ष. Therefore we should remember राग-द्वेष vary from individual to individual, therefore I should never enforce anything on other people.

But even though that is the general rule there is one particular thing which is uniform in all. One राग-द्वेष, one particular set of राग-द्वेष is uniform. It is very important. With regard to the food there is no uniformity of राग-द्वेष, with regard to the dress there is no uniformity of राग-द्वेष, with regard to even the scriptures there is no uniformity, but there is one uniformity with regard to one set of राग-द्वेष. That is the glory

of वेदान्त, वेदान्त has identified that. Everybody loves सुखम् or happiness, it is universal राग विषय. What gives happiness is not universal. One will say Carnatic music will give happiness and another will say Hindustani will give happiness. Our teenager will say rock music or cinema music gives happiness. What gives happiness there is no consensus. But consensus is there in one and that is everybody wants happiness. And very interestingly some people are happy to undergo pain. In psychology they say sadism or masochism. Some people enjoy going through physical pains. But remember they choose physical pains because physical pain gives them happiness. Even that person by inflicting pain on himself he chooses सुखम्. Therefore वेदान्त declares सुखम् is सर्व राग विषयः. And therefore you do actions in such a way that the other people will get happiness. Don't see right and wrong. There is a story in this regard. गुरु had some leg pain. He asked the शिष्य to stand on गुरु's feet. Now whether I should do it or not? Which is correct? Stepping over गुरु's feet is अधर्म. And therefore one शिष्य said I will not do that. And another शिष्य stood over the feet of the गुरु. First शिष्य asked you are trampling the गुरु. Then the second शिष्य said when you refused the commandment of the teacher you trampled over the instructions of the गुरु. I don't want to trample over the instructions of my गुरु, the गुरु is asking me to do that because he has some leg pain, he asked me to stand on the leg and you need not feel bad because that is the one which gives comfort to the गुरु. Therefore always go by one rule. सर्वेषाम् सुखम् राग विषयः, सर्वेषाम् दुःखम् द्वेष विषयः. Apply this universal rule. Not music



or dress, apply this universal rule सर्वेषाम् सुखम् राग विषयः सर्वेषाम् दुःखम् द्वेष विषयः. Comply with this universal राग-द्वेष. The universal राग-द्वेष is सुखम् राग विषयः and दुःखम् द्वेष विषयः. ज्ञानि will always live a life to be pleasant for all and to be unpleasant for the least number of people.

Therefore he says (very important line) यथा सुखम् मम इष्टम् – just as happiness is desirable for me, तथा सर्व-प्राणिनाम् – similarly for all प्राणिs, not only all human beings but all living beings सुखम् इष्टम्. Therefore if you want to gift something, gift सुखम्. Utter the words that will give him सुखम्. That must be the aim of कायिक वाचिक मानस कर्माणि सुखम् प्रधानि भवन्तु. इष्टम् is equal to अनुकूलम्. Just as happiness is pleasant to me, happiness is pleasant to all. Let me give pleasantness. If I am comfortable in AC room the very same AC room need not be in all rooms. In many houses the cause of problem between husband and wife is one will not like AC and the other will like AC. Therefore remember that what is comfortable for me need not be comfortable to the other. Therefore what should you give? Give comfort to others. Whatever is comfortable to them that you provide, but not what you want. Provide what they want if you can. Or else keep quiet. So therefore यथा सुखम् मम इष्टं तथा सर्व-प्राणिनां सुखम् इष्टम्. Then the next one is वा-शब्दः. In the मूलम् there is a word वा. वा-शब्दः च-अर्थे. वा is used in the meaning of the word च. In संस्कृत the word वा means or. In संस्कृत the word च means and. शङ्कराचार्य says here the word ‘or’ is used in the meaning of ‘and’. Therefore with regard to सुखम् also he follows the rule सुखम् is सर्व राग विषयः. And with regard to दुःखम् also he follows the rule

दुःखम् is सर्व द्वेष विषयः And don't say either 'or' but say 'and'.  
Therefore वा-शब्दः च-अर्थे. Continuing;

यदि वा यत् च दुःखं मम प्रतिकूलम् अनिष्टं यथा तथा सर्व-  
प्राणिनां दुःखम् अनिष्टं प्रतिकूलं इति एवम् आत्मौपम्येन सुख-  
दुःखे अनुकूल-प्रतिकूले तुल्यतया सर्व-भूतेषु समं पश्यति, न  
कस्यचित् प्रतिकूलम् आचरति, अहिंसक इति अर्थः ।

यदि वा is in the मूलम्, is equal to यत् च, यत् च दुःखम्  
– the same rule is applied with regard to sorrow also. What is  
that rule? मम दुःखम् प्रतिकूलम् अनिष्टम् – I don't want  
unhappiness under any condition. This द्वेष with regard to  
sorrow is not something deliberately developed by the freewill.  
It is a very important rule. Hatred for दुःखम्, द्वेष for दुःखम् is  
not developed by me by using the freewill. It is natural to  
everyone including God. You should note this. दुःख द्वेषः is  
instinctive and universal. And what is universal I cannot give  
up. That is why कृष्ण said इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ  
व्यवस्थितौ ॥ गीता ३-३४ ॥ certain types of hatred we cannot  
give up. We say never have hatred while talking about अद्वेष्टा  
सर्वभूतानाम् etc. Suppose we ask a question is it possible for us  
to give up all hatred, hundred percent. वेदान्त says you cannot  
give up all hatred, certain types of hatred are instinctive and  
therefore you cannot give up. And what is one such hatred?  
दुःखम्, sorrow is द्वेष विषयः. And for a ज्ञानि is sorrow a द्वेष  
विषयः or not? Suppose I ask a question you should not have  
doubt. Afterall ज्ञानि has given up all forms of hatred. Because  
अद्वेष्टा सर्वभूतानाम्, etc., you have said. Therefore will he have  
hatred if you ask, remember, with regard to दुःखम् ज्ञानि also

has got hatred, he cannot give up दुःख द्वेष because दुःख द्वेष is not dependent on our freewill. Only those types of द्वेषs which are dependent on freewill only that you can give up. What are not dependent on freewill, those द्वेषs you cannot give up. Number one is दुःखम्. And the second example is disease or रोगः. You ask a ज्ञानि, do you want रोगः. Nobody will say yes. When रोग comes because of प्रारब्ध; रोग comes, disease comes because of प्रारब्ध ज्ञानि accepts रोग, but does not love रोग. Therefore remember accepting does not mean that he loves रोग. He accepts because he understands life includes दुःखम्. He accepts दुःखम् not because he loves दुःखम् but because of his wisdom that

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ गीता २-१४ ॥

Physical body will give pain. Family members will give trouble. Sometimes शिष्यs also in the name of recording the class, will give lot of trouble to their गुरु. I don't tell about you. For them recording is more important than listening. It has become like that. Therefore they irritate the teacher also. What I want to say is दुःखम् is an integral part of व्यावहारिक प्रपञ्च and this a ज्ञानि knows. So whenever there is a choice ज्ञानि also will avoid दुःखम्, but when choiceless दुःखम् comes because of प्रारब्ध, he does not love दुःखम्, he accepts it as part of life. Acceptance of व्यावहारिक दुःखम् will reduce its impact. Therefore acceptance will reduce the impact of दुःखम् and not only that ज्ञानि looks at that inevitable व्यावहारिक दुःखम् as मिथ्या also. Thus acceptance called तितिक्षा plus मिथ्यात्व

दर्शनम् gives him freedom. He says मत्स्थानि सर्वभूतानि, दुःखम् is within me because मत्स्थानि सर्वभूतानि, thereafter without putting a full stop he says, न च मत्स्थानि भूतानि I will not take that दुःखम् as an obstacle to claiming my मोक्ष. I will claim my मोक्ष in spite of व्यावहारिक दुःखम्. So the pain in the joint is मत्स्थानि, and keeping the hand on the knee joint he will say with tears, न च मत्स्थानि. This is called व्यावहारिक पारमार्थिक भेद दर्शनम्. ज्ञानम् can never be challenged by an opposite experience.

My सुख सत्यत्व ज्ञानम् cannot be challenged by मिथ्या दुःख अनुभवः. मिथ्या दुःख अनुभवः nobody can stop, including God I said. God also when he looks at the sufferings of His भक्तः He is not going to say, suffer nicely! Therefore दुःख दर्शन दुःखम् भगवान् cannot avoid. भगवान् may be free from दुःखम् because he doesn't have प्रारब्ध, but भगवान् cannot avoid indirect दुःखम्, that is दुःख दर्शन दुःखम्. The entire humanity is भगवान्'s children, remember if भगवान् can enjoy peace of mind in spite of the sufferings of the world it is only because of तितिक्षा more than तितिक्षा, the मिथ्यात्व दर्शनम्. If भगवान् is peaceful in spite of दुःख दर्शनम्, we can also be peaceful in spite दुःख दर्शनम् and that is possible only by दुःख मिथ्यात्व ज्ञानम्. पारमार्थिक आनन्दे व्यावहारिक सुखम् व्यावहारिक दुःखम् च अध्यस्तम्. In the पारमार्थिक आनन्द which is myself, व्यावहारिक सुखम् is also there, व्यावहारिक दुःखम् also is and will be there. Then how do you claim I am आनन्द? पारमार्थिक आनन्द I am, व्यावहारिक सुखम् will come and व्यावहारिक दुःखम् also will come. Mic will work and mic may not work. What is the use of getting angry? Many

people get irritated. These are all the occasions भगवान् gives whether you can remain calm when such situations come, especially when nothing else to do. When we are waiting to start the class, and suddenly the speaker stops working, it is ideal time to test how much patience we are able to keep up and how we can avoid irritability. Next class we will try to improve it; that is a different thing. But life means irritable situations. Accept that without resistance.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-32 Continuing:*

**यः एवम् अहिंसकः सम्यग्-दर्शन-निष्ठः सः योगी परमः उत्कृष्टः  
मतः अभिप्रेतः सर्व-योगिनां मध्ये ॥ ६-३२ ॥**

In these two verses thirty-one and thirty-two, Lord कृष्ण points out that a practitioner of निदिध्यासन योग will be established in ज्ञानम्, therefore he will become a ज्ञाननिष्ठः, आत्मनिष्ठः or ब्रह्मनिष्ठः. And this ज्ञाननिष्ठ will not displace the value for धर्म which he had even before coming to ज्ञानम्. Because धर्म is considered an important साधन for coming to ज्ञानम् and मोक्ष, and establishment in ज्ञानम् will not displace his value for धर्म even though he understands धर्म is only व्यावहारिक सत्यम्. This knowledge and awareness of the fact that धर्म is only व्यावहारिक सत्यम् will not displace or remove the value for धर्म that this person has. Therefore ज्ञाननिष्ठ will keep him a धर्म निष्ठः also. ज्ञाननिष्ठ will not replace धर्मनिष्ठ that he had before. Thus every ज्ञानि will be simultaneously both ज्ञाननिष्ठः and धर्मनिष्ठः. There is no question of one replacing the other.

And therefore as far as his व्यवहार is concerned he will always avoid double standards just as he wants his व्यावहारिक life to be comfortable, *Paramarthically* he is always comfortable, व्यावहारिक दृष्ट्या also just as he wants to be comfortable in the same way he wants other people also to be as comfortable as possible. And therefore he said सुख-दुःखे अनुकूल-प्रतिकूले तुल्यतया सर्व-भूतेषु समं पश्यति – just as

सुखम् is अनुकूलम् to me therefore I should welcome, दुःखम् is प्रतिकूलम् to me therefore I don't want, similarly, world also always wants सुखम्, it never wants दुःखम् इति समम् पश्यति impartially he sees.

What is the corollary of that? That is the most important line. कस्यचित् प्रतिकूलम् न आचरति. This is the crucial line. A ज्ञानि does not do any uncomfortable action for other people. Neither his words nor his deeds are प्रतिकूलम् to other people deliberately. That is also very important. Deliberately he doesn't do anything hurtful to others but sometimes his action the other people may mistake or misinterpret and get hurt. There are some very skillful people whatever we do they misinterpret, whatever we say they manage to get hurt. If you ask how are you they will get hurt, and if you don't ask how are you they will get hurt. भर्तृहरि talks about such people in नीतिशतकम्. Those people you can never please. There is a श्लोक also.

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः । ज्ञानलवदुर्विदग्धं ब्रह्मापि तं नरं न रुजयति ॥ भर्तृहरिकृत नीतिशतकम् 3॥

An ignorant person can be easily pleased because he is ignorant, सुखतरमाराध्यते विशेषज्ञः – a ज्ञानि also can be easily pleased because he is already happy. Therefore अज्ञानि can be pleased easily, a ज्ञानि can be pleased more easily, but there are in-between people ज्ञानलवदुर्विदग्धम् they are very very informed people with powerful राग-द्वेष, and they don't have आत्मज्ञानम्, this semi-informed people भर्तृहरि calls ज्ञानलवदुर्विदग्धम् they are experts in misinterpretation because

of their partial knowledge. And भर्तृहरि says तं नरं ब्रह्मापि न रुजयति even ब्रह्माजि will fail to please that person. Similarly, we all will have some family members, whatever you do, they will not be happy. With regard to such people never take the responsibility of making them happy. One very important value we should remember is giving happiness to others is never our duty because that is not possible for us.

Whatever help we have to do for others according to our position in life; if they are sick you can give treatment, if they are hungry you can give food, that alone is our duty, giving happiness to others is never our duty. Therefore ब्रह्मापि न रुजयति, because happiness does not depend upon your action or inaction, but happiness heavily depends upon one's own mindset. Therefore do your duty and whether they are happy or unhappy it is an issue that they have to handle. And therefore in spite of a ज्ञानि doing good actions, the other people may misunderstand and misinterpret and become unhappy, a ज्ञानि is not worried about that. And therefore he doesn't deliberately give happiness to others.

Therefore कस्यचित् प्रतिकूलम् न आचरति. And therefore अहिंसक इति अर्थः – such a person is अहिंसा निष्ठः. And in our धर्मशास्त्र the most important धर्म is अहिंसा. अहिंसा परमो धर्मः. That is why while talking about पञ्चयमs also अहिंसा सत्यम् अस्तेयम् ब्रह्मचर्यम् अपरिग्रहम्, in that five cardinal values also अहिंसा is placed first even सत्यम् is placed second only. Therefore अहिंसा represents the entire धर्मशास्त्रम्. Therefore अहिंसा निष्ठः means धर्म निष्ठः. इति अर्थः. Therefore



शङ्कराचार्य concludes (very very important paragraph) यः एवम् अहिंसकः – a ज्ञानि who is धर्म निष्ठः, committed to धर्म, and सम्यग्-दर्शन-निष्ठः – who is established in ज्ञानम् also, the one who is both ज्ञान निष्ठः and धर्म निष्ठः, सः योगी – only that person who is committed to both ज्ञानम् and धर्म equally, सः योगी परमः – he is परमः is equal to उत्कृष्टः मतः – he is considered to be the greatest योगि. मतः is in the मूलम्, is equal to अभिप्रेतः. And the greatest among whom? सर्व-योगिनां मध्ये – among all the योगिs.

So the idea conveyed here is between ज्ञानम् and धर्म we are never given an option. Before coming to ज्ञानम् वेदपूर्व भाग emphasizes धर्म, and thereafter वेद अन्त भाग comes and it introduces ज्ञानम्, not as a replacement for धर्म, but ज्ञानम् is added to धर्म. Thus when a person becomes a ज्ञानि, he happens to be both धर्म निष्ठः at व्यावहारिक level and ज्ञान निष्ठः also from पारमार्थिक दृष्टि. Between ज्ञानम् and धर्म we have no choice. So should I follow धर्म or should I have ज्ञानम्, this question is never allowed. You should follow धर्म and add ज्ञानम् also and never ask which one I should follow. And suppose in spite of this ‘don’t ask for choice’ insistence if a person repeatedly ask ‘tell me one of the two’, you know what we will say (please note, it is very important) without any reservation choose धर्म and धर्म alone.

The first statement is never chose., that means follow धर्म and gain ज्ञानम् also. This is our insistence.

But if you repeatedly ask I want to choose one of them, we should answer ‘leave ज्ञानम् and follow धर्म’.

Either follow both धर्म and ज्ञानम् or follow only धर्म. Otherwise, imagine a person who is a ज्ञानि and renounces all धर्म, that will be the greatest injustice done to शास्त्रम्, done to वेदान्त परम्परा, done to भगवान् and done to all the ऋषिः. Therefore renunciation of धर्म is never accepted.

Another important thing. In भगवद्गीता eighteenth chapter sixty-sixth श्लोक सर्वधर्मान्परित्यज्य शङ्कराचार्य's interpretation is ingenious. When सर्वधर्मान्परित्यज्य comes शङ्कराचार्य doesn't ask us to renounce the values. The word धर्म शङ्कराचार्य interprets only as वैदिक कर्माणि. Even when you take to सन्यास आश्रम the renunciation is only that धर्म which means वैदिक कर्माणि. Because in सन्यास आश्रम he renounces the sacred thread, अग्निहोत्रम् he should renounce, सन्ध्यावन्दनम् he renounces but धर्म as अमानित्वम्, अदम्भित्वम्, etc., परित्यज्य has not been told. Therefore in सर्वधर्मान्परित्यज्य the word धर्म means वैदिक कर्माणि. Values like सत्यम्, अहिंसा even a सन्यासि cannot renounce. Therefore a ज्ञान निष्ठः is धर्म निष्ठः also and such a person is called योगी. The अन्वय is, हे अर्जुन! सुखम् वा यदि वा दुःखम् (भवतु) – यः सर्वत्र आत्मा-उपम्येन समम् पश्यति, सः योगी परमः मतः । Continuing;

*Verse 06-33 Introduction;*

एतस्य यथोक्तस्य सम्यग्-दर्शन-लक्षणस्य योगस्य दुःख-सम्पाद्यताम् आलक्ष्य शुश्रूषुः ध्रुवं तत्-प्राप्ति-उपायम् – अर्जुन उवाच

With the previous श्लोक the teaching of the sixth chapter is actually over. The teaching being निदिध्यासन योग as a

means of changing the format from triangular format to binary format. निदिध्यासन योग or *Vedantic* meditation as a means of changing the format from triangular format to binary format which is otherwise called changing ज्ञानम् to ज्ञाननिष्ठा, प्रज्ञा to स्थितप्रज्ञा. And this निदिध्यासन योग topic is over; बहिरङ्ग साधनम्, अन्तरङ्ग साधनम्, ध्यान स्वरूपम् and ध्यान फलम् all have been talked about.

Now we are entering a totally different topic which is introduced through अर्जुन's question and कृष्ण's answer. And the topic highlighted here is one of the important qualifications required for *Vedantic* success. Even though that qualification is mentioned in the beginning of वेदान्त, that qualification may be forgotten by many students because it is learnt in तत्त्वबोध. And तत्त्वबोध is like पूर्वजन्म; and therefore students are apt to forget it or take it for granted and that qualification is one of the साधन चतुष्टय सम्पत्ति, especially the third one known as शमादि षट्क सम्पत्ति शम, दम, उपरम, तितिक्षा, श्रद्धा and समाधानम्. The शमादि षट्क सम्पत्ति is extremely important for *Vedantic* success. *If शमादि षट्क सम्पत्ति is not there वेदान्त will not work, it will remain academic knowledge only. And for शमादि षट्क सम्पत्ति the specific साधन mentioned in the शास्त्र is उपासनयोगः.* For विवेक, वैराग्यम् and मुमुक्षुत्वम् कर्मयोग is the साधन. कर्मयोग can give only three qualifications, it can give विवेक, वैराग्यम् and मुमुक्षुत्वम्. But कर्मयोग cannot give the third साधन namely शमादि षट्क सम्पत्ति. For that उपासनयोग and अष्टाङ्गयोग of पतञ्जलि both of them will become important. शङ्कराचार्य names अष्टाङ्गयोग as समाधियोगः. In the second chapter, एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां

शृणु ॥ गीता २-३९ ॥ there शङ्कराचार्य uses the word समाधियोगः for अष्टाङ्गयोग.

Thus उपासनयोग along with अष्टाङ्गयोग otherwise called समाधियोग is extremely important for developing शमादि षट्क सम्पत्ति. *And if this शमादि षट्क सम्पत्ति is not there, then वेदान्त will be received but it will never be retained during व्यवहार.* In the absence of शमादि षट्क सम्पत्ति *Vedantic* reception will take place, वेदान्त retention will not be there during व्यवहार. Therefore I will be मुक्तः in the class, and I will be संसारि at home. This will be a peculiar combination, मुक्त in the class and संसारि at home. And when I am in that peculiar condition what should I do? I cannot go back to उपासनयोग, because already I have received वेदान्त. Received वेदान्त means अद्वैतम्. And I cannot go back to उपासनयोग because उपासनयोग is द्वैतम्. At the same time without उपासनयोग I cannot get शमादि षट्क सम्पत्ति. And without शमादि षट्क सम्पत्ति I will be मुक्त in class and संसारि at home. Therefore what should I do? I am a त्रिशङ्कु! मोक्ष I have not gained and I cannot go back to उपासनयोग also. Then what do you do? You practice *Vedantic* meditation itself for developing शमादि षट्क सम्पत्ति.

Instead of practicing *Vedantic* meditation for changing the format, you practice *Vedantic* meditation for developing शमादि षट्क सम्पत्ति. And when I practice *Vedantic* meditation for शमादि षट्क सम्पत्ति it becomes a different type of निदिध्यासनम्, an irregular निदिध्यासनम्. Regular निदिध्यासनम् is *Vedantic* meditation for changing the format.

Irregular निदिध्यासनम् is for *Vedantic* meditation for शमादि षट्क सम्पत्ति. The irregular *Vedantic* meditation is a 'type of उपासनयोग', which alone in the ninth chapter of पञ्चदशी विद्यारण्य calls as निर्गुण ब्रह्म उपासनम्. निर्गुण ब्रह्म उपासनम् is a peculiar उपासनम् using अहम् ब्रह्म अस्मि as a type of उपासनम् until I get शमादि षट्क सम्पत्ति. And once I practice निर्गुण ब्रह्म उपासनम् and get sufficient शमादि षट्क सम्पत्ति, then I can practice *Vedantic* meditation as a regular निदिध्यासनम् for changing the format. Keeping aside the format change, by doing the उपासनम् of अहम् ब्रह्म अस्मि I have to build the शमादि षट्क सम्पत्ति. That is the topic here.

Therefore he says एतस्य यथोक्तस्य योगस्य – so the योग which was talked about in the previous portion, i.e., from verse one to verse thirty-two. What type of योग? सम्यग्-दर्शन-लक्षणस्य – which is in the form of ज्ञाननिष्ठा or सम्यग्-दर्शनम्. The definition of ज्ञाननिष्ठा is remembering वेदान्त even during व्यवहार, claiming I am मुक्त even amidst family problems. दुःख-सम्पाद्यताम् आलक्ष्य – अर्जुन considers extremely difficult, दुःख-सम्पाद्य means very difficult to follow. What is difficult to follow? Following binary format during व्यवहार is difficult to follow. Students say that they want to retain binary format; some people have dropped the hope, they are sure that it is not possible in this जन्म; and there are some students who are attempting binary format and their complaint is we do follow but oftentimes we come down to triangular format and again climb upto binary format, thus they are moving up and down. And after a few attempts some students become pessimistic also. They say it is not their cup of

tea. But there are some students who are very confident and who claim that it is possible and who are practicing, in spite of several problems they face some students are practicing. Some students do come and tell me, in fact that is the one which is giving me the confidence because if that is not there I will get doubt. I am a सन्न्यासि and whether it is possible for a गृहस्थ or not is often a debate. Some गृहस्थs argue it is not possible for गृहस्थs and there are some गृहस्थs who confidently claim that we are able to practice and those गृहस्थs who are giving me the confidence. Therefore I am saying confidently keeping those students in mind that गृहस्थs can abide by binary format. I cannot take myself as an example then the students will brush aside saying that you can do but we cannot do that, for that argument I have no answer. But now I have some very beautiful students whom I am proud of and they say we are able to and I am very happy and therefore I would advise all the other students also, गृहस्थs can practice binary format in spite of several problems they face in day-to-day life. I am proud of them. And I am happy for them.

Therefore now अर्जुन says that it is very difficult. So सम्यग्-दर्शन-लक्षणस्य योगस्य – this ज्ञाननिष्ठा binary format practice, दुःख-सम्पाद्यताम् आलक्ष्य, आलक्ष्य means considering or experiencing, आलक्ष्य means दृष्ट्वा. So what is their experience? दुःख-सम्पाद्यताम् – very difficult to practice binary format. आलक्ष्य, तत्-प्राप्ति-उपायम् शुश्रूषुः – अर्जुन wants to find out some method by which we can abide in binary format. तत्-प्राप्ति means सम्यग्-दर्शन योग प्राप्तिः, तत् means सम्यग्-दर्शन योगः, ज्ञाननिष्ठा योगः, binary format योगः, प्राप्ति-उपायम् – the

method of successfully practicing binary format even when there are problem in पञ्च अनात्मा ( possession, profession, family, mind and body), even when there are problems in the family, even when there are health problems, it is tough, इति आलक्ष्य – seeing that तत्-प्राप्ति-उपायम् – a साधन or method to come to binary format. And what type of साधन? ध्रुवं उपायम् – a non-failing साधन. A साधन which will definitely work. ध्रुवम् is adjective to उपायम्. A definitely working method to come to the binary format in this life itself, without taking सन्न्यास, remaining as a गृहस्थ, in spite of प्रारब्ध battering I should remain in binary format. Is there some method please tell me. शुश्रूषुः means desirous of knowing that method. That method I have already indicated, an irregular निदिध्यासनम्, an improvised निदिध्यासनम् called निर्गुणम् ब्रह्म उपासनम् using अहम् ब्रह्म अस्मि as a उपासन, until I come to binary format as a way of life. So तत्-प्राप्ति-उपायम् शुश्रूषुः – desirous of learning that method, अर्जुन उवाच – अर्जुन asks the following question.

*Verse 06-33*

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ गीता ६-३३ ॥

So अर्जुन asks this question; I will give the gist of the श्लोक. अर्जुन's complaint is the योग that you have taught me I am able to grasp well. Here अर्जुन represents the intermediary students. I have talked about it in the मूलम् class three types of students are there – मन्द, मध्यम and उत्तम.

मन्द अधिकारि has neither done कर्मयोग nor उपासनयोग. And his problem is that he will not receive the

knowledge. And therefore there is no question of retaining the knowledge. Therefore मन्द अधिकारि is one who has neither practiced कर्मयोग nor उपासनयोग, therefore he doesn't receive the knowledge, and he has not kept in mind in the context.

Now here the student kept in mind is मध्यम अधिकारि who has practiced कर्मयोग and he has got विवेक, वैराग्यम् and मुमुक्षुत्वम् but he has not practiced उपासनयोग, therefore he lacks शमादि षट्क सम्पत्ति. This student is called मध्यम अधिकारि. And what is his peculiar situation? He receives the knowledge, but he cannot retain the knowledge. Therefore binary format cannot be practiced during व्यवहार because at the end of the class when the slippers are on, वेदान्त is off. And he goes back to the triangular format.

And then who is an उत्तम अधिकारि? The उत्तम अधिकारि is the one who has practiced sufficient कर्मयोग and sufficient उपासनयोग, therefore he has got all the four qualifications, therefore he is able to receive the knowledge and retain the knowledge, therefore he can change the format and during व्यवहार also he is able to practice binary format.

So here in this context we are not talking about मन्द अधिकारि because he doesn't receive the knowledge at all and we are not talking about उत्तम अधिकारि because he has no problem at all, we are talking about मध्यम अधिकारि who understands but always says 'but'. He will say 'I understand' but he will never put a full stop and he will always put a comma or semi colon and says 'but' and that 'but' student is मध्यम अधिकारि.



Therefore he says I am able to receive but स्थिराम् स्थितिम् न पश्यामि. स्थिराम् स्थितिम् means its continuity in the mind. The continuity of the teaching, the knowledge in the mind when there are problems or during crisis. न पश्यामि – I am not able to retain. And therefore send SOS, that is called triangular format, I become a typical आर्त भक्त. During crisis I am not even a जिज्ञासु भक्त, during crisis I am definitely not a ज्ञानि भक्त, I am not even जिज्ञासु भक्त, I am either अर्थार्थी भक्त or I become an आर्त भक्त. वेदान्त evaporates in them. So this is the problem. हे कृष्ण! How can I stop to be an आर्त भक्त? Always offering special prayers to the Lord to solve problems. Previously I offered to भगवान् now I offer to स्वामिजि, only change is what, change the person and prayer is made to somebody else. We are not able to give up आर्त भक्ति. This is the problem. Now we will go to the भाष्यम्.

**यः अयं योगः त्वया प्रोक्तः साम्येन समत्वेन हे मधुसूदन एतस्य योगस्य अहं न पश्यामि न उपलभे, चञ्चलत्वाद् मनसः । किम्? स्थिराम् अवलां स्थितिम् । प्रसिद्धम् एतत् ॥ ६-३३ ॥**

So **यः अयं योगः त्वया प्रोक्तः** it is what is said in the मूलम् itself. **अयं योगः** means this योग. What is that **योगः**? The word योग can refer to कर्मयोग, उपासनयोग, ज्ञानयोग. It is **साम्येन प्रोक्तः** – which has been taught as सर्वत्र सम आत्मदर्शनम्. **साम्येन** means सर्वत्र सम आत्मदर्शन रूपेण, इत्थम्भावे तृतीया, in the form of सर्वत्र आत्मदर्शनम्. And what is the श्लोक kept in mind? We have to note that श्लोक carefully, verse twenty-nine सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि, I am in all as their content and all are in Me taking My support as the

superimposition. I am in all as their अधिष्ठानम्, all are in Me as the superimposition. This is called सम आत्मदर्शनम्. In the form of साम्येन, साम्येन is in the मूलम्, is equal to समत्वेन, समत्वेन means सम आत्मदर्शन रूपेण. प्रोक्तः – has been taught, हे मधुसूदन – हे कृष्ण, एतस्य योगस्य अहं न पश्यामि – I don't see this योगम्'s, न पश्यामि is in the मूलम्, is equal to न उपलभे, in fact पश्यामि we can understand, he translates it as उपलभे. न उपलभे means न पश्यामि – I don't see, I don't experience, चञ्चलत्वाद् मनसः – because of the restlessness of the mind, because of the disturbances in the mind, because of the continuous stress in the mind, because of continuous stress or disturbances in the mind.

Then शङ्कराचार्य himself puts a question किम्? Because एतस्य means of this योगम्'s, and whenever you say 'I don't see सम's', it is an incomplete sentence. Therefore शङ्कराचार्य asks the question what you don't see of the योगम्? For that शङ्कराचार्य himself answers from the मूलम् स्थिराम् स्थितिम्, स्थिराम् is in the मूलम्, is equal to अवलाम्, स्थितिम् he doesn't give the meaning, it means existence. So अवलाम् स्थितिम् means continued existence. So I don't perceive this योगम्'s continued existence, I don't see the ज्ञानम्'s continued existence that means I don't see the continued existence of this ज्ञानम्. ज्ञानम् arises in the class that is not the problem for me. The birth of knowledge is there. And they will give the credit to the teacher also because you are teaching so well. Therefore the knowledge raises स्वामिजि but the continued existence of that knowledge न पश्यामि, I don't experience. The reason is that the mind has got several issues to tackle. Mind is चञ्चलम्.

Here the word चञ्चलम् can be understood in तत्त्वबोध language as शमादि षट्क सम्पत्ति अभावात्. चञ्चलत्वात् is equal to because of the lack of शमादि षट्क सम्पत्ति. Why I lack शमादि षट्क सम्पत्ति? I did not practice any उपासन. I have not done सन्ध्यावन्दनम्. I have not chanted गायत्री. There are many who do not know गायत्री, then take some नाम of भगवान्, नमश्शिवाय, नारायणाय and forget family and पञ्च अनात्माs, and daily sit for some time, forget the पञ्च अनात्माs, and invoke the भगवान् नाम. कृष्ण said in भगवद्गीता यज्ञानाम् जप-यज्ञः अस्मि. That I did not practice. कर्मयोगम् I have done enough but उपासन I did not do. Therefore now I am struggling because of शमादि षट्क सम्पत्ति अभावः. I have विवेक, I have वैराग्यम्, I have even मुमुक्षुत्वम्. Therefore I am not a मन्द अधिकारि, I have graduated myself to मध्यम अधिकारि. Therefore I understand but I forget the teaching, the knowledge is not available in crisis. And therefore I go on आर्त भक्तिs, special prayers, I am never able to give up these two. अर्जुन says on behalf of all the मध्यम अधिकारिs. अर्जुन himself comes under which category? Remember अर्जुन is a representative of humanity. Therefore in the भगवद्गीता in certain contexts अर्जुन becomes मन्द अधिकारि, in this context अर्जुन becomes मध्यम अधिकारि. And in some other contexts when कृष्ण talks about नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ गीता १८-४९ ॥

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ गीता १८-५० ॥

बुद्ध्या विशुद्धया युक्तः ॥ गीता १८-५१ ॥

etc., in those few श्लोकs अर्जुन becomes a representative of उत्तम अधिकारि. Therefore अर्जुन becomes, he is a dummy student, you should not ask अर्जुन comes under which अधिकारि. भगवद्गीता comes as a teaching for all the three अधिकारिs. Therefore अर्जुन becomes मन्द in some chapters, मध्यम in some other chapters and उत्तम अधिकारि in some other chapters. In this context अर्जुन represents all the मध्यम अधिकारिs of the entire universe. So after स्थितिम् you have to put a full stop. And एतत् प्रसिद्धम्, एतत् प्रसिद्धम् means this problem is universal. चञ्चलत्वम् of the mind is the problem which is universal. चञ्चलत्वम् of the mind means mind being unsteady, mind being always preoccupied, mind being stressed, mind being under the grip of one issue or the other. The issues will vary from individual to individual. What is the net result? During व्यवहार वेदान्त is not available. This is a universal problem. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-33 Continuing:*

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि कञ्चलत्वात्स्थितिं स्थिराम् ॥ गीता ६-३३ ॥

In these two verses, अर्जुन is presenting a problem that many students face and the problem is that one is able to receive the knowledge very clearly, and one is able to clearly claim the knowledge also that I have the knowledge, but one is not able to claim I am liberated, अहम् मुक्तः अस्मि.

So claiming the knowledge and claiming the मोक्ष must be simultaneous because the very knowledge is I am already liberated. Therefore if I can claim the knowledge, I should claim the liberation also, but when I am able to claim I understand but I am not able to claim liberation, that is I am comfortable only in the triangular format and I refuse to come to the binary format. It is a peculiar situation in which knowledge exists without liberation. This we point out as सप्रतिबन्धक अपरोक्ष ज्ञानम्. श्रवणम् gives both परोक्ष ज्ञानम् as well as अपरोक्ष ज्ञानम्. अवान्तर वाक्यम् gives परोक्ष ज्ञानम्, महावाक्यम् gives अपरोक्ष ज्ञानम्. And this person has अपरोक्ष ज्ञानम्, but that अपरोक्ष ज्ञानम् is obstructed. Mostly obstructed by the lack of शमादि षट्क सम्पत्ति. विवेक is there, वैराग्यम् is there, मुमुक्षुत्वम् is there, but शमादि षट्क सम्पत्ति is either absent or deficient, in all such cases a person is a ज्ञानि but remains in triangular format. Then the only solution is he has to

remove the प्रतिबन्ध or obstacle and the सप्रतिबन्धक अपरोक्ष ज्ञानम् is converted into अप्रतिबन्धक अपरोक्ष ज्ञानम्.

When such a person practices *Vedantic* meditation, that meditation also becomes some kind of उपासन. It becomes अभेद उपासन, and by the practice of the अभेद उपासन the obstacle should go, when the obstacle is removed by अभेद उपासन or निर्गुण उपासन, सप्रतिबन्धक अपरोक्ष ज्ञानम् becomes अप्रतिबन्धक अपरोक्ष ज्ञानम्. And then a person is able to move from triangular format to binary format. This is being talked about here. अर्जुन says I understand but the knowledge is not available in day-to-day व्यवहार. For व्यावहारिक problem I would love to run to God as a जीवः. During व्यावहारिक problem I am never able to say the problem is मिथ्या, I am never able to say, the problem appears महा real and I feel helpless जीव and I have to run to God with SOS. That means knowledge is not of practical use. In the class I am wonderful, I can say नित्योऽहम्, शुद्धोऽहम्, मयि एव सकलम् जातम् etc. So binary format in class and triangular format during व्यवहार is the typical problem of most of the students of वेदान्त disappointing the गुरु. But the गुरु's consolation is कृष्ण Himself has faced the problem from अर्जुन. In fact अर्जुन is going to ask the question what will happen in my next birth, already he has started planning for the next birth. गुरु says 'you are birthless ब्रह्मन्'. शिष्य replies, 'I have understood. What is the plan for the next birth?' When कृष्ण Himself has faced that problem, the गुरु consoles himself, ok I am in good company. Therefore he says चञ्चलत्वात् – because of my चाञ्चल्यम्, which should be presented as शमादि षट्क सम्पत्ति रहितत्वम्. Absence of the

qualification of number three. So this is अर्जुन's complaint, which continues in the next verse also.

We have completed the भाष्यम् of verse thirty-three and only one note I should add here. In the भाष्यम् fourth line after स्थितिम् there must be a full stop. And प्रसिद्धम् एतत् is a separate sentence. And by this sentence what भाष्यकार says is this is not the problem of अर्जुन only, it is a famous problem or a notorious problem faced by all the students. Therefore this sentence must be connected as an introduction to the next श्लोक. So एतत् प्रसिद्धम् should be taken as an introduction to the next श्लोक. एतत् प्रसिद्धम् means this problem. I understand वेदान्त but during my problems in life I am not able apply वेदान्त, I would like to go back to God and seek His help to face the problem. This is the typical problem. The अन्वय is, हे मधुसूदन! यः अयं योगः त्वया साम्येन प्रोक्तः एतस्य स्थिराम् स्थितिम् चञ्चलत्वात् अहं न पश्यामि । Continuing;

### Verse 06-34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।  
तस्याहं निब्रह्म मन्ये वायोरिव सुदुष्करम् ॥ गीता ६-३४ ॥

I will give you the gist of this verse wherein अर्जुन talks about the mental problem due to the lack of शमादि षट्क सम्पत्ति, therefore he claims I am not able to manage my mind. When the mind is not manageable then it is extremely difficult to say the mind is मिथ्या. When the mind is not manageable the मिथ्यात्वम् of the mind is very very difficult to assert. The mind should become reasonably manageable to assert its मिथ्यात्वम्. दयानन्द स्वामि calls it inner space. By inner space what we

mean is mind is sufficiently manageable, and therefore I am able to be objective with regard to the mind and I am able to stand aloof from the mind and instead of saying it is my problem I am able to neighborize the mind, i.e., I am able to treat the mind as a neighbor, I am able to stand aloof, it is the mind's problem and it is not my problem. Then gradually we will solve the problem, nothing to be afraid of. It is only the question of training the mind. This kind of sufficient objectivity, this capacity to distance myself from the mind, and the capacity to say it is mind's problem but it is not my problem. If I have got this much objectivity then मिथ्यात्वम् of the mind I can assert. When I am not able to manage the mind at all, then I myself become the mind, and then it is extremely difficult to assert the मिथ्यात्वम् of the mind, therefore I require the crutch called God, the support of God I will desperately need when I cannot see the मिथ्यात्वम् of the mind. Mind's मिथ्यात्वम् I can see only when I am able to manage the mind reasonably well. This managing the mind I should have done even at कर्मयोग level and at उपासनयोग level. And when I have not managed the mind through कर्मयोग and उपासनयोग, then वेदान्त will remain an academic knowledge, I am a peculiar ज्ञानि in triangular format.

And therefore अर्जुन complains mind is चञ्चलम्, it is extremely restless, प्रमाथि – it is very stressed out or turbulent, बलवत् means very very strong, stronger than me, capable of enslaving me, i.e., stronger than विज्ञानमयकोश, बलवत् means मनोमयकोश, the emotional personality is stronger than विज्ञानमयकोश, the wise personality. टढम् means holding on



to the पञ्च अनात्मा (possession preoccupation, profession preoccupation, family preoccupation, mind preoccupation, body preoccupation) when there is problem, strongly holding on to problem, refusing to drop the thought of the problem. Therefore when the mind is obsessed with अनात्मा problem I cannot think of आत्मा. This is the problem. Therefore this knowledge is not practically useful to me, how to make वेदान्त practical? This is the gist of the श्लोक. Now we will go to the भाष्यम्.

**चञ्चलं हि मनः 'कृष्ण' इति – कृषतेः विलेखनार्थस्य रूपम् । भक्त-जन-पापादि-दोषाकर्षणात् कृष्णः ।**

So चञ्चलं हि मनः 'कृष्ण' इति –. After इति we have to put an en dash. This is just introducing the श्लोक. Then suddenly शङ्कराचार्य gets a new inspiration, he wants to give the definition of the word कृष्ण. Perhaps he feels अर्जुन's desperation. Therefore he gives the derivation of the word कृष्ण. Why should be give it here; already the word कृष्ण has come in the fifth chapter first श्लोक, सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि । Suddenly now in the sixth chapter middle, शङ्कराचार्य remembers संस्कृत grammar. The word कृष्ण is derived from √कृष् to draw. To draw or to withdraw or to remove. And कृष्ण is called कृष्ण because he removes the दोषम्s of the भक्तs. The चाञ्चल्य दोषम् is so powerful here and the भक्त is not able to remove that, therefore he remembers कृष्ण as one who is capable of removing the दोषs of the भक्तs. Therefore he says कृषतेः. विलेखनार्थस्य which means विलेखनम्. विलेखनम् means drawing, absorbing, removing,

etc. रूपम् means derived form. कृष्ण is a derived form from the √कृष् which means to draw or to remove. And what does कृष्ण remove? Not the knowledge! कृष्ण removes भक्त-जन-पापादि-दोष – He removes the दोषम्, impurity, पापादि – like पापम् etc. And etcetera here refers to the special दोष called चाञ्चल्य दोषः, शमादि षट्क सम्पत्ति अभाव दोषः otherwise called विक्षेप दोषः of भक्त-जन – the devotees. Therefore He is called कृष्णः. Therefore अर्जुन desperately calls Him कृष्ण, You have to remove all my विक्षेप दोषs. Continuing;

न केवलम् अत्यर्थं चञ्चलम्, प्रमाथि च प्रमथन-शीलम्, प्रमथ्नाति शरीरम् इन्द्रियाणि च विक्षिपति पर-वशी-करोति ।

अर्जुन describes the problems of the mind, अत्यर्थं चञ्चलम् मनः, मनः we have to add from the मूलम्. The mind is extremely restless and preoccupied generally. अत्यर्थं चञ्चलम् भवति. And न केवलम् चञ्चलम् भवति – not only is it restless, प्रमाथि च भवति – it is also प्रमाथि. प्रमाथि is equal to प्रमथन-शीलम् – capable of churning the whole personality, capable of making the whole personality turbulent, distressed, disturbed. So प्रमाथि is equal to प्रमथन-शीलम्. प्रमथन-शीलम् is equal to प्रमथ्नाति. What do you mean by turbulence? Even though mind belongs to मनोमयकोश only, when the मनोमयकोश gets turbulent, not only it is turbulence, it passes on the turbulence to the other कोशs also. विज्ञानमयकोश also becomes turbulent, when I am emotionally agitated my thinking faculty विज्ञानमयकोश also becomes turbulent. It means Vedantic knowledge is no more accessible to me at that time. Not only विज्ञानमयकोश is turbulent, it makes प्राणमयकोश also

turbulent. That is why in the stomach you feel the butterfly flutter. Problem is in मनोमय but it transfers the problem to प्राणमयकोश and not only it transfers the problem to प्राणमय, from प्राणमय it transfers the problem to अन्नमय. The body language also shows my restlessness, I am not able to sit quietly. I walk up and down. I run, I sit for some time. The physical body also becomes highly restless. As अर्जुन described it in the second chapter,

न हि प्रपश्यामि ममापनुद्याद्  
 यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
 अवाप्य भूमावसपत्नमृद्धं  
 राज्यं सुराणामपि चाधिपत्यम् ॥ गीता २-८ ॥

Then in the first chapter,

गाण्डीवं संसते हस्तात्वत्वचैव परिदह्यते ।  
 न च श्वनोम्यवस्थातुं भ्रमतीव च मे मनः ॥ गीता १-३० ॥

The problem is in the mind but the legs become weaker. This capacity of the mind to transfer its problem to the other layers of personality is called प्रमाथित्वम्. Therefore he says शरीरम् प्रमथ्नाति – it disturbs the body intensely, इन्द्रियाणि प्रमथ्नाति – it disturbs the sense organs and at that time if I attend *Vedantic* class I don't listen, and I have often said 'I am here but I don't hear'. And प्रमथ्नाति is equal to विक्षिपति means it disturbs and पर-वशी-करोति – it enslaves all the organs. What do we mean by enslaving? I cannot do what I want to do. And even if I do, I do it so mechanically that I don't know whether I brushed the teeth or not, I don't know whether I took breakfast or not. I don't remember. Either I am not able to do or I do things

mechanically. That is the indication of mind's power. Continuing;

**किञ्च — बलवत् न केनचिद् नियन्तुं शक्यम् । किञ्च — दृढं तन्तु-नागवद् अच्छेद्यम् ।**

All these are the glories of the power of the mind. **किञ्च** – moreover, **बलवत्** – it is extremely strong. Even though विज्ञानमयकोश is supposed to be superior to मनोमय कोश, but during problems मनोमयकोश is stronger than विज्ञानमयकोश. Therefore **बलवत्** – extremely powerful, it means **केनचिद् नियन्तुं न शक्यम्** – it is not controllable, manageable by anyone even the most powerful विज्ञानमयकोश is not able to control मनोमय, even though I claim myself to be a student of वेदान्त for twenty-five years with several गीता courses under my belt, and with several note books and CDs I am enslaved by the mind. Therefore **बलवत्** – it is extremely powerful. **केनचिद् नियन्तुं न शक्यम्** – it is unmanageable by anyone. And not only is it strong, **किञ्च — दृढम्** – moreover it is firm in its hold of a particular object or a particular field of worry. So there is a difference between बलम् and दृढम्. बलम् means by itself mind is strong. It talks about the strength of the mind. The word दृढम् refers to the mind's hold on a particular field of obsession. Therefore when he is worrying about a family member it holds on to the third son or fourth daughter, even after assuring that nothing is going to happen the mind refuses to come away from that field, that hold is firm. So बलम् means strong, दृढम् means firm. Firmness of the hold for a particular field. Its hold on a particular अनात्मा is extremely firm like **तन्तु-नागवत्, तन्तु-**

**नाग** is the name of a particular water snake which is in the waters. And when you enter the water, it just goes round your leg, and you will not be able to remove the leg from its hold. **अच्छेद्यम्** means it cannot be separated from the leg. Unseparable, such a strong hold. Similarly, the mind thinks of that only. I close my eyes and say loudly **मनोबुद्ध्यहङ्कार वित्तानि नाहम् । न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।** etc., the mouth is chanting but the mind is in one of the **पञ्च अनात्मा**s. This is the problem **हे कृष्ण!** Please tell what to do? Continuing;

**तस्य एवं-भूतस्य मनसः अहं निग्रहं निरोधं मन्ये वायोः इव यथा वायोः दुष्करः निग्रहः ततः अपि दुष्करं मन्ये इति अभिप्रायः ॥ ६-३४ ॥**

So coming to the second half of the श्लोक. **तस्य एवं-भूतस्य मनसः** – when the mind is so powerful and in the grip of a particular crisis caused by **प्रारब्ध**. **प्रारब्ध** is capable of causing such a crisis off and on, the only saving grace is any crisis is caused by **प्रारब्ध** and **प्रारब्ध** is **कर्मफलम्** and no **कर्मफलम्** is permanent. Is **कर्मफलम्** नित्यम् or अनित्यम्? **कर्मफलम्** is अनित्यम् only. Therefore the worst crisis is अनित्यम्, therefore the saving grace is this will also pass away. Therefore during that crisis caused by **कर्मफलम्**, the mind gets into such a situation and when such a situation comes the mind is stronger and I am not able to handle that mind. Therefore he says **तस्य एवं-भूतस्य मनसः. निग्रहम्, निग्रहम्** means management, restraint. Literally **निग्रहम्** means control. **निग्रहम्** is equal to **निरोधम्, तस्य मनसः** – of such a mind which is in extreme grip, **एवं-भूतस्य** – the mind of above description. And there are other

minor problems which I am able to handle, but major problems I am not able to handle. सुदुष्करम् मन्ये, that we have to supply from the next sentence, सुदुष्करम् मन्ये – I consider extremely difficult, सुदुष्करम् means extremely difficult, but the only saving grace is अर्जुन doesn't say impossible. He only says extremely difficult इति अहं मन्ये, like वायोः इव – like controlling the wind. Why wind example? Because wind is not a concrete substance for us to handle. Similarly, mind is not a concrete substance to be handled like an object. Therefore like the wind I consider it extremely difficult handle. That शङ्कराचार्य explains यथा वायोः निग्रहः दुष्करः – just as the management of the wind is very difficult, and ततः – like that, मनसः निग्रहः अपि – similarly the management of the mind also दुष्करं मन्ये – I consider difficult. Here in the commentary शङ्कराचार्य makes a small difference. In the मूलम् अर्जुन says that controlling the mind is as difficult as controlling the wind. This is अर्जुन's statement. शङ्कराचार्य says it is not as difficult and he adds it is more difficult than even controlling the wind perhaps wind may be stopped but the mind cannot be stopped. Therefore he uses the expression ततः अपि – more than, more difficult than controlling the wind. So this is the desperate question coming from अर्जुन. And that is why he uses the word इति अभिप्रायः, because even though अर्जुन has said only as difficult, शङ्कराचार्य says when अर्जुन says it is as difficult, what he means is more difficult. This is his intention. The अन्वय is, हे कृष्ण! मनः हि चञ्चलम् प्रमाथि बलवत् दृढम् (च भवति) । अहम् तस्य निग्रहम् वायोः इव सुदुष्करम् मन्ये ।

Continuing;

एवम् एतद् यथा ब्रवीषि —

श्रीभगवानुवाच —

Lord कृष्ण is able to see अर्जुन's problem very clearly and now He starts His reply. He says यथा त्वम् ब्रवीषि तथा एतद् एवम् – first I am validating what you say. So यथा त्वम् ब्रवीषि – as you are reporting, एतद् एवम् – it is very true, it is not your problem, it is universal problem. And therefore the first consolation is I am not alone in the boat. Remember my example. When there is no power in my house, first thing is to look at the neighbor. And when the neighbor's house also no power I get the आनन्द which is comparable to gaining मोक्ष. Similarly, we can all relax. That is why I said mental problems can never be totally solved. Perfect mind does not exist just as perfect body doesn't exist. Every Vedantic student must be very very clear about it. And therefore the aim of वेदान्त is never making the body or mind perfect. Then what is the aim? As far as the mental problem is concerned, the aim of Vedantic student is FIR (frequency, intensity and recovery period form disturbances in the mind) reduction. F means frequency of these problems must be reduced. So through निदिध्यासन अभ्यास, the frequency is reduced. The panic attack should not come for every small thing. Frequency has to be reduced, then the Intensity has to be reduced. How do you measure the intensity? When the problem is expressed at three levels mind, speech and body, it is the most intense problem. If the problem is felt at two levels mind and speech only, (not gone to the body level) that is moderate and

when the problem is felt only at the mind level, it doesn't flow into speech and body level. That means I have a mental situation but I don't express it outside. Others do not know I have such a problem. I am able to relax and talk to the other people, but in the back of the mind there is some serious problem, which needs to be solved. But when I talk to others it is not transferred at all. So that is the least intensity. So thus at three levels, at two levels and at one level that intensity must be brought down. Thus intensity reduction. And the last one is Recovery period. When problem is reported I ask 'What?' and after some time 'What?' should be converted into 'so what'. Now the question is what is the gap between 'What?' and 'so what'? First it is a few years, then months, then weeks, then days, then hours, then minutes I should ask 'What?' and after a few minutes I must be able to say 'so what'.

यथा कन्दुकपातेनोत्पतत्यार्यः पतन्नापि । तथा त्वनार्यः पतति मृत्पिण्डपतनं यथा ॥ भर्तृहरिकृत नीतिशतकम् ॥

The difference between ज्ञानम् and ज्ञाननिष्ठा is like a wet clay ball and a rubber ball. When the wet clay ball falls down it doesn't bounce back, it remains there. Whereas the rubber ball also falls, but it has got a bouncing capacity. A bouncing mind is a ज्ञानि's mind. This recovery period also must come now. Thus as far as mind is concerned FIR reduction alone is possible and perfect mind doesn't exist, FIR reduction is my hobby, all the time claiming I am not the mind I am ever free आत्मा. At the mental level FIR reduction is my hobby but all the time I remember that I am not the mind. I am the ever free आत्मा. Let



me improve the mind by reducing FIR but that has nothing to do with my मोक्ष. I am नित्यमुक्त. This is the aim of the Vedantic student, claiming नित्यमुक्तत्वम् and reducing FIR without identifying with the mind. Therefore Lord कृष्ण says your problem is understood. And what is that? कृष्ण repeats.

*Verse 06-35*

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ गीता ६-३५ ॥

So श्रीभगवानुवाच – भगवान् replies. So by अर्थ अङ्गिकारः. अर्थ अङ्गिकारः means I do partially agree that your statement is correct that mind is powerful with four-fold powers – चञ्चलम्, प्रमाथि, बलवत् and दृढम्, these are the four faculties of the mind. Here कृष्ण uses the word चलम्. The word चलम् represents all the four words also चञ्चलम्, प्रमाथि, बलवत् and दृढम्. All the four features of the mind I agree, असंशयम् – there is no doubt with regard to what you say. But what is the silver lining? There is a light at the end of the tunnel. What is that? FIR can be heavily reduced by appropriate training. That is in the second line. First line is the validation of the problem. The second line gives the solution. What is the solution? FIR reduction is possible at the mental level by appropriate training. What is the training? Again you have to remember तत्त्वबोध. In तत्त्वबोध we talked about साधन चतुष्टय सम्पत्ति and in साधन चतुष्टय सम्पत्ति there is an order. We said शमादि षट्क सम्पत्ति is the problem. What was the order of enumeration? विवेक, वैराग्यम्, शमादि षट्क सम्पत्ति, मुमुक्षुत्वम्. By giving that order what does the tradition tell us? विवेक causes वैराग्यम्. Between

विवेक and वैराग्यम् कारण-कार्य सम्बन्ध is there. विवेक is father, वैराग्यम् is the child. And by enumerating शमादि षट्क सम्पत्ति as the third one, the शास्त्र says विवेक and वैराग्यम् together is the cause of शमादि षट्क सम्पत्ति. Therefore if शमादि षट्क सम्पत्ति is deficient what should be your inference? You have to reinforce विवेक वैराग्यम्. Therefore शमादि षट्क सम्पत्ति is in trouble. Therefore the solution is अभ्यासेन तु कौन्तेय वैराग्येण च बृह्यते. The word अभ्यास means विवेक अभ्यास. विवेक means नित्य-नित्य विवेक, आत्म-अनात्मा विवेक, दृक्-दृश्य विवेक, सत्य-मिथ्या विवेक. So अभ्यास वैराग्याभ्याम् ज्ञाननिष्ठा सिद्धिः, FIR reduction सिद्धिः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-35 Continuing:*

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च बृह्यते ॥ गीता ६-३५ ॥

Lord कृष्ण completed the teaching of the ध्यानयोग with the thirty-second verse and the result of this ध्यानयोग or निदिध्यासनम् is ज्ञाननिष्ठा. And ज्ञाननिष्ठा is defined by the Lord as सर्वत्र सम आत्मदर्शनम्, जीवात्मा, परमात्मा and अनात्मा must be reduced into एकात्मा. So जीवात्म-परमात्मा भेद, जीवात्म-अनात्मा भेद, परमात्म-अनात्मा भेद; all these three differences should be seen as मिथ्या नामरूप and the essence is only एक आत्मा. This सर्वत्र एकात्मा दर्शनम् or सर्वत्र समदर्शनम् is ज्ञाननिष्ठा and this itself is मोक्ष also. We do not say समदर्शनम् will lead to मोक्ष; समदर्शनम् itself is मोक्ष. Because आत्मा happens to be of the nature of नित्यमुक्तः. And when this much was said by Lord कृष्ण, अर्जुन raised a problem and the problem is that many of the students are able to receive the teaching very well, but they find it difficult to retain and assimilate because of the disturbances of the mind which we called lack of शमादि षट्क सम्पत्ति or विक्षेप problem. विक्षेप means a wandering mind, a restless mind or a preoccupied mind or a shallow mind. And because of this विक्षेप प्रतिबन्ध many are not able to retain and assimilate the teaching and अर्जुन said it is extremely difficult to manage the mind. And that is why we have introduced this as one of the qualifications viz., शमादि षट्क सम्पत्तिः. And to develop the शमादि षट्क सम्पत्तिः alone

we have got two exclusive योगs dedicated for this purpose; one is called the उपासन योगः and the other is the अष्टाङ्ग योग of पतञ्जलि, which शङ्कराचार्य calls समाधि योगः. So thus उपासन योग and अष्टाङ्ग योग are the two योगs by which one has to learn to manage the mind. And that problem अर्जुन is presenting in verses thirty-three and thirty-four, and कृष्ण is presenting the solution in thirty-five and thirty-six. And we have introduced verse thirty-five, in which कृष्ण offers two methods to develop शमादि षट्क सम्पत्तिः which we were seeing in the last class. शमादि षट्क सम्पत्ति is the third member of साधन चतुष्टय सम्पत्ति. I hope you will not ask what is the blessed साधन चतुष्टय सम्पत्ति. The first two members are extremely important for the third one to come, and they are विवेक and वैराग्यम्. These two are extremely important to develop शमादि षट्क सम्पत्तिः. Therefore कृष्ण presented those two in verse thirty-five, अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते. The word अभ्यास means विवेक अभ्यासः. And also शङ्कराचार्य is explaining as उपासन अभ्यासः also. By this अभ्यास, and वैराग्येण च – the consequent वैराग्यम् one has to develop शमादि षट्क सम्पत्तिः. This is the gist of the verse, now we will go to the भाष्यम्.

**असंशयं न अस्ति संशयः मनो दुर्निग्रहं चलम् इति अत्र हे महाबाहो ।**

So हे महाबाहो! हे अर्जुन! कृष्ण is addressing अर्जुन. हे अर्जुन you have got a powerful pair of arms. It is an interesting साम्बोधन, you have got a powerful pair of arms with which you can restrain everything external. Even a strong horse, unruly

horse, or even two horses you can restrain with your two arms. So much power you have got but अर्जुन those arms are not powerful enough to stop the wandering mind. Therefore you should use two different internal arms. External arms महाबाहो they are useless. You should use internal बाहु. अभ्यास बाहु and वैराग्यम् बाहु. Therefore He says हे महाबाहो! असंशयम् is in the मूलम्, is equal to न अस्ति संशयः – there is no doubt at all. No doubt with regard to मनो दुर्निग्रहम् – it is extremely difficult to restrain the mind. निग्रहः means restraining, regulating, managing, controlling, disciplining or directing. दुर्निग्रहः means it is very very difficult to restrain the mind. In this regard there is no doubt at all, it is not your problem only, it is the universal problem. And not only is it difficult to restrain, चलम् – the mind is highly fluid, that means highly wandering or restless. And in this regard अर्जुन, I validate your complaint, it is a legitimate complaint. However, it can be handled. Your case is not a lost case, there are drugs for that. What is that? We will read.

**किन्तु अभ्यासेन तु अभ्यासः नाम चित्त-भूमौ कस्याञ्चित् समान-प्रत्ययावृत्तिः चित्तस्य ।**

So किन्तु means however, however means even though the problem is serious there is a solution. So however अभ्यासेन तु – by अभ्यास. The sentence is incomplete and we have to complete it by adding मनः गृह्यते. By the practice of अभ्यास the mind can be regulated, restrained. So अभ्यासेन तु मनः गृह्यते you add and put a full stop. Then शङ्कराचार्य defines the word अभ्यास. I said two meanings are there – one is विवेक

अभ्यास and the other is उपासन अभ्यास. First he prescribes उपासनम् or सगुण ईश्वर ध्यानम् as a solution. And what is उपासनम्? शङ्कराचार्य defines कस्याञ्चित् चित्त-भूमौ. चित्त-भूमि means object of meditation. Here the word भूमि means विषय, चित्त-भूमि means चित्त विषय, चित्त-विषय means चित्त-ध्यान-विषय, any object of meditation you can choose. It can be secular object like some people choose a flame, or a circle with a dot etc., you can choose that neutral object also. Or you can take a sacred object prescribed in the शास्त्र in the form of इष्ट देवता. Therefore चित्त-भूमि means any object of meditation like an इष्ट देवता. And कस्याञ्चित् choosing any इष्ट देवता, समान-प्रत्यय-आवृत्तिः – may you practice dwelling upon the इष्ट देवता. समान-प्रत्यय-आवृत्तिः means dwelling upon that देवता, that means making sure that all the thoughts are confined to that particular देवता only. Need not be one thought, the thoughts can be different, but all the thoughts must be within that particular area. And what is the area? इष्ट देवता area. And for that only we have got different ध्यानश्लोकs. शान्ताकारम् भुजगशयनम् पद्मनाभम् सुरेशम् विश्वाधारम् गगनसदृशम् मेघवर्णं शुभाङ्गम् । etc. We can take the help of any ध्यानश्लोक and dwell upon not the words of the श्लोक but we have to think of the meaning of the श्लोक which is called समान-प्रत्यय-आवृत्तिः. कृष्ण ध्यानम्, राम ध्यानम्, देवी ध्यानम् etc. चित्तस्थ – this practice is called उपासनयोगः. May you practice सगुण ब्रह्म उपासनयोग and this we have to practice before Vedantic study. And suppose a person has not practiced before Vedantic study, then he has to practice it after Vedantic study. Then after Vedantic study, instead of practicing कृष्ण ध्यानम् or राम ध्यानम्, after

*Vedantic* study we don't go back to सगुण ध्यानम् After *Vedantic* study we go to निर्गुण ब्रह्म उपासन मनोबुद्ध्यहङ्कार चित्तानि नाहम् । चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ And therefore may you practice either सगुण ध्यानम् or निर्गुण ध्यानम् but ध्यानम् you have to practice to restrain the mind. This is अभ्यास number one. The second अभ्यास शङ्कराचार्य will explain later. We will read.

वैराग्यं नाम दृष्ट-अदृष्ट-इष्ट-भोगेषु दोष-दर्शन-अभ्यासाद् वैतृष्यम् । तेन च वैराग्येण गृह्यते विक्षेप-रूपः प्रचारः चित्तस्य । एवं तद् मनः गृह्यते निगृह्यते निरुध्यते इति अर्थः ॥ ६-३७ ॥

So the next discipline that Lord कृष्ण mentions is वैराग्यम्. And शङ्कराचार्य defines वैराग्यम् here, वैराग्यं नाम, it is nothing but वैतृष्यम्. वैराग्यम् is equal to वैतृष्यम्. And what do we mean by वैतृष्यम्? वैराग्यम्. In fact, you can understand the word वैराग्यम् better than वैतृष्यम्. विरागस्य भावः वैराग्यम्. Freedom from attachment with regard to पञ्च अनात्माs, freedom from attachment is वैराग्यम्. And why should we have freedom from attachment? It is because the mind will always dwell upon the objects of attachment. So आत्मा is forgotten when the object of attachment occupy the mind all the time. वेदान्त is forgotten because the mind is preoccupied with the object of attachment, and the attachment should go away, that FIR (frequency, intensity and recovery period form disturbances in the mind) reduction, reduction of this attachment is वैराग्यम्. With regard to what? दृष्ट-अदृष्ट-इष्ट-भोगेषु – with regard to all the objects. भोग means objects of experience. And what are those objects? दृष्ट – some of them

are दृष्टम्, दृष्टम् means visible or इहलोक विषयाः, belonging to this world. अदृष्ट भोग means परलोक विषयाः or future objects of attachments. Even before the grandchild is born we started planning. They all come under अदृष्ट भोग. The child is not yet married and we already plan for the welfare of the grandchild. That comes under अदृष्ट, future things. And इष्ट means object of attachment. So इष्ट भोग means objects of attachment both visible and invisible, both the present as well as the future. With regard to all of them may you develop detachment. Then our question will be that I know I want to be detached, but how to do that, that is my problem. शङ्कराचार्य says for this you have to do an अभ्यास. विवेक अभ्यासः. And what is the विवेक अभ्यासः? It is very important, दोष-दर्शनम् – by seeing the दोष in all the objects of attachment. दोष दर्शनम्. Now we have got attachment because we see गुण दर्शनम्, that is our problem. What all joy it will give, or how security it will give. Therefore we are seeing them as a source of peace, security and happiness, which is called शोभनाध्यासः. Delusion, we are looking at all of them as the sources of peace, security and happiness which called मोह or शोभनाध्यास. We have to counter the मोह and शोभनाध्यास, because of which we are seeing them as the sources of peace, security and joy, and you have to counter that by दोष-दर्शनम्. What is the दोष? The दोष शङ्कराचार्य doesn't say here, we have seen in our उपनिषत् class. The दोषs are त्रिविध दोषs. They are: दुःख मिश्रितत्वम् – each one of them is a source of pain, अतृप्तिकरत्वम् – they can never total satisfaction, and बन्धकत्वम् – they are sources of bondage or shackles, we get hooked to them, they make me more



dependent, dependent causing drugs they are. By seeing the त्रिविध दोषs may you loosen your attachment towards them. And this is called detachment through विवेक अभ्यास or दोष-दर्शन अभ्यास. Through these two methods विक्षेप-रूपः प्रचारः गृह्यते. प्रचारः means restlessness or wandering, विक्षेप-रूपः – which is in the form of mental restlessness or turbulence गृह्यते – will be reduced or restrained. And thus by उपासन अभ्यास, विवेक अभ्यास, otherwise called दोष-दर्शन अभ्यास may you develop वैराग्यम्. As राग is reduced, वैराग्यम् is improved, शमादि षट्क सम्पत्ति also will be improved. As शमादि षट्क सम्पत्ति improves वेदान्त will be in the mind more often than not. Otherwise वेदान्त will disappear the moment पूर्णमदः is chanted. Therefore he says एवम् तद् – in this manner, तद् मनः – the mind is गृह्यते – is regulated, is equal to निगृह्यते – it is restrained, is equal to निरुध्यते – is controlled. He uses the word निरुध्यते remembering पतञ्जलि योगसूत्र, there योग is defined as चित्त वृत्ति निरोधः. That is the method. The अन्वय is, हे महाबाहो! असंशयम् मनः दुर्निग्रहम् चलम् (भवति) । हे कौन्तेय! (तत्) तु अभ्यासेन वैराग्येण च गृह्यते । Continuing;

*Verse 06-36 Introduction;*

**यः पुनः असंयतात्मा, तेन —**

Here Lord कृष्ण says this शमादि षट्क सम्पत्तिः is an extremely important qualification which we cannot afford to neglect. And if this qualification is neglected वेदान्त will not work for us. It will remain only as an information, it can never bring about a transformation in the mind. Therefore one has to improve शमादि षट्क सम्पत्तिः either by सगुण ध्यानम् because

*Vedantic* study or by निर्गुण ध्यानम् after *Vedantic* study. It can be gained either by भेद ध्यानम् or through अभेद ध्यानम्, by using the appropriate ध्यानम् we have to develop शमादि षट्क सम्पत्तिः. We have to note a very important point. Both ध्यानम्s are not meant for knowledge. सगुण ध्यानम् is also not meant for knowledge, निर्गुण ध्यानम् is also not meant for knowledge, भेद ध्यानम् is not for ज्ञानम्, अभेद ध्यानम् is also not for ज्ञानम्. The most important lesson is both ध्यानम्s cannot give ज्ञानम्, both ध्यानम्s therefore cannot give मोक्ष also. Both ध्यानम्s can give only शमादि षट्क सम्पत्तिः. And through शमादि षट्क सम्पत्तिः it will help in gaining ज्ञानम् and retaining ज्ञानम् and assimilating ज्ञानम्. Through शमादि षट्क सम्पत्तिः it will help in gaining knowledge and retaining knowledge and assimilating knowledge. Then the next question is if both ध्यानम्s cannot give ज्ञानम् (it is an aside point, not in this श्लोक), if both ध्यानम्s – भेद ध्यानम् and अभेद ध्यानम्, सगुण ध्यानम् and निर्गुण ध्यानम्, if both ध्यानम्s cannot give ज्ञानम्, then what will give ज्ञानम्? All these are fundamentals, you should not have any doubts. महावाक्य विचारः alone will give अद्वैत ज्ञानम्. The definition of महावाक्यम् विचार is consistent and systematic study of महावाक्यम्s for a length of time under the guidance of a competent आचार्य. Not कर्मयोग विचार, कर्मयोग विचार will never give अद्वैत ज्ञानम्, महावाक्य विचार has to be done consistently and systematically, this alone will give ज्ञानम्. ध्यानम् will give शमादि षट्क सम्पत्ति, शमादि षट्क सम्पत्ति will help in receiving, retaining and assimilating the knowledge. Thus the role of every साधन must be very very clear. Therefore here in this verse कृष्ण says without शमादि

षट्क सम्पत्तिः वेदान्त won't work, with शमादि षट्क सम्पत्तिः alone वेदान्त will be effective. अन्वय व्यतिरेक logic. शमादि षट्क सम्पत्ति सत्त्वे ज्ञान सत्त्वम् शमादि षट्क सम्पत्ति अभावे ज्ञान अभावः or ज्ञाननिष्ठा अभावः. Therefore शङ्कराचार्य says in the introduction यः पुनः – suppose, असंयतात्मा – a person has not practiced both सगुण and निर्गुण ध्यानम्s, then what will be the consequence? May you note the consequence. That is said in this श्लोक. We will read.

*Verse 06-36*

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्नुमुपायतः ॥ गीता ६-३६ ॥

I will give you gist of the श्लोक. The importance of शमादि षट्क सम्पत्ति is highlighted through अन्वय व्यतिरेक logic. The अन्वय व्यतिरेक logic is this. You take two example, one person is with शमादि षट्क सम्पत्ति and the other person is one without शमादि षट्क सम्पत्ति. शमादि षट्क सम्पत्ति सहित पुरुषः number one and शमादि षट्क सम्पत्ति रहित पुरुषः number two. And कृष्ण says in number one who doesn't have ज्ञानम्, मोक्ष doesn't take place even though he is a student of वेदान्त for more than twenty-five years, three गीता courses, four उपनिषत् courses and one ब्रह्मसूत्र course. This is student number one शमादि षट्क सम्पत्ति रहितः. He is given the title असंयतात्मा, lacking person, that is without शमादि षट्क सम्पत्ति. And the second line वश्यात्मा is a person with शमादि षट्क सम्पत्ति. So first line is व्यतिरेक argument, second line is अन्वय argument. A person with शमादि षट्क सम्पत्ति gains ज्ञानम् and मोक्ष, a person without शमादि षट्क सम्पत्ति doesn't

gain ज्ञानम् and मोक्ष. यत् सत्त्वे यत् सत्त्वम् यद् अभावे यद् अभावः तत् तस्य कारणम्. This is the logic he gives. So असंयतात्मा in the first line means शमादि षट्क सम्पत्ति रहितः, वश्यात्मा in the second line means शमादि षट्क सम्पत्ति सहितः. With this background we will read the भाष्यम्.

**असंयतात्मना – अभ्यास-वैराग्याभ्याम्-असंयतः आत्मा अन्तःकरणं यस्य सः अयम् असंयतात्मा । तेन असंयतात्मना योगः दुष्प्रापः दुःखेन प्राप्यत इति मे मतिः ।**

**असंयतात्मना** is in the मूलम्, afterwards we have to put an en dash. First the आचार्य explains the word असंयतात्मा. It is the name of a person. And here the word आत्मा means the mind, असंयत means unregulated. Therefore he says **अभ्यास-वैराग्याभ्याम्** – by the practice of अभ्यास and वैराग्य, सगुण निर्गुण ध्यानम्. So by the practice of सगुण निर्गुण ध्यानम्, **असंयतः** – has not been regulated. What? **आत्मा** is in the मूलम्, is equal to the **अन्तःकरणम्** – the mind. A person who has not regulated the mind by the practice of सगुण निर्गुण ध्यानम्. भेद-अभेद ध्यानम् the one who has not done that, **यस्य सः अयम्** – such a person is called **असंयतात्मा**. In fact, in the previous श्लोक's भाष्यम् also there is a word वैतृष्यम् and after that there must be a full stop. Here also after the word **असंयतात्मा** there must be a full stop. **तेन असंयतात्मना** – by such a student, **योगः दुष्प्रापः**, **योगः** means ज्ञानम् and निष्ठा, so knowledge will not come or even if knowledge comes, it will remain academic knowledge, so निष्ठा is **दुष्प्रापः** is in the मूलम्, is equal to दुःखेन प्राप्यते – is not attainable. ज्ञानम् is also not attainable, even if ज्ञानम् comes निष्ठा is not attainable. That

means during व्यवहार, वेदान्त will go away. वेदान्त and व्यवहार will become mutually exclusive. When वेदान्त is there व्यवहार will not be there. When व्यवहार is there वेदान्त will not be there. It is very very difficult. **इति मे मतिः** – this is my opinion. Therefore better you do ध्यानम्. He highlights the importance of ध्यानम्. Which ध्यानम्? Depending upon before Vedantic study or after Vedantic study. If you have not studied वेदान्त practice भेद ध्यानम्, if you have already studied वेदान्त practice अभेद ध्यानम्. Continuing;

**यः तु पुनः वश्यात्मा अभ्यास-वैराग्याभ्यां वश्यत्वम् आपादितः आत्मा मनः यस्य सः अयं वश्यात्मा । तेन वश्यात्मना तु यतता भूयः अपि प्रयत्नं कुर्वता शक्यः अवाप्तुं योगः उपायतः यथोक्ताद् उपायात् ॥ ६-३६ ॥**

So **यः तु पुनः** – unlike the previous person. The previous argument is व्यतिरेक argument, now comes the अन्वय argument. Unlike the previous person suppose there is a साधक, a seeker, **वश्यात्मा** – this person happens to be **वश्यात्मा**, शङ्कराचार्य comments upon that, **वश्यात्मा** means **वश्यत्वम्** **आपादितः आत्मा मनः**, **आत्मा** is equal to **मनः** – the mind, **वश्य** means **वश्यत्वम्**, **वश्यत्वम्** means regulation, discipline, **यस्य सः** – means a person whose mind has been brought to discipline, a person who enjoys a disciplined mind. How did that person bring the mind into discipline? What is the technique he used? **अभ्यास-वैराग्याभ्याम्** – by the method अभ्यास वैराग्य mentioned in the previous verse which we can translate it as सगुण निर्गुण ध्यानाभ्याम्. By the practice of सगुण निर्गुण ध्यानम्, the one who has disciplined the mind and

such a person is called **वश्यात्मा**, and after the word **वश्यात्मा** there must be a full stop. Then **तेन वश्यात्मना** – when such a student who has practiced **सगुण निर्गुण ध्यानम्** and while practicing **सगुण निर्गुण ध्यानम्** parallelly he should continue **महावाक्य विचार**, **महावाक्य विचार** is the source of knowledge; **सगुण निर्गुण ध्यानम्** is the source of **शमादि षट्क सम्पत्ति** only. So one side **सगुण ध्यानम्** or **निर्गुण ध्यानम्** should continue at private level. That is the home work. Therefore **सगुण ध्यानम्** or **निर्गुण ध्यानम्** should continue at one level, and parallelly **महावाक्य विचार** should be there. How long? Until one is comfortable in binary format, until binary format becomes natural to him. That is what **शङ्कराचार्य** says in **वाक्यवृत्तिः**, **अहं ब्रह्मेतिवाक्यार्थबोधो यावदृढीभवेत् । शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ॥ ४९॥** Until **अहम् ब्रह्म अस्मि** binary format becomes spontaneous, may you follow two things continuously, one is **समाधि सहित सगुण निर्गुण ध्यानम्** let it continue at home and in the class may you do **अभ्यसेत् श्रवणादिकम्** don't leave the class. **महावाक्य विचार** should also continue, at home **सगुण निर्गुण ध्यानम्** should also continue. By **सगुण निर्गुण ध्यानम्** we mean either **सगुण** or **निर्गुण ध्यानम्**, not both, depending upon where you stand. Therefore he says **वश्यात्मना** – by such a person, **यतता** – who is putting forth effort in the form of **महावाक्य विचार**, **यतता** is also a title of a person who is striving. By a striving person **महावाक्य विचारम्** should continue, **भूयः अपि प्रयत्नं कुर्वता**, this is the commentary on **यतता**, **यतता** is equal to **भूयः अपि प्रयत्नं कुर्वता**, **भूयः** means I have already done **श्रवणम्** don't say. **चिन्मयानन्द स्वामिजि** used to say, 'I have gone through ten

उपनिषत्!’ So चिन्मयानन्दजि asked ‘you have gone through ten उपनिषत्s, but how many उपनिषत् have gone through you?’ Therefore until minimum one उपनिषत् goes through me, श्रवणम् is endless. Therefore he says भूयः अपि – repeatedly the one who practices श्रवणम् प्रयत्नं कुर्वता पुरुषेण शक्यः अवाप्तुं योगः – ज्ञानम् and निष्ठा can be attained binary format will happen in this current जन्म itself. So don’t lose hope and start planning for next जन्म. Many students have already planned! So don’t plan. So it is possible. What is the method of disciplining? उपायतः यथोक्ताद् उपायात् – by following the two उपायs mentioned in the thirty-fifth verse; सगुण निर्गुण ध्यानम् and वैराग्यम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-36 Continuing:*

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्नुमुपायतः ॥ गीता ६-३६ ॥

अर्जुन gave a complaint to भगवान्, about the mental problem that he faces and because of that he says he is able to understand वेदान्त, but he is not able to bring वेदान्त to practical life. It is an universal complaints of all the student. वेदान्त is convincing but it doesn't seem to be that practical during day-to-day transactions and especially when the transaction gets tougher and tougher. Therefore I am not able to derive the benefit of वेदान्त in the form of जीवन्मुक्ति, so what I should do? This was the question asked in verses thirty-three and thirty-four, for which Lord कृष्ण gave the answer in verses thirty-five and thirty-six in which first कृष्ण validated अर्जुन's analysis of the problem. He himself says the problem is चञ्चलत्वात् which means diagnosis of the problem अर्जुन himself has done and कृष्ण doesn't have to do the diagnosis and He has to give the remedy only. What is the diagnosis? मनसः चाञ्चल्यम्, restless of the mind, preoccupations of the mind, stress in the mind, anxieties in the mind and in short an undisciplined mind. And Lord कृष्ण said if the problem is an undisciplined mind the solution is very clear, that a disciplined mind will be able to assimilate the teaching. This discipline a student is supposed to have attained even before coming to वेदान्त and the शास्त्रम्s have clearly presented methods to



convert an undisciplined mind into a disciplined mind, two powerful functioning साधनs have been given by the शास्त्र, if you don't know it or if you neglect it, it is your problem. And therefore a disciplined mind is called साधन चतुष्टय सम्पन्न mind which we have talked in the beginning of तत्त्वबोध. At that time you just took it very lightly, now that very same first lesson is becoming more and more serious. And for that कर्मयोग and उपासनयोग have been talked about, and if you have neglected them at that time, now you have to compensate for that and that alone is वेदान्त ध्यानम्. So वेदान्त ध्यानम्, अभेद ध्यानम् will be useful in disciplining the mind, which alone has been prescribed in the sixth chapter, what you have to accomplish through भेद ध्यानम् before वेदान्त, you have to accomplish through अभेद ध्यानम् after वेदान्त. And it is not enough that we have only अभेद ध्यानम्, we have to be alert in day-to-day life also by trying to become closer to the स्थितप्रज्ञा व्यवहार mentioned in the second chapter. दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ॥ गीता २-५६ ॥ यदा संहरते चायम् ॥ गीता २-५८ ॥ avoid provoking situations, avoid tempting situations, यदा संहरते च अयम् कूर्मः अङ्गानि इव, all those you are supposed to remember, just as a tortoise or a turtle withdraws you have to do that and in my language PORT (Possessions, Obligations, Responsibilities, Transactions) reduction and CLASP {CL - Controllershship/ownership (अहम्-मम अभिमान), A – Anxiety, SP – Special Prayers (सकाम प्रार्थना)} rejection has to be practiced. PORT reduction plus Clasp rejection I am not going to explain; I have given one hour talk on 'what is सन्न्यास' during one of the गुरु पूर्णिमा days and I have also said that this

single talk is important for all the *Vedantic* students. Therefore better get hold of the talk and practice that. PORT reduction plus CLASP rejection is internal **सन्न्यास** and without internal **सन्न्यास वेदान्त** won't work. External **सन्न्यास** is optional, and internal **सन्न्यास** is not optional, it is compulsory.

And among the **साधन चतुष्टय सम्पत्ति** also कृष्ण highlights the third one **शमादि षट्क सम्पत्ति** (triple S). The triple S is important. And therefore he concluded that topic in verse thirty-six by giving the **अन्वय व्यतिरेक** logic **यत्र यत्र triple S तत्र तत्र वेदान्त** assimilation and **यत्र यत्र triple S नास्ति शमादि षट्क सम्पत्ति नास्ति** there वेदान्त won't work. So this **अन्वय व्यतिरेक** logic, **अन्वय** logic was given in the second line by using the word **वश्यात्मा**, **वश्यात्मा** means a student with triple S, and for him वेदान्त will be the most practical thing. In fact, for him वेदान्त only is practical. And the first line deals with **व्यतिरेक** logic, **असंयतात्मा** means a student without triple S, all the time worrying about the family. So for such people दुष्प्रापः वेदान्त will be impractical. We saw the **भाष्यम्** of this श्लोक in the last class and now I will give you the **अन्वय**. 'योगः असंयत-आत्मना दुष्प्रापः' इति मे मतिः (भवति) । उपायतः यतता, वश्य-आत्मना तु (सः) अवाप्नुम् शक्यः । And here असंयतात्मना is the name of the unqualified student. The words यतता and वश्यात्मना both refer to the student who is qualified. Both are the names of the qualified student. Continuing;

*Verse 06-37 Introduction;*

**तत्र योगाभ्यासाङ्गी-करणेन पर-लोक-इह-लोक-प्राप्ति-निमित्तानि कर्माणि सन्न्यस्तानि, योग-सिद्धि-फलं च मोक्ष-**

साधनं सम्यग्-दर्शनं न प्राप्तम् इति, योगी योग-मार्गाद् मरण-  
काले चलित-वित्तः इति तस्य नाशम् अशङ्क्य —

अर्जुनः उवाच ।

While answering अर्जुन's doubt Lord कृष्ण said mind is difficult to control even though Lord कृष्ण validated अर्जुन's statement, Lord कृष्ण said mind is difficult to control but it is not impossible. It is difficult but not impossible. Therefore in this life itself if only you put appropriate effort you can manage the unruly mind, you can comprehend वेदान्त clearly and completely and you can assimilate महावाक्यम्, you can claim अहम् ब्रह्म अस्मि, you can come to binary format, you can enjoy जीवन्मुक्ति विदेहमुक्ति नित्यमुक्ति all these are possible in this life itself. This is Lord कृष्ण's encouraging teaching to all students. But in spite of all this encouragement, in spite of having भगवान् कृष्ण Himself as an exclusive गुरु; not even shared गुरु with other students, having an exclusive गुरु in कृष्ण and भगवान् Himself अर्जुन is totally diffident. And he feels that mind control is not possible in this जन्म. Therefore binary format is meant for स्वामिजि and it is not meant for us and let us attend the class, admire स्वामिजि, appreciate the teaching and continue our गृहस्थ life happily depending upon God. Binary format looks terrible because we have to drop God dependent. God as a crutch is such a consoling factor, and binary format appears so cruel that स्वामिजि is asking us to drop the only support available and स्वामिजि may sound a नास्तिक also. He is asking us to drop भगवान् without any shame! But remember this is the teaching of भगवान् Himself. That is the

confidence that gives me to tell this with strength because भगवान् Himself says how long you are going to hold on to crutch, how can you claim I am free as long as you are holding on to the crutch? But all these words fall into the deaf ears of some students. I am not saying all. I have got some encouraging students who are willing to and who practice binary format those students are support for me. I need some encouraging students, but there are many students who are not able to practice binary format and those students are in good company because अर्जुन himself says if a person fails to come to binary format in this जन्म, what will happen to him. Is it possible to get विदेहमुक्ति without coming to binary format? Some people are exploring that possibility. There are some students who want to remain in triangular format and even they are ready to forgo जीवन्मुक्ति and say I will remain in triangular format and work for विदेहमुक्ति. There are some ingenious students working for विदेहमुक्ति without coming to binary format. Let me assure you without coming to binary format विदेहमुक्ति is meaningless. Therefore अर्जुन's worry is if a person doesn't come to binary format in this जन्म what will happen to him because without binary format मोक्ष is not there, because in binary format alone I give up my जीव भावः and as long as I hold on to an external God I am confirming my जीव भाव and holding on to जीव भाव is अज्ञानम्. And as long as I hold on to my जीव भाव, where is the question of विदेहमुक्ति? विदेहमुक्ति will never be there as long as I confirm my जीव भाव by holding on to an external God. Therefore in triangular format विदेहमुक्ति is ruled out. And therefore if a person doesn't come to binary format,

what will happen to him, विदेहमुक्ति being denied? And therefore अर्जुन himself concludes पुनर्जन्म is definite. Binary format I did not come means पुनर्जन्म is very much definite. And now अर्जुन is willing to accept that also. That means he has decided no binary format in this जन्म. And he has decided therefore पुनर्जन्म. And he is ready to accept पुनर्जन्म also. Now his question is what type of पुनर्जन्म it will be so that he can start preparation now itself. Will it be a superior birth or will it be an inferior birth or will it be a similar birth in the next जन्म? This is अर्जुन's doubt. Then he extends it further and he visualizes the case will be still more unfortunate if a person takes to सन्न्यास and fails. He is worried about two types of failures. Already his mind is now in failure cases. He is no more willing to discuss success stories because his mind has become pessimistic. Therefore he wants to discuss failure stories. After writing the examination consulting those students who have failed that means they have not written examination papers properly. Otherwise I should go to the students who are already in higher classes and enquiry about the future course of studies. But now I am consulting those who have failed. Like that अर्जुन is discussing failure cases.

And there also he is dividing the failure cases into two. गृहस्थ failure cases and the second one is सन्न्यासि failure cases. He feels that सन्न्यासि failure cases are worse than गृहस्थ failure cases. And therefore अर्जुन wants to ask about those सन्न्यासि who have taken विविदिषा सन्न्यास with all hopes for मोक्ष in this जन्म. At least in the case of गृहस्थs they have so many other pursuits also and along with that they come

to classes also. Therefore for them वेदान्त is one of the things in life. May be very important thing but वेदान्त is not the only thing for them. But in the case of विविदिषा सन्न्यासि वेदान्त is not one of the thing but वेदान्त is the only thing because in सन्न्यास there is no family, nothing else is there and he dedicates the entire life for *Vedantic* pursuits. His idea is that he renounces everything because he wants मोक्ष in this जन्म. He is so serious that he renounced family life, renouncing family life is impossible unless his project is so important. Therefore imagine such a सन्न्यासि dedicates his life for वेदान्त because of mental problems. Why mental problems? Sufficient कर्मs and उपासनs were not done and he did not enter गृहस्थ आश्रम at all. And therefore he could not practice कर्मयोग and he thought that पूर्वजन्म कर्मयोग उपासनयोग was sufficient and thus just got into सन्न्यास आश्रम with over enthusiasm and left all the religious कर्मs.

According to *Vishishtadvaitin* if go through स्वर्गद्वार on वैकुण्ठ एकादशि day you are reserving a ticket स्वर्गम्. It is reservation queue. Northern gate is a reservation queue. That also he has not done. He did not do any पूजा and सन्ध्यावन्दनम् because he removed the sacred thread itself. And therefore he did not get कर्म support which good would have given higher लोक either कृष्ण गति or शुक्ल गति. कर्म could have given कृष्ण गति, उपासन could have given शुक्ल गति and this सन्न्यासि lost both of them by dropping कर्म and उपासन. If he had come to binary format the loss of कृष्ण गति and शुक्ल गति would not have been felt. If he had managed to come to binary format, all the गतिs are in me. And unfortunately this binary

format मोक्ष also he did not get, कृष्ण गति blocked कर्म अभावात्, शुक्ल गति blocked उपासन अभावात्, मोक्ष blocked ज्ञान अभावात्, सर्वम् blocked. That is why they say blockhead! Therefore what will be his lot? अर्जुन feels such a dedicated student will get only अधोगति. He did work for but his effort was insufficient. The word अयतिः is the crucial word in this श्लोक. अयतिः means he dedicated his life by entering into सन्न्यास आश्रम but the dedication effort was not sufficient. Not that he wasted सन्न्यास आश्रम but due to some reason or the other it was early death or it was sickness because of some reason or the other, causes अर्जुन does not mention, due to one cause or the other he could not succeed in वेदान्त. So will he not have a lower जन्म which is called पुरुषार्थ नाशः. A lower जन्म means चतुर्विध पुरुषार्थ नाशः. In lower जन्म no पुरुषार्थ is possible because freewill is no there. So सर्व पुरुषार्थ नाशरूप अधोयोनि will he not get? This is अर्जुन's serious anxiety in the middle of the Vedantic class. That शङ्कराचार्य introduces here. Now look at this introduction. तत्र – this being so, it means discipline mind alone can get मोक्ष, undisciplined mind cannot get मोक्ष, and disciplining the mind is almost impossible – this being the case. Undisciplined mind will not get मोक्ष, disciplined mind alone will get मोक्ष, and disciplining the mind is extremely tough – that being so, now there is a possibility of the following case. He is introducing the unique case of a सन्न्यासि. And who is that सन्न्यासि? योग-अभ्यास-अङ्गीकरणेन, योग-अभ्यास means ज्ञानयोग अभ्यास-अङ्गीकरणेन – he took to ज्ञानयोग अभ्यास by entering विविदिषा सन्न्यास आश्रम. विविदिषा सन्न्यास is exclusively meant for ज्ञानयोग

and it is not ideal for कर्मयोग, it is not even ideal for उपासनयोग, it is primarily meant for ज्ञानयोग. Therefore योग-अभ्यास-अङ्गी-करणेन – by voting for ज्ञानयोग अभ्यास is equal to by entering the विविदिषा सन्न्यास आश्रम. So by entering विविदिषा सन्न्यास, what is the definition of विविदिषा सन्न्यास? It is taking सन्न्यास for वेदान्त श्रवणम्. Taking to गुरुकुल वास and doing श्रवणम् विद्वत् सन्न्यास is meant for निदिध्यासनम्, he need not enter गुरुकुलम्. A विद्वत् सन्न्यासि need not enter गुरुकुलम्. In fact, a विद्वत् सन्न्यासि leaves गुरुकुलम्. विविदिषा सन्न्यास enters गुरुकुलम्. This विविदिषा सन्न्यासि does कर्माणि सन्न्यस्तानि – he renounced all the कर्मस and the पूजास and पुनस्कारम्s including Vedantic rituals like सन्ध्यावन्दनम्. Of course, that nowadays people don't do, all are विविदिषा सन्न्यासिs nowadays. So कर्माणि; and what type of कर्म? That is crucial adjective. पर-लोक-इह-लोक-प्राप्ति-निमित्तानि – which कर्मस would have given him a better lot in this जन्म as well as a better lot after death. So इह-लोक – in this लोक also rituals would have given him better lot and after death also he would have got a better lot in the form of कृष्ण गति and शुक्ल गति and all those useful कर्मस he renounced because renunciation of कर्म is always tempting, because already we are lazy.

One स्वामि used to tell me. He loves growing beard. And he was telling I was waiting to become a सन्न्यासि. He was telling when I was in पूर्वाश्रम, I was waiting for December, because he was a staunch ऐयप्पा भक्त and he takes this forty-one days शबरिमलै व्रतम्. Therefore that became an excuse for growing the beard! He was working somewhere. In the office



he used to tell this is my व्रतम् and therefore he won't shave, otherwise he has to shave daily. So in modern societies you cannot grow and you have to shave. Therefore he used to tell I love. Similarly people take to सन्यास for various other reasons also. Ok. That is just an aside.

Therefore सन्यस्तानि; like people saying स्वामिजि we love camps. I thought that the उपदेश साहस्री class they are enjoying. They give various reasons except उपदेश साहस्री class. Ladies are happy that they need not cook for eight days. At appropriate times, bell and भिक्षा! And these people will say that they need not go to the office! That is why I renounced camps, because I knew. Anyway that all aside.

सर्वाणि कर्माणि सन्यस्तानि. So कृष्ण गति blocked, शुक्ल गति blocked. Then what about मोक्ष? शङ्कराचार्य says योग-सिद्धि-फलं च मोक्ष-साधनं सम्यग्-दर्शनं न प्राप्तम्, सम्यग्-दर्शनम् means right knowledge or अहम् ब्रह्म अस्मि knowledge, मोक्ष साधनम् – which is the means of मोक्ष, which is योग-सिद्धि-फलम् – which is the फलम् is in the form of योग सिद्धिः. योग सिद्धिः एव फलम् योग-सिद्धि-फलम् – success of ज्ञानयोग. So success in ज्ञानयोग is in the form of सम्यग्-दर्शनम् which is in the form of मोक्ष. That was not attained, binary format I don't have the confidence. In binary format alone पुनर्जन्म fear will go away. In triangular format पुनर्जन्म भयम् will never go away. The fear as to which जन्म I will get next will be there all the time. In binary format, I am ब्रह्मन्. Where is the question of एक जन्म or अनन्तर जन्म? The talking of fear of next जन्म is very disturbing topic for him because it is absolutely non-

relevant topic whereas in triangular format the only relevant topic is how to escape from this जन्म. That escape idea will be so powerful and therefore अर्जुन's fear is that only. Therefore मोक्ष-साधनं सम्यग्-दर्शनं न प्राप्तम्. इति, इति हेतोः, हेत्वर्थे इति – because of this reason, मोक्ष road blocked, कृष्ण गति road blocked, शुक्ल गति road blocked and सर्व मार्ग blocked, only अधोगति road is open. So इति, योगी – this सन्न्यासि ज्ञानयोगि, the failed सन्न्यासि ज्ञानयोगि, here योगी means failed सन्न्यासि ज्ञानयोगि and we are going to give him a special title later and that title is योग-भ्रष्टः, the spiritually fallen one. And what is our definition? Failed सन्न्यासि ज्ञानयोगि is योग-भ्रष्टः. योग-मार्गाद् मरण-काले चलित-चित्तः – he has struggled to come to the binary format throughout the life, मरणकाले अपि – even until death he did not succeed. Therefore he cannot say 'I will try again' because the last day has come. Therefore मरणकाले अपि – even at the time of मरणम् योग-मार्गाद् चलित-चित्तः – his mind is away from योगमार्ग, ज्ञानमार्ग, he tried binary format but his mind refuses to hold on to that. Therefore मरणकाले चलित-चित्तः. In fact, मरणकाले binary format is still tougher. Therefore even at the time of मरणम् चलित-चित्तः – the mind slips down from binary format which he is desperately attempting to hold on. तस्य – for that slipped योगी, नाशम् अशङ्क्य – अर्जुन fears a lower जन्म, here the word नाशम् means spiritual destruction and not physical. In this context spiritual destruction is lower जन्म. What is the definition of lower जन्म? पुरुषार्थ रहित जन्म, freewill रहित जन्म. Here freewill is not possible. Such a जन्म अर्जुन fears. But remember that is not the truth. कृष्ण is going to tell that even if you fail

you don't worry, you will have next जन्म but in the next जन्म you will be a human being and you will have Vedantic atmosphere. And you will start spirituality in a very early age and you may be a successful ज्ञानि as a teenager itself. You will become a spiritual prodigy. Therefore all those students who are disappointed because they are not able to come to binary format need not worry at all. They are going to become ज्ञानि in the earliest period in the next जन्म. Therefore nothing to worry. This is कृष्ण's encouragement. But अर्जुन is pessimistic. Therefore नाशम् अशङ्क्य – suspecting that, fearing that अर्जुनः उवाच – अर्जुन asked. We will read the श्लोक.

*Verse 06-37*

**अयतिः श्रद्धयोपेतो योगात्त्वलितमानसः ।**

**अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ गीता ६-३७ ॥**

The gist of the श्लोक शङ्कराचार्य himself has given in the introduction. So this is the gist of the श्लोक as found in the introduction. Now we will go to the भाष्यम्.

**अयतिः अप्रयत्नवान्, योग-मार्गे श्रद्धया आस्तित्व-बुद्ध्या च उपेतः, योगाद् अन्त-काले अपि चलितं मानसं मनो यस्य सः चलित-मानसः भ्रष्ट-स्मृतिः सः अप्राप्य योग-संसिद्धिं योग-फलं सम्यग्-दर्शनं कां गतिं हे कृष्ण गच्छति ॥ ६-३७ ॥**

So in the first line अर्जुन describes a योगभ्रष्ट, a failed सन्न्यासि ज्ञानयोगि. He doesn't talk about गृहस्थ because he feels that the latter is better off, because of गृहस्थ आश्रम they have to continue with पूजा, rituals etc. And अर्जुन feels that they will be doing certain minimum पञ्चमहायज्ञs, therefore गृहस्थs

will have some पुण्यम् because of their पूजा which they have to do daily. And अर्जुन feels सन्न्यासिs do not have an opportunity for even that. Therefore, failed सन्न्यासि ज्ञानयोगि is here described योगभ्रष्ट. अयति: in the मूलम्, is equal to अप्रयत्नवान् – the one who could not exert sufficiently, whose effort was not absent but not sufficient. So अल्पायत्ने अ. Here अ refers to अल्प यति: अयति: should be translated as अल्प यति: अल्प यति: means not lack of effort but lack of sufficient effort. Here यति: means यत्न, effort. So अप्रयत्नवान् the one who did not have sufficient effort.

But what is the plus point? He worked hard with dedication. He was not abusing सन्न्यास आश्रम doing all kinds of things, he was having faith in the सन्न्यास आश्रम and सन्न्यास आश्रम way of life. Therefore he says योग-मार्गे श्रद्धया उपेत: – he was having श्रद्धा, faith, sincerity in योगमार्ग or सन्न्यास मार्ग, ज्ञानमार्ग, विविदिषा सन्न्यास-मार्गे श्रद्धया उपेत: उपेत: means endowed with श्रद्धा. What do you mean by श्रद्धा? आस्तिक्य-बुद्ध्या – in the validity. So he had faith in validity of his way of life, he worked hard also like our children working for CA examination. They studied so much but failed, second attempt and third attempt. Not that he did not work but he did not get through. Therefore उपेत: This is the second description. Then the third description, disturbing description अन्त-काले अपि – even at the fag end of his life he was continuing to struggle somehow or the other, ‘let me shift the format’ he was desperately attempting even at the end. अन्त-काले अपि – even at the fag end of his life, in spite of so many years of struggle, चलितं मानसं यस्य, मानसम् is equal to मन:,

यस्य means that योगभ्रष्ट his mind slipped from attempted binary format and came to triangular format. Either God-dependence or Self dependence is the challenge. Do you want to depend on God or do you want to depend on your Self is the challenge where you put the vote that tells you what format you are in. I tell the entire spirituality is world-dependence to God-dependence to Self-dependence. World-dependence to God-dependence is कर्मयोग. God-dependence to Self-dependence is ज्ञानयोग. कर्मयोग is taking you from world-dependence to God-dependence and ज्ञानयोग is taking you from God-dependence to Self-dependence. When you switch over from God-dependence to Self-dependence it appears as though I was becoming a नास्तिक. From world-dependence to God-dependence, I become a serious आस्तिक running to God for anything and everything, from कर्मयोग to ज्ञानयोग I refuse to depend upon any blessed factor other than Me. Why? Because I am the only सत्यम् of the entire creation. The whole world depends on me. मयि एव सकलम् जातम्, will उपनिषत् bluff? Why can't I have faith in the उपनिषत्s? Faith in myself is faith in the उपनिषत्. The वेद which gave you the crutch the very same वेद is asking you to drop the crutch. वेदपूर्व भाग gave God crutch and वेद अन्त भाग is taking the God crutch hoping that you don't require crutch any more. वेदपूर्व भाग gives the crutch and वेद अन्त भाग is taking away the God with the hope that the physiotherapy, the psychotherapy, the spiritotherapy (spiritual therapy) has made you strong enough not requiring any crutch. But this person was desperately looking for crutch. Therefore मनः चलितम् why? भ्रष्ट-स्मृतिः – because he forgot all the

knowledge, गीता classes, उपनिषत् classes, नैष्कर्म्यसिद्धि classes all the classes gone to the winds. भ्रष्ट-स्मृतिः. All are gone. But कृष्ण says you won't lose anything but you will get back in the next जन्म. Therefore भ्रष्ट-स्मृतिः सः – such a योगभ्रष्ट student, योग-संसिद्धिं अप्राप्य – without attaining success, संसिद्धि means success, without attaining success in ज्ञानयोग साधन, संसिद्धिम् is in the मूलम्, is equal to योग - फलम्. And how do you define success in ज्ञानयोग? Not the number of notes, not the number of classes, not the no of tapes, not the number of CDs, success is measured only in one way – format change alone is success. A person who changes the format with one year class is successful, a student who cannot change the format even after thirty years of classes It is not the number of courses, not the number of classes, it is not whether you can teach वेदान्त in संस्कृत itself. Those are all stories. Have you changed the format? Changing the format is the only criterion.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-37 Continuing:*

**अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।**

**अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ गीता ६-३७ ॥**

In these three verses thirty-seven to thirty-nine अर्जुन is raising a question based on Lord कृष्ण's teaching. कृष्ण pointed out that it is extremely difficult to get शमादि षट्क सम्पत्ति, and therefore managing the mind is extremely difficult but it is not impossible. Without managing the mind well one cannot get knowledge and liberation. Through अन्वय व्यतिरेक reasoning कृष्ण said असंयतात्मा will not get मोक्ष, वश्यात्मा will get मोक्ष. Therefore managing the mind is a compulsory exercise. With difficulty if it is managed one can assimilate the teaching and enjoy मोक्ष here and now. This was कृष्ण's message and in spite of कृष्ण's encouraging words that it can be managed अर्जुन feels extremely diffident and feels that many people may fail in this exercise. Based on अर्जुन's diffidence this question is coming, and as we saw in the last class, अर्जुन's question is centered on a विविदिषा सन्न्यासि. He is not talking about a गृहस्थ, he is not talking about a विद्वत् सन्न्यासि. But he is talking about a विविदिषा सन्न्यासि. And that too a विविदिषा सन्न्यासि who dies as a विविदिषा सन्न्यासि without becoming a विद्वत् सन्न्यासि.

And who is a विविदिषा सन्न्यासि? A sudden jolt! Not only अर्जुन has diffidence, I also have diffidence. विविदिषा सन्न्यासि is a person who takes to सन्न्यास आश्रम for gaining

knowledge. And विविदिषा सन्न्यासि doesn't want to die a विविदिषा सन्न्यासि. His aim is before death he should become a विद्वत् सन्न्यासि. It is his desperate aim. And if a विविदिषा सन्न्यासि doesn't become a विद्वत् सन्न्यासि and dies a विविदिषा सन्न्यासि, he is a spiritual failure called योगभ्रष्ट. And now अर्जुन's question is what will happen to the failed विविदिषा सन्न्यासि, otherwise known as योगभ्रष्ट. And अर्जुन's fear is that he may get an inferior जन्म. Therefore he asks the question **कां गतिं गच्छति** – what will happen to this unfortunate spiritual failure. And we saw the भाष्यम् of this श्लोक also and I will give you the अन्वय. हे कृष्ण! अयतिः श्रद्धया उपेतः योगात् चलित-मानसः (विविदिषा सन्न्यासि) योग-संसिद्धिम् अप्राप्य काम् गतिम् गच्छति? Continuing;

*Verse 06-38*

**कत्विन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।**

**अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ गीता ६-३८ ॥**

अर्जुन clarifies his own question in this श्लोक. First I will give you gist of this श्लोक which is simple. This विविदिषा सन्न्यासि who is a failure, who is technically called here as योगभ्रष्टः, अर्जुन gives a new name for this person, and that new name is **उभय-विभ्रष्टः**. And the word उभय विभ्रष्टः is self-explanatory – he has lost two types of support, he has fallen from two types of support. One is the support of कर्म he has lost, पुण्य कर्म support this person has lost because he left गृहस्थ आश्रम and consequent पञ्चमहायज्ञ पुण्यम् which is powerful पुण्यम् that he lost having become a सन्न्यासि in a hurry. And since he did not become विद्वत् सन्न्यासि, he lost



the ज्ञानम् support also. So कर्म प्रतिष्ठ also gone, ज्ञान प्रतिष्ठ also gone, प्रतिष्ठ means support. Both कर्म प्रतिष्ठ and ज्ञान प्रतिष्ठ supports he lost, therefore he comes under उभय-विभ्रष्टः.

And अर्जुन himself explains the word उभय-विभ्रष्टः by using two words अप्रतिष्ठः. It means कर्म प्रतिष्ठ रहितः. For him कर्म support is not there because he left गृहस्थ आश्रम. And ब्रह्मणः पथि विमूढः, the word विमूढः means ज्ञान प्रतिष्ठ रहितः, without the support of ज्ञानम्. Without support of ज्ञानम् means binary format रहितः. So neither triangular format nor binary format he was a formatless person. And therefore उभय-विभ्रष्टः. And therefore अर्जुन says if I am going to see the trajectory (like in a rocket when I study the life of that person) what do I see? He says छिन्न-अभ्रम् इव नश्यति – my prognosis of his future is that he will नश्यति – he will perish, perish means he will have inferior जन्म. And he gives an example छिन्न-अभ्रम् – like a small patch of cloud, which has been separated from a huge body of clouds. And you have to imagine two body of clouds, huge body of clouds, one huge body is compared to गृहस्थ because there are so many गृहस्थs doing पञ्चमहायज्ञs. That is one body of clouds. Another huge body of cloud is the great विविदिषा सन्न्यासिs who are also great because they have attained liberation. So गृहस्थ cloud and विद्वत् सन्न्यासि cloud are there. One patch of cloud decided to separate from गृहस्थ cloud with an intention to join विद्वत् सन्न्यासि cloud, now there is an intermediary stage. What is the intermediary stage? विविदिषा सन्न्यासि state is an intermediary state when I am neither in गृहस्थ cloud nor विद्वत् सन्न्यासि cloud. This intermediary stage is dangerous stage. Because when the patch

of cloud is very small in the middle of the sky then the powerful wind can disintegrate and this small cloudlet can perish and this विविदिषा सन्न्यासि who died as विविदिषा सन्न्यासि is such a person who is tossed by the powerful winds and he may spiritually perish. And therefore अर्जुन's question is will he not perish. That word कच्चित् in संस्कृत language is an indeclinable word which converts a statement into a question. सः नश्यति means he perishes. सः नश्यति कच्चित्, if you add कच्चित् at the end of the sentence, in English we have to put a question mark. सः नश्यति कच्चित्? सः नश्यति means he perishes, सः नश्यति कच्चित्? means doesn't he perish? This is अर्जुन's question and now we will see the भाष्यम्.

कच्चित् किं न उभय-विभ्रष्टः कर्म-मार्गाद् योग-मार्गात् च विभ्रष्टः सन् छिन्न-अभ्रम् इव नश्यति, किं वा न नश्यति अप्रतिष्ठः निराश्रयः हे महाबाहो विमूढः सन् ब्रह्मणः पथि ब्रह्म-प्राप्ति-मार्गे ॥ ६-३८ ॥

So कच्चित् is in the मूलम्, is equal to किम्, किम् means question mark, will he not? Who? न उभय-विभ्रष्टः – this failed विविदिषा सन्न्यासि who has fallen from both the body of clouds – गृहस्थ cloud and विद्वत् सन्न्यासि cloud. Therefore he says कर्म-मार्गाद् विभ्रष्टः, कर्म मार्ग means गृहस्थ आश्रम मार्ग, he has fallen from गृहस्थ आश्रम by taking to विविदिषा सन्न्यास, he has snapped the sacred thread, सन्ध्यावन्दनम् gone, तर्पण gone, all the वैदिक कर्मs are gone. Therefore कर्म-मार्गाद् विभ्रष्टः, and योग-मार्गात् च, here योग-मार्ग refers to विद्वत् सन्न्यास also he has failed to get. So योग-मार्ग means from विविदिषा सन्न्यास he did not graduate to विद्वत् सन्न्यास

before the final breath. अन्तकाले च, at least at the time of death he should have said अहम् ब्रह्म अस्मि. He could not assert अहम् ब्रह्म अस्मि even at अन्तकाले. Therefore सन्न्यास-मार्गात् च विभ्रष्टः. Here योग-मार्गात् means सन्न्यास-मार्गात् च विभ्रष्टः. सन् छिन्न-अभ्रम् इव – like a patch of cloud which has been separated from the group of clouds. In the forest and all if the baby like deer or a giraffe or even an elephant, you have to watch the animal planet predator's show. The tigers will be waiting for the cubs to get separated from the herd. The elephants will always surround the cubs. But the predators will wait and watch. The moment the baby gets separated from the group of adults instantaneously the predators will attack the baby elephant. you have to watch the animal planet predator's show to see that. One side it is a tragedy and the other side it shows the intelligence of the predators, because भगवान् has to give them also food. Therefore a few babies will have to be sacrificed. Because of the huge population they can afford to sacrifice. विविदिषा सन्न्यासि is such a baby cub. The प्रारब्ध is the predator ready to attack, the गुरुs are the protecting adults, therefore do not miss the class. गुरुs are the protecting adults until you become a ज्ञाननिष्ठा don't get out. It is a nice example. Any way विविदिषा सन्न्यासि means animal planet cub. So therefore छिन्न-अभ्रम् इव न नश्यति किं? You have to take न from the first line and join, न नश्यति किं? – will he not be swallowed by the waiting tigress किं वा न नश्यति? This शङ्कराचार्य repeats it. शङ्कराचार्य gives the अन्वय. Then अप्रतिष्ठः – because this unfortunate विविदिषा सन्न्यासि is अप्रतिष्ठः – without protecting fence of the adult and the

protecting fence is आश्रयः, निराश्रयः means without the support. What are the two supports? Every पूजा you do is a fence from पाप प्रारब्ध. पाप प्रारब्ध is like a predator attacks, every small पुण्य कर्म I do is the reinforcement with the fence and that fence he has removed, पञ्चमहायज्ञ fence he has removed. Therefore निराश्रयः means कर्म प्रतिष्ठ रहितः or कर्म आश्रय रहितः. हे महाबाहो – हे अर्जुन this विविदिषा cub, he had the noble intention of becoming an adult विद्वत् सन्न्यासि. And another thing is in Orissa coast there are some special turtles they break open during a particular season and thousands of turtles come out of the eggs. And during that time there will be so many birds waiting to capture them, during the gap between coming out of the egg and enter in the ocean. There is distance of a few hundred feet. And they say that during that time alone a turtle moves fastest because they have to run for their life, during that gap of a few minutes hundreds of vultures are waiting to snoop them. विविदिषा सन्न्यासि is that desperate turtle with प्रारब्ध vulture waiting to catch. And every newspaper reports where सन्न्यासि get into trouble. That means प्रारब्ध vulture catches them. They all take सन्न्यास with good intentions. But there was no proper teaching available therefore instead of शास्त्र विचार they got into everything else and there is no protection also, miserable failure. Such news appear in the newspapers for all the wrong reasons. That is what is said here विमूढः ब्रह्मणः पथि – victims of the vultures of प्रारब्ध, so ब्रह्मणः पथि means in the path towards ब्रह्मन् or in the path towards मोक्ष or विद्वत् सन्न्यास path. विमूढः – they were deluded, they forgot for what purpose they took सन्न्यास, no doubt Hindu society needs

so many types of services, all right, but we should ask the question I am taking सन्न्यास for what purpose. So every society needs service at different levels. At the educational level service is required, at temple level service is required and at आश्रम level service is required. Because there is so much manpower is required. Am I providing the manpower for what? If I am going to do everything else I have to be very clear, otherwise I will not know for what purpose I have taken to सन्न्यास. All the सन्न्यासिs want to do so many things to the Hinduism that is wonderful but often what happens is they get lost in that and they forget for what purpose they took to सन्न्यास. If they deliberately take सन्न्यास for that purpose it is wonderful, but if they take सन्न्यास for some other purpose and get caught in some other purpose means it is getting misdirected. Therefore every सन्न्यासि should regularly ask a question what is his priority, otherwise सन्न्यासिs will be finished. This I should say in a सन्न्यासि forum. Here it is not necessary. OK. Therefore ब्रह्मणः पथि विमूढः सन् confused, and शङ्कराचार्य says ब्रह्मणः पथि is equal to ब्रह्म-प्राप्ति-मार्गे – ज्ञानयोग-मार्गे, they forget the very ज्ञानयोग sometimes and then die as an ignorant सन्न्यासि. The अन्वय is, हे महाबाहो! अप्रतिष्ठः ब्रह्मणः पथि विमूढः उभय-विभ्रष्टः छिन्न-अश्रम् इव न नश्यति कच्चित्? Continuing;

*Verse 06-39*

एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ गीता ६-३९ ॥

Now in this thirty-ninth verse अर्जुन concludes his question expressing his desperation. हे कृष्ण! The desperation comes because he is not confident. Therefore he says you please answer this question and he says you alone can answer because a question regarding life after death we can never know. Whether a person gets विदेहमुक्ति or not we have no way of seeing. Suppose a सन्न्यासि is dying, we can never know whether his सूक्ष्म शरीरम् is merging into ब्रह्मन् or not we do not know. Or whether his सूक्ष्म शरीरम् is going through शुक्ल गति, we don't see शुक्ल गति, or whether it is going through कृष्ण गति we don't see or whether it is going through अधोगति we don't see. सूक्ष्म शरीरम् of a सन्न्यासि, why सन्न्यासि, anybody's सूक्ष्म शरीरम् is not visible either at the time of death or after death also. That is why we can never say a particular सन्न्यासि has attained विदेहमुक्ति or not, we have no way of saying. And what about a ज्ञानि? Can a ज्ञानि say that I will definitely get विदेहमुक्ति? If a person is a ज्ञानि, he will never say I am definitely going to get विदेहमुक्ति and he will never say I will not get विदेहमुक्ति. You know what will a ज्ञानि say? I don't care because अहम् ब्रह्म अस्मि, who bothers about once speck of सूक्ष्म शरीरम् when the entire cosmos (मिथ्या cosmos, नामरूप cosmos, as good as nonexistence cosmos when that cosmos) is rising and falling in me why should I be obsessed with a speck of सूक्ष्म शरीरम्? A ज्ञानि also doesn't say I will get or I will not get, according to him the obsession with विदेहमुक्ति is a sign of ignorance because the obsession comes because of the सूक्ष्म शरीर अभिमान.

And अर्जुन is obsessed with the विदेहमुक्ति because of his सूक्ष्म शरीर अभिमान, therefore he asks what will happen to tell me quickly, tell me fast before I die, quickly reply. And this being a question regarding posthumous I cannot know and you alone are answer for अपौरुषेय विषय प्रश्न, भगवान् or वेद alone can answer. Therefore अर्जुन says this doubt nobody other than You can remove. This is the gist, we will go to the भाष्यम्.

**एतद् मे मम संशयं कृष्ण छेतुम् अपनेतुम् अर्हसि अशेषतः ।  
त्वद्-अन्यः त्वत्तः अन्यः ऋषिः देवो वा छेत्ता नाशयिता संशयस्य  
अस्य न हि यस्माद् उपपद्यते न सम्भवति । अतः त्वम् एव छेतुम्  
अर्हसि इति अर्थः ॥ ६-३९ ॥**

**एतत्** is in the मूलम्, it is an adjective to be added along with **संशयम्, एतत् संशयम्** – this doubt of mine. What type of doubt? Will he not perish spiritually? He, in this context, refers to failed विविदिषा सन्न्यासि. Perish means get an inferior जन्म. So this **संशयम्** – this doubt of mine regarding योगभ्रष्टः, **मे** is in the मूलम्, is equal to **मम** – this doubt of mine, **कृष्ण** – O Lord कृष्ण, **छेतुम् अर्हसि** – you should eliminate by giving your answer. **छेतुम्** is in the मूलम्, is equal to **अपनेतुम्** it means eliminate. **अर्हसि** means you should eliminate. And how much? **अशेषतः** – completely. Don't give me a vague answers perhaps. Completely and clearly you should answer this question with sufficient logical reasoning. Don't pat my back and say everything will be all right. People will say everything will be ok and all; but I only know the problem. People will pat my back, but I only know my back pain. In fact, when they pat my back, the pain is increasing! And therefore do

not give me a patty answer. You give me a clear answer with logical support also. So therefore, **अशेषतः** – thoroughly, completely you should give. After **अशेषतः** put a full stop. And **त्वद्-अन्यः** is in the मूलम्, is equal to **त्वतः अन्यः** – anybody other than You cannot answer this question because it is अपौरुषेय विषयः, with regard to अपौरुषेय विषय भगवान् alone is the प्रमाणम्. Therefore nobody else other than You, **त्वद्-अन्यः** is equal to **त्वतः अन्यः**, **अन्यः** means any person, **त्वतः** means you. And who can it be? **ऋषिः देवः वा** – he might be a great ऋषि; even a ऋषि cannot know the answer. **देवः वा** – even a god, a celestial cannot know the answer. And if a ऋषि gives an answer then what does it mean? A ऋषि cannot know the answer, if at all a ऋषि answers, you understand that the ऋषि is not answering, the ऋषि has read the वेदs and he is quoting the Vedic answer. Therefore remember if a ऋषि is answering the answer is coming from भगवान् through the ऋषि. Therefore a ऋषि who is not supported by वेद प्रमाणम्, वेद प्रमाण रहित ऋषि cannot answer this question. ऋषि should be understood as वेद प्रमाण रहित ऋषि cannot answer this question. **देवः वा** – similarly, वेद प्रमाण रहित देव also cannot answer my question. **छेत्ता** is in the मूलम्, is equal to **नाशयिता** – who can eliminate this doubt. **नाशयिता** means eliminator, **अस्य संशयस्य** – of this doubt. **न हि उपपद्यते** – is never possible. **हि** is in the मूलम्, is equal to **यस्मात्**, **यस्मात्** means because of logical reason. What is the reason? Because this is an अपौरुषेय विषय and all the other प्रमाणम्s other than वेद; प्रत्यक्षा, अनुमान, उपमान, अर्थापत्ति, अनुपलब्धि, लौकिक शब्दः all the six प्रमाणम्s can deal with only पौरुषेय विषय. मरण अनन्तर प्रश्नः.



येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ॥  
 कठोपनिषत् १-१-२० ॥ देवैरत्रापि विचिकित्सितं पुरा ॥  
 कठोपनिषत् १-१-२१ ॥

Nobody can answer with the help of पञ्च प्रमाणम्. Therefore the very definition of वेद is प्रत्यक्षेणानुमित्या वा यस्तूपायो न विद्यते । एनम् विदन्ति वेदेन तस्मात् वेदस्य वेदता ॥ वैदिकसाहित्यम् ॥ वेद put itself means because it reveals something which is not accessible to any other प्रमाणम्s. And therefore यस्मात् means अपौरुषेय विषयत्वात्. पौरुषेय प्रमाण अगोचरत्वात्. No other person including ऋषि and देव, who do not have the वेद प्रमाणम् support they cannot eliminate this doubt. उपपद्यते is equal to सम्भवति. Ok, what is the final message? शङ्कराचार्य gives the extract. अतः त्वम् एव छेतुम् अर्हसि इति अर्थः – You alone should remove this doubt, don't send me to anybody else. You alone should remove this doubt. And don't say I will send you to another भगवान्, there is no another भगवान्; भगवान् is only एकः. When अर्जुन was so desperate कृष्ण is going to answer. Before that I will give you the अन्वय. हे कृष्ण! (त्वम्) एतत् मे संशयम् अशेषतः छेतुम् अर्हसि । अस्य संशयस्य त्वत् अन्यः छेता न हि उपपद्यते । Continuing;

श्रीभगवानुवाच ।

*Verse 06-40*

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
 न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ गीता ६-४० ॥

So श्रीभगवान् उवाच – Lord gives a comprehensive and elaborate reply from fortieth verse upto the end of the chapter

verse forty-seven. This is very important because this is a consoling verse for all the *Vedantic* students who continue to be permanently diffident. And what is the answer? I will give you the gist. According to these scriptures वेदान्त श्रवणम् itself is extremely powerful which is capable of giving three different benefits. It is a versatile साधन which has got three different benefits which no other religious कर्म has. वेदान्त श्रवणम् produces three different benefits which no other religious कर्म including the highest याग doesn't have. What are they? वेदान्त श्रवणम् can produce material पुण्यम् capable of giving worldly benefits. It can ensure material future well-being. The word future indicates the current life as well as life after death. लौकिक पुण्यम् it can produce. And the second important thing is वेदान्त श्रवणम् can produce साधन चतुष्टय सम्पत्ति also which कर्मयोग and उपासनयोग are supposed to produce that साधन चतुष्टय सम्पत्ति also वेदान्त श्रवणम् can produce. That means material well-being is सकाम कर्मफलम्. साधन चतुष्टय सम्पत्ति is निष्काम कर्मफलम्. वेदान्त श्रवणम् can produce सकाम कर्मफलम् also, निष्काम कर्मफलम् also. All are said in the शास्त्र itself. The third फलम्, which is the main one, is वेदान्त श्रवणम् can produce the primary benefit of ज्ञानम् and मोक्ष. So प्रमाण विचार फलम् of मोक्ष also. So सकाम कर्मफलम्, निष्काम कर्मफलम्, प्रमाण व्यापार फलम् all these three one वेदान्त श्रवणम् can produce depending upon the level of the students. If the student is not interested in anything and he just comes here and sleeps, doesn't matter, because he wants an escape from his family members, may be. and finds an escape route from his family members. So sometimes the वेदान्त

lectures are in an airconditioned auditorium and during summer season, 'so let me see what स्वामिजि is saying' he comes and sits at least in that AC room for one and half hours. So therefore even in the case of such a type of student वेदान्त श्रवणम् will produce सकाम कर्मफलम्. What benefit you would have got by going to the temple, that he will get in that AC room. And if a person comes to वेदान्त without sufficient साधन चतुष्टय सम्पत्ति, then वेदान्त श्रवणम् will enhance the साधन चतुष्टय सम्पत्ति. And if a person is साधन चतुष्टय सम्पन्नः अधिकारि like you, then one dose at once अज्ञानम् close. तत्त्वमसि teacher says and student says अहम् ब्रह्म अस्मि and walks out. नाहम् मन्ये सुवेदेति नो न वेदेति वेद च ॥ केनोपनिषत् २-२ ॥ And it says for that even long वेदान्त श्रवणम् is not required, even limited वेदान्त श्रवणम् can produce so much पुण्यम्. And मधुसूदन सरस्वती in this context quotes a श्लोक. It is a worth remembering श्लोक because it is a consoling श्लोक.

स्नातं तेन समस्ततीर्थसलिले दत्ता च सर्वाऽनिः यज्ञानां च कृतं  
सहस्रमखिला देवाश्च संपूजिताः । संसायच्च समुद्धृताः  
स्वपितरश्चैलोक्यपूज्योऽप्यसौ यस्य ब्रह्मविचारणे क्षणमपि स्थैर्यं  
मनः प्राप्नुयात् ॥ लघुयोगवासिष्ठः १७-३४ ॥

स्नातं तेन समस्ततीर्थसलिले – the one who attends वेदान्त classes he has dipped in all the sacred rivers of the world. समस्ततीर्थसलिले स्नातम्. So he has taken bath in all the sacred rivers. दत्ता च सर्वाऽनिः – he has done the greatest भूदानम्. The other people give the भूदानम् of one acre two acre and all, but the one who listens to वेदान्त has given the entire earth as भूदानम्. What will be the amount of पुण्यम्? That he

has got without giving! Just by श्रवणम्. यज्ञानां च कृतं सहस्रम् – it is equal to thousands of great याग. People ask for holidays on festival days. I do not give holidays for the class because whatever पूजा you are going to do, you will get hundred times more if you come to the class. I do not say you do not do the पूजा, do it after the class or before the class. Therefore यज्ञानां च कृतं सहस्रम्. Then अखिला देवाश्च सम्पूजिताः – he has done the पूजा of all the देवताs. संसाराच्च समुद्धृताः स्वपितरः – not only does he do good work for himself, all his forefathers are also helped in getting out of संसार. So स्वपितरः संसाराच्च समुद्धृताः. I will complete this श्लोक in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-40 Continuing;*

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ गीता ६-४० ॥

In spite of the clear teaching of the Lord and also the encouragement that He gave to अर्जुन, अर्जुन continues to have strong diffidence with regard to himself and he is not sure whether he can have साधन चतुष्टय सम्पत्ति especially the शमादि षट्क सम्पत्ति in full measure and whether he will be able to attain मोक्ष in this जन्म and also विदेहमुक्ति after death. Until वेदान्त becomes very very clear, the anxiety for विदेहमुक्ति is very very strong. In fact, the indication of understanding वेदान्त is the reduction of our anxiety regarding विदेहमुक्ति. Unfortunately अर्जुन continues to have that anxiety, and therefore he desperately asked a question in verses thirty-seven to thirty-nine, the question being what will happen to a योगभ्रष्टः who is a spiritual failure. Will he not get an inferior जन्म? Especially if he is a सन्न्यासि he doesn't have कर्मफलम् also and if he doesn't attain ज्ञानम् he doesn't have ज्ञानफलम् also. Because he is a सन्न्यासि no कर्मफलम्, because he is a failure no ज्ञानफलम्, therefore will he not get a lower जन्म was the question. And कृष्ण has started giving the answer from fortieth verse which I was introducing in the last class. Here कृष्ण gives a big consolation to all the diffident Vedantic students saying that वेदान्त श्रवणम् is the most versatile साधन, which can produce three different फलम्s. Depending upon the

motive and the level of the student it can produce three results, one is सकाम कर्मफलम् of worldly पुण्यम्, worldly well-being. गीता श्रवणम् can produce सकाम कर्मफलम्. The second फलम् is निष्काम कर्मफलम् or साधन चतुष्टय सम्पत्ति also गीता श्रवणम् can produce. So सकाम कर्मफलम् is one, निष्काम कर्मफलम् is two. The third and the main result for a qualified student is वेदान्त विचार फलम् or विचार फलम् of मोक्ष or ज्ञानम्. So सकाम कर्मफलम् of worldly well-being, निष्काम कर्मफलम् of spiritual purification, and विचार फलम् of ज्ञानम् and मोक्ष depending upon where you stand. And therefore अर्जुन either you will get ज्ञानम् and मोक्ष or you will get spiritual growth and मोक्ष in this जन्म itself later, during the second गीता course, therefore in the second गीता course or in the third गीता course you will get ज्ञानम्, if both don't happen you would have earned sufficient पुण्यम् for having a beautiful tourist holiday in heavenly लोकs after death. Therefore don't worry at all. And in support of that I quoted a श्लोक, a long श्लोक which I was explaining.

स्नातं तेन समस्ततीर्थसलिले दत्ता च सर्वाऽग्निः यज्ञानां च कृतं  
सहस्रमखिला देवाश्च संपूजिताः । संसाराच्च समुद्धृताः  
स्वपितरश्चैलोक्यपूज्योऽप्यसौ यस्य ब्रह्मविचारणे क्षणमपि स्थैर्यं  
मनः प्राप्नुयात् ॥ लघुयोगवासिष्ठः १७-३४ ॥

So सहस्रम् यज्ञानां कृतम्. It is equal to the performance of several यागs. What is equal to? Attending गीता class! note that please. यज्ञानां च सहस्रम्, अखिला देवाश्च संपूजिताः – all the devas are worshipped by गीता श्रवणम्. संसाराच्च समुद्धृताः स्वपितरः – all the ancestors are also lifted out of संसार, that

means it produces the result of श्राद्धम् तर्पणम् all those फलम्s you will get, and त्रैलोक्यपूज्योऽप्यसौ – this person becomes the most honored in all the three लोकs. This person means the one who is listening to the गीता classes. So संसाराच्च समुद्धृताः स्वपितरश्चैत्रैलोक्यपूज्योऽप्यसौ and all these are for यस्य ब्रह्मविचारणे क्षणमपि, you do not have to listen to even for an hour, fifty-nine minutes you can dose and in between one minute you follow the teaching; यस्य ब्रह्मविचारणे स्थैर्यम् मनः प्राप्नुयात्. And therefore अर्जुन relax, nothing will happen to you, दुर्गतिम् नैव गच्छति. This is the essence, we will go to the भाष्यम्.

**हे पार्थ न एव इह लोके न अमुत्र परस्मिन् वा लोके विनाशः तस्य विद्यते न अस्ति । नाशो नाम पूर्वस्माद् हीन-जन्म-प्राप्तिः । सः योग-भ्रष्टस्य न अस्ति ।**

You can understand **हे पार्थ** – हे अर्जुन, **न एव इह, इह** is in the मूलम्, is equal to **इह लोके** – in this current जन्म also, **न अमुत्र** is in the मूलम्, is equal to **परस्मिन् लोके वा** – or in the later लोक that means after death, मरण अनन्तरम्, **तस्य विनाशः न विद्यते, तस्य** means for the गीता student or a Vedantic student. वेदान्त विद्यार्थिनः, for that Vedantic student, **विनाशः न विद्यते** – there is no spiritual slip, spiritual downfall is not there, **न विद्यते** is in the मूलम्, is equal to **न अस्ति**. After **न अस्ति** we have to put a full stop. And शङ्कराचार्य defines what is **नाशः** in the Vedantic context. Literally **नाशः** means destruction, but in Vedantic context **नाशः** means inferior जन्म. Therefore he says **नाशः नाम** – destruction in the Vedantic context is defined, **नाम** means to define, **हीन-जन्म-प्राप्तिः** – the

attainment of an inferior जन्म, पूर्वस्मात् – compared to the current जन्म. So getting an inferior जन्म other than the current जन्म, the current जन्म is मनुष्य जन्म, and हीन-जन्म means either inferior मनुष्य जन्म, an inferior मनुष्य जन्म means taking birth in a नास्तिक family, to be born outside of *Vedic* culture. To be born in *Vedic* culture itself is a great blessing. Therefore it can be an inferior मनुष्य जन्म itself or inferior पशु पक्षि etc., or plant जन्म is called here नाशः. And after हीन-जन्म-प्राप्तिः put a full stop. That is definition of नाशः. And then next sentence सः, सः means such a destruction in the form of spiritual fall, योग-भ्रष्टस्य – for the failed *Vedantic* student, for a योगभ्रष्टः न अस्ति – is not there. Continuing;

न हि यस्मात् कल्याण-कृत् शुभ-कृत् कश्चिद् दुर्गतिं कुत्सितां गतिं हे तात, तनोति आत्मानं पुत्र-रूपेण इति पिता तात उच्यते । पिता एव पुत्र इति पुत्रः अपि तात उच्यते । शिष्यः अपि पुत्र उच्यते । गच्छति ॥ ६-४० ॥

So why do you say so. कृष्ण gives the reason. न हि यस्मात्, हि is in the मूलम्, is equal to यस्मात् – it is because of the following reason, that my words are not mere encouraging words, just to soothe your mind it is not a mere encouragement, it is based on sound reasoning. Therefore हि is in the मूलम्, is equal to यस्मात् – it is because of the following reason. What is the reason? कल्याण-कृत् is equal to शुभ-कृत् – the one who does an auspicious action, the one who performs an auspicious action is called शुभ-कृत्. कल्याणम् here means मङ्गल कर्म. In संस्कृत कल्याणम् means शोभनम् कर्म, शुभ कर्म, any good action. How do you say a *Vedantic* student is शुभ-कृत्?



Because he is not doing पञ्चमहायज्ञ when he takes to सन्न्यास and only performs श्रवणम् and मननम्, he is not doing any मङ्गल कर्माणि in the form of पञ्चमहायज्ञ, and even though he doesn't perform पञ्चमहायज्ञ because he doesn't have resources, still कृष्ण calls a विविदिषा सन्न्यासि a वेदान्त श्रोता as कल्याण-कृत्. From this what do we understand? वेदान्त श्रवणम् itself is equal to several पञ्चमहायज्ञs. Therefore श्रवण कृत् is equal to पञ्चमहायज्ञ कृत्. But very careful a गृहस्थ should not take advantage of that. Teacher is always worried because the student can always misinterpret. Therefore I have renounced पञ्चमहायज्ञ, because I come to the गीता class every week; that is not the idea. A सन्न्यासि who cannot perform पञ्चमहायज्ञ, he does get the benefit through श्रवणम्. That is the idea. Therefore कल्याण-कृत्, the message is श्रवणम् is equal to पञ्चमहायज्ञ also. Therefore कल्याण-कृत् is equal to शुभ-कृत्. कश्चित् means such a person and here the person referred to is विविदिषा सन्न्यासि. And what type of विविदिषा सन्न्यासि? Failed विविदिषा सन्न्यासि, भ्रष्ट विविदिषा सन्न्यासि, पराजित विविदिषा सन्न्यासि. दुर्गतिम् is in the मूलम्, is equal to कुत्सितां गतिम्, कुत्सितां गतिम् means inferior जन्म, कुत्सिताम् means inferior, गतिम् means destination. Here destination means जन्म. कुत्सितां गतिम् is equal to हीन-जन्म, अधोयोनिः. Then the sentence is incomplete and we have to add final गच्छति occurring in the भाष्यम् we should add after गतिम्. गतिम् गच्छति we supply and put a full stop. And कुत्सितां गतिम् गच्छति we should carefully note. The word न in the beginning should be connected, कुत्सितां गतिम् न गच्छति – he will not have a lower जन्म. And after

गतिम् and adding गच्छति you should put a full stop. हे तात onwards is a separate sentence. Lord कृष्ण addresses अर्जुन as तात. Now शङ्कराचार्य is seized with this word. Therefore four lines of commentary for that one word तात. In संस्कृत the word तात means father. Now the question is how can कृष्ण address अर्जुन as तात. अर्जुन is not a father of कृष्ण. How can he address as तात? Here कृष्ण is addressing अर्जुन.

First शङ्कराचार्य defines the word तात as father. Three levels of explanations are given. Definition of the word तात as father, that is the first step. In the second step he says a son is also can be called तात or father because father's body alone becomes the son later. A part of father's body alone enters the womb of the wife and that alone becomes the पुत्र. Therefore since father's body gets converted into पुत्र, पुत्र is also equal to father. This is the second stage. Suddenly big argument is here. So why father is called तात, first stage of explanation, second stage why father is equal to son because father's body alone becomes son. Then the third stage of argument is a शिष्य is as good as the पुत्र of the गुरु. A शिष्य is like the son of the गुरु. Therefore तात is equal to father, father is equal to पुत्र, पुत्र is equal to शिष्य. Therefore तात is equal to शिष्य. Now look at this. He gives the definition of तात saying it is derived from the √तन् to expand, a person expands himself by producing children because for producing children he uses his own body or पुरुष बिजम् alone is planted in the body of his wife. Therefore जाययाम् जायते यस्मात् जाया इति उच्यते. Wife is called जाया because the husband is born again through the wife

in the form of पुत्रः. मनुस्मृति gives the definition. जायायाम् जायते यस्मात् तस्मात् जाया इति उच्यते. And therefore a person expands by producing children and therefore a father who produces children is called तात. तनोति इति तात. Therefore he says आत्मानम्, आत्मानम् means reflexive pronoun, himself, पुत्र-रूपेण – by producing children or giving birth to the children, तनोति – one expands by creating one's own image. That is why children often are in the image of the parent himself. It is very interesting. Therefore son is the image of the father. Therefore आत्मानं पुत्र-रूपेण तनोति, तनोति means expands, इति पिता तात उच्यते – a father is called तात. That is stage number one.

And the second stage of argument is पिता एव पुत्र इति – since father alone becomes the son through his body, पुत्रः अपि तात उच्यते – a son is also called father. This is the second stage of argument.

Then what is the third stage of argument? शिष्यः अपि पुत्र उच्यते – the शिष्य is also called son, because शिष्य looks upon the गुरु as his father. त्वम् एव माता च पिता त्वम् एव. Therefore शिष्य becomes पुत्रः.

And therefore कृष्ण addresses अर्जुन as तात, therefore there is no mistake; शङ्कराचार्य is defending कृष्ण. The अन्वय is, हे पार्थ! तस्य (अज्ञानि विविदिषा सन्न्यासिनः) इह विनाशः न विद्यते, अमुत्र (विनाशः) न एव (विद्यते) । हे तात! कश्चित् कल्याण-कृत् हि दुर्गतिम् न गच्छति । Continuing;

किं तु अस्य भवति? —

Verse 06-41

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ गीता ६-४१ ॥

So किं तु, किं तु means on the other hand, it means he will not have inferior जन्म on the other hand अस्य – for this योगभ्रष्टः विविदिषा सन्न्यासि भवति – the following जन्म will take place. So the following जन्म will be described in the next two श्लोकs. वक्ष्यमानम् जन्म भवति – which is going to be pointed out as a cultured कर्मयोगि's family he will be born or he will be born in the गृहस्थ ज्ञानि's family itself. Either he will be born in a cultured कर्मयोगि's family or in the गृहस्थ ज्ञानि's family. That is said here. The gist of the श्लोक is very clear. First कृष्ण wants to say that सकाम कर्मफलम् will be there in the form of worldly पुण्यम्. That He says by pointing out that he will go to स्वर्ग लोक and enjoy स्वर्ग लोक pleasures for long time. And thereafter he will be born as a मनुष्य with an infrastructure which is exactly fit for श्रवणमनननिदिध्यासनम् take off. He will take birth in the spiritual airport where the flight is ready, ticket is ready, and even boarding pass is ready. He has to be born, enter the ज्ञानयोग मार्ग and he is a liberated person even in early life. Therefore the second line talks about the spiritual benefits, the first line talks about the material benefits. What is the spiritual benefit? Birth in a spiritual family. What is the material benefit? A trip to heaven. And of course we should note here a long trip to heaven where the

तात्पर्यम् is not a long trip to heaven because विविदिषा सन्न्यासि may be disappointed that if you will say you will spend a long time in heaven because विविदिषा सन्न्यासि is not interested in heaven. So the long trip to heaven there is no तात्पर्यम्. The तात्पर्यम् is that वेदान्त श्रवणम् can produce even material पुण्यम् if you are interested in that. वेदान्त श्रवणम् can give even material पुण्यम् and even स्वर्ग लोक can be attained through वेदान्त श्रवणम्. That is the तात्पर्यम्. It is not that the विविदिषा सन्न्यासि will take a long time before मनुष्य जन्म, which may cause disappointment. तात्पर्यम् must be understood. He will be reborn शुचीनाम् श्रीमताम् गेहे – in a rich कर्मयोगि's family. शुचि means कर्मयोगि. Literally it means pure. शङ्कराचार्य says those who follow वैदिक आचारः. सदाचार indicates शुचि. Otherwise if a person is born in a rich family he may spend money in a party and in clubs etc. Therefore wealth can cause downfall also. High society can be a serious problem. That is why कृष्ण adds श्रीमताम् but शुचीनाम्. The wealth will be spent only in पञ्चमहायज्ञः. In such a family he will be born that means he will be in spiritual path only. Now we will go to भाष्यम्.

योग-मार्गे प्रवृत्तः सन्न्यासी सामर्थ्यात् प्राप्य गत्वा पुण्य-कृताम् अश्वमेधादि-याजिनां लोकान्, तत्र च उषित्वा वासम् अनुभूय शाश्वतीः नित्याः समाः संवत्सरान्, तद्-भोग-क्षये शुचीनां यतोक्त-कारिणां श्रीमतां विभूतिमतां गेहे गृहे योगभ्रष्टः अभिजायते ॥ ६-४१ ॥

योगभ्रष्टः is the subject of the sentence, शङ्कराचार्य says this refers to a विविदिषा सन्न्यासि. So योग-मार्गे प्रवृत्तः

**सन्न्यासी** means विविदिषा सन्न्यासि. Here the word **योग-मार्ग** means वेदान्त विचार मार्ग, ज्ञानयोग मार्ग, श्रवणमनननिदिध्यासन मार्ग, योग does not mean कर्मयोग but ज्ञानयोग. **प्रवृत्तः** – the one who is engaged in, and **सन्न्यासी** – such a सन्न्यासि. And then naturally a question will come, who do you use the word सन्न्यासि because कृष्ण has not used the word सन्न्यासि, कृष्ण only uses the word योगभ्रष्टः – a person who has failed in Vedantic study, a गृहस्थ also may be a Vedantic student and he also may fail. Therefore it may be a गृहस्थ योगभ्रष्टः and why do you take it as a विविदिषा सन्न्यासि योगभ्रष्टः? For that शङ्कराचार्य gives the argument **सामर्थ्यात्** – from the context we understand, and the very context proves that the discussion is विविदिषा सन्न्यास. And how does the context proves if you ask शङ्कराचार्य doesn't explain that but he has discussed this topic in the introduction to the sixth chapter. In fact, it is a homework for you. In the introduction शङ्कराचार्य has elaborately analyzed this portion. This portion means योगभ्रष्टः portion शङ्कराचार्य has analyzed in the introductory portion and by analyzing योगभ्रष्टः, शङ्कराचार्य establishes that कृष्ण is talking about a सन्न्यासि student in the sixth chapter. In fact, he takes this portion as a प्रमाणम् for सन्न्यास. सन्न्यास विचार is there in the introduction. What is the point mentioned there? I will tell you in brief. The point mentioned is that in the case of a गृहस्थ the possibility of fall doesn't come because a गृहस्थ will be involved in कर्म. And that कर्म will save them, therefore even if they fail in वेदान्त, the गृहस्थ need not bother because they are involved in कर्म. Whereas in the case of a सन्न्यासि alone

such a कर्म support is not there, therefore failure problem will come only in the case of a सन्न्यासि. Therefore failure discussion proves that the question is about a सन्न्यासि, and therefore शङ्कराचार्य concludes the entire sixth chapter is addressed to a सन्न्यासि. शङ्कराचार्य proves there that the very sixth chapter is addressed to a सन्न्यासि and in the third श्लोक he reinforced that

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ गीता ६-३ ॥

Thus the introduction and the commentary on the third श्लोक शङ्कराचार्य says that the sixth chapter is addressed to a विविदिषा सन्न्यासि. If you remember it is wonderful otherwise all these things शङ्कराचार्य reminds by using one word. All those portions – the introduction to sixth chapter and commentary on the third श्लोक – we have studied in several classes. शङ्कराचार्य reminds by using one word that is सामर्थ्यात्. सामर्थ्यात् means force of context. Contextual force indicates योगभ्रष्टः is विविदिषा सन्न्यासि. If you want the explanation for सामर्थ्यात् you have to go through the introduction of the sixth chapter and commentary on the third श्लोक of the sixth chapter. Therefore सामर्थ्यात् सन्न्यासी, सामर्थ्यात् should be connected with सन्न्यासी because of the force of context कृष्ण is talking about विविदिषा सन्न्यासि.

And that too what type of विविदिषा सन्न्यासि? A सन्न्यासि who has failed in attaining ज्ञानम्, and not only has he failed in attaining ज्ञानम् but he has succeeded in dying. He has died also. Therefore ‘मरण अनन्तरम्’ that also we have to

supply. So the failed सन्न्यासि after मरणम् what will happen to him? प्राप्य – he will not go to नरकम्, on the other hand प्राप्य – he will go to, प्राप्य is in the मूलम्, is equal to गत्वा, he goes to पुण्य-कृताम् अश्वमेधादि-याजिनां लोकान् – he will go to the heavenly world, लोक means heavenly world, पुण्य-कृताम् – which worlds are attained by the गृहस्थs who perform several यागs. अश्वमेधादि-याजिनाम् – those गृहस्थs who perform great यागs as said in that श्लोक, those who take dip in all the sacred rivers, those who performs thousands of यागs, those who give great दानम्s, all of them go to heavenly लोकs and this विविदिषा सन्न्यासि without performing अश्वमेध याग, without doing दानम् sheerly because of वेदान्त श्रवणम् he will be sitting with those great ritualistic people. And therefore शङ्कराचार्य uses the word अश्वमेधादि-याजिनाम्. This is the explanation of पुण्य-कृताम्. So पुण्य-कृताम् is equal to अश्वमेधादि-याजिनाम्. From that what is the equation we get? वेदान्त श्रवणम् is equal to several अश्वमेध यागs, not even equal to but it is superior to अश्वमेध यागs because अश्वमेध यागs can produce only two types of results, either सकाम कर्मफलम् if it is सकाम अश्वमेध, or निष्काम कर्मफलम् if it is निष्काम अश्वमेध याग. But it cannot produce ज्ञानम्. Whereas वेदान्त श्रवणम् can give an additional result of ज्ञानम् also. Therefore it is not even equal, it is superior to even अश्वमेध याग. So अश्वमेधादि-याजिनां लोकान् गत्वा, लोकान् should be connected to प्राप्य in the first line. So first he will go to the heavenly worlds. And लोकान् is in plural numbers because in our शास्त्रs there are six upper भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक, सत्यलोक. Since there are several heavens,



**लोकान्** is in plural number. And then suppose he visits briefly and comes down it will be disappointing, it is like showing wonderful dish and taking away, tantalizing. Therefore कृष्ण says **तत्र च उषित्वा**, it is not mere small three months visa but he lives there for several years, **उषित्वा** is in the **मूलम्**, is equal to **वासम् अनुभूय** – enjoying a wonderful stay there. The duration of the stay is **शाश्वतीः समाः**, **शाश्वतीः** is equal to **नित्याः**, **समाः** is equal to **संवत्सरान्**, **संवत्सरा** means वर्षाणि (years), so eternal number of years or infinite number of years. And eternal should not be literally taken relatively long number of years, several number of years. And **तद्-भोग-क्षये** – the पुण्यम् born out of वेदान्त श्रवणम्; पुण्यम् being कर्मफलम् it will be finite only; if वेदान्त श्रवणम् produces ज्ञानम् then the फलम् will be infinite, when the Vedantic श्रवणम् gives पुण्यम् that पुण्यम् will be finite only. Therefore शङ्कराचार्य says **तद्-भोग-क्षये**. When that पुण्य भोग is exhausted. So वेदान्त श्रवण जन्य पुण्य भोग-क्षये. Then what will happen? **अभिजायते** means this सन्न्यासि is reborn. Nicely reborn, wonderfully born, fortunately born. Where? **गेहे** is in the **मूलम्**, is equal to **गृहे** – in the family, of **शुचीनाम्** is in the **मूलम्**, is equal to **यतोक्त-कारिणाम्**. Literally शुचि means pure people and here the purity is from the standpoint of आचार and अनुष्ठान. Physical purity will be there, ethical purity will be there, all those cleanliness they are all important but शङ्कराचार्य emphasizes religious discipline because he considers religious life alone creates an ambience for spiritual growth. That is the difference between western philosophy and eastern spirituality. A person can be a philosopher without being religious. That is why in a talk

during a शिवरात्रि day, I talked about: Can you be spiritual without being religious? According to Vedic सम्प्रदाय we cannot separate spirituality from religiosity. We always religiosity alone gives the ambience for spirituality. That is why even in वेदान्त classes, we try to create a religious atmosphere also. Unlike a university hall where religiosity won't be there, even though they may teach पञ्चदशी or नैष्कर्म्यसिद्धि but when a स्वामि teaches the same नैष्कर्म्यसिद्धि he wants to create a religious atmosphere and he prefers the students to come with religious attitude preferably with some चन्दनम्, कुङ्कुमम्, विभूति, and our students are not recognizing the importance. It will be nice if the students come with that religious attitude. One should not come with bare forehead, either चन्दनम्, कुङ्कुमम्, विभूति; even if it gets wiped out later does not matter. But when you do श्रवणम् don't do that with empty forehead. Be religious, it is very good. Many people think that after coming to वेदान्त we should give up religiosity and also it is not cool (American Idiom). Being religious is cool and we can be happily religious, minimum put some विभूति when you read or write or meditate etc., we consider it extremely important. Anyway that is an aside note. And therefore शुचीनाम् शङ्कराचार्य translates as यतोक्त-कारिणाम् – those who follow a lifestyle as taught in the वेदs. यतोक्त means वेदोक्त-कारिणाम्, वैदिक आचारवताम्, सदाचारवताम्.

विद्वान् स तस्मा उपसतिमीयुषे मुमुक्षवे साधु यथोक्तकारिणे ।  
 प्रशान्तचित्ताय शमान्विताय तत्त्वोपदेशं कृपयैव कुर्यात् ॥  
 विवेकचूडामणिः ४२ ॥

He says यथोक्तकारि must be the student and he should practice certain religious disciplines. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-41 Continuing;*

योग-मार्गे प्रवृत्तः सन्न्यासी सामर्थ्यात् प्राप्य गत्वा पुण्य-कृतम्  
अश्वमेधादि-याजिनां लोकान्, तत्र च उषित्वा वासम् अनुभूय  
शाश्वतीः नित्याः समाः संवत्सरान्, तद्-भोग-क्षये शुचीनां  
यतोक्त-कारिणां श्रीमतां विभूतिमतां गेहे गृहे योगभ्रष्टः  
अभिजायते ॥ ६-४१ ॥

Lord कृष्ण is answering अर्जुन's question regarding the lot of a विविदिषा सन्न्यासि. अर्जुन's question is not dealing with a गृहस्थ; that must be clear; अर्जुन's question is also not dealing with a विद्वत् सन्न्यासि also; it is only dealing with a विविदिषा सन्न्यासि's lot after his death; and that too if a विविदिषा सन्न्यासि dies without attaining knowledge in spite of his efforts. What will happen to such a विविदिषा सन्न्यासि, if he fails in attaining ज्ञानम्, in spite of his efforts? And Lord कृष्ण is answering he need not worry at all, because even though विविदिषा सन्न्यासि doesn't perform पञ्चमहायज्ञ because विविदिषा सन्न्यासि doesn't have a scope to perform पञ्चमहायज्ञ, his very वेदान्त श्रवणम् itself is equal to hundreds and thousands of पञ्चमहायज्ञs, and the श्रवणम् can produce three types of results according to the level and motive of the श्रोता. It can produce सकाम कर्मफलम् of the worldly prosperity, it can produce निष्काम कर्मफलम् of साधन चतुष्टय सम्पत्ति. It can of course produce प्रमाण विचार फलम् of ज्ञानम् also. All these three results are possible depending upon the type of student, and therefore he will have the following lot.

And कृष्ण answers in the forty-first verse which we were seeing in the last class. As a result of the पुण्यम् first thing that happens is he will go to a higher लोक, there is no question of spiritual fall or an attainment of lower जन्म is ruled out. And therefore he will go to स्वर्ग लोक as a result of पुण्यम्, and having enjoyed the स्वर्ग पुण्य फलम् he will again be born as a human being in such a way that he can continue his spiritual साधन effectively. And therefore his पुनर्जन्म will be in one of the two types of families.

And one family that कृष्ण describes is शुचीनाम् श्रीमताम् गेहे. श्रीमताम् गेहे means in the family of a materially prosperous people. And because of the material prosperity there is no struggle for livelihood basically, therefore more time is available for वेदान्त. Not only that the material prosperity can lead to wrong ways of life also. That possibility is ruled out by कृष्ण's description of शुचीनाम् श्रीमताम् गेहे. Prosperous but religious and cultured, therefore money will not be spent in partying and gambling and alcohol; these problems are not there. Money will be spent on पञ्चमहायज्ञ and the time will be spent in वेदान्त विचार only. That is what we are seeing in the भाष्यम्. The word शुचीनाम् शङ्कराचार्य comments as यतोक्त-कारिणाम् – a lifestyle as prescribed in the वेदs, यतोक्त-कारि means वेदोक्त-कारि. वेदोक्त-कारि means सदाचार अनुष्ठान will be there. In short, धार्मिक people, not given to bad habits. And the second description is श्रीमताम्, श्रीमताम् is in the मूलम्, is equal to विभूतिमताम् which means material prosperity, गेहे is in the मूलम्, is equal to गृहे, गृहे means in the family, the word योगभ्रष्टः is used by कृष्ण and अर्जुन used a different word

उभय-भ्रष्टः, both the words are there in the गीता itself. Therefore योगभ्रष्टः – the failed विविदिषा सन्न्यासि, अभिजायते, अभिजायते means is born. The अन्वय is, पुण्य-कृताम् लोकान् प्राप्य, शाश्वतीः समाः उषित्वा, योग-भ्रष्टः शुचीनाम् श्रीमताम् गेहे अभिजायते । Continuing;

*Verse 06-42*

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ गीता ६-४२ ॥

There is a second possibility also in the case of a विविदिषा सन्न्यासि who has failed in previous life. And it is given in this श्लोक. I will give the gist. He may be born in the family of a poor parents also. But poverty can be a curse only when a person has materialistic desires, when a person is born with spiritual inclination poverty will not be considered as a curse because poverty will be taken as PORT (Possessions, Obligations, Responsibilities, Transactions) reduction, naturally implemented by भगवान् Himself. Many गृहस्थs are trying to do the PORT reduction, and there are some other गृहस्थs trying to take सन्न्यास, this person who is poor will consider that भगवान् Himself has given PORT reduction and they consider poverty as the wealth. There is a very beautiful श्लोक which says, there is no such thing called wealth in the creation. Then what is the definition of wealth? Whatever object a person is interested in that object is called wealth. If I love that I want that. Even the waste becomes wealth, when you want to dispose it as waste, but there is some company who want to collect it and convert it into electricity or something,

what you consider as waste becomes wealth for someone else. That means there is no such thing called absolute wealth. On the other hand for a person who wants to renounce and become a सन्न्यासि for him all the wealth that he possesses becomes an obstacle, that is why he is trying to renounce them. Therefore this श्लोक says,

न खलु धनत्वं जातिर्यस्य यदिष्टं तदेव तस्य धनम् । तत्तदिव  
पामराणामार्किचन्यं धनं विदुषाम् ॥ श्रीमदप्यदीक्षितविरचितं  
वैराग्यशतकम् ४३ ॥

न खलु धनत्वं जातिः – there is no thing called wealth in the creation. Then what is the definition of wealth? It depends upon your perspective. यस्य यद् इष्टम् तस्य तद् एव धनम् भवति – whatever is liked by whichever person the liked object is called the wealth and the liked object is wealth only for a person for whom it is liked. The very same object is a curse for a person who dislikes that object. So न खलु धनत्वं जातिर्यस्य यदिष्टं तदेव तस्य धनम् । Then तत्तदिव पामराणाम् – like various types of wealth for immature people, पामराः means spiritually immature people, like various wealth for the immature people आर्किचन्यं धनं विदुषाम् – for the wise people poverty is wealth. It is because they voluntarily welcome poverty by renouncing all the wealth. न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥ कैवल्योपनिषत् १-३ ॥ For them wealth is सन्न्यास आश्रम. सुर मन्दिर तरु मूल निवासः शय्या भूतल मजिनं वासः । सर्व परिब्रह्म भोग त्यागः कस्य सुखं न करोति विरागः ॥ भजगोविन्दम् १८ ॥ And I talked on a New year's day that the contentment is the wealth of the intelligent people. And

therefore योगिनाम् कुले some people are born in the family of दरिद्र योगिs. Some people are born is श्रीमतां गेहे, some people are दरिद्र योगिनाम् गेहे. And this दारिद्र्यम् poverty they consider as a blessing because many relatives won't visit, guests will not be there at all, therefore you don't have a handling guest problem. And foreign trip problem is also not there. And poverty is considered a blessing because of which कृष्ण adds an adjective धीमताम् कुले, धीमताम् means ज्ञानिनाम् कुले. So poor ज्ञानि गृहस्थ's family. In the family of poor गृहस्थ ज्ञानि some people are born. They are luckier than the previous ones. And getting such a पुनर्जन्म is a rarer thing. This is the gist. We will read the भाष्यम्.

**अथवा श्रीमतां कुलाद् अन्यस्मिन् योगिनाम् एव दरिद्राणां कुले भवति जायते धीमतां बुद्धिमताम् ।**

**अथवा** is in the मूलम्, is equal to श्रीमतां कुलाद् अन्यस्मिन् – in a family other than the previous one, **अथवा** is equal to श्रीमतां कुलाद् अन्यस्मिन् – in another family other than the prosperous cultured family. What is that another family? योगिनाम् एव दरिद्राणां कुले – those who are कर्मयोगिs, the word योगि is used to convey that they are गृहस्थs because there is no possibility of being born for a सन्न्यासि. That is dangerous also. Therefore the word योगि is to indicate they are wise गृहस्थs like you. रामराय कवि says कर्मयोगिनाम् गृहस्थानाम् कुले who has later become ज्ञानि. Therefore योगिनाम् एव दरिद्राणाम् – they are poor, but if the poverty is too much then also it is a problem, because if food, clothing and shelter are not there then वेदान्त won't work,



therefore here दरिद्र indicates there is not too much money to handle but basic requirements are there. Something like a middle class family. Therefore दरिद्राणां कुले, भवति is in the मूलम्, is equal to जायते. Very carefully note, here the word भवति means जायते – he is born. And this poverty would have become a curse if they were not wiser but here fortunately धीमताम् – these people are enlightened people, and therefore they don't consider poverty as a curse, they consider it as a blessing. धीमताम् is in the मूलम्, is equal to बुद्धिमताम्. Here the word बुद्धि means आत्मज्ञानम्. Continuing;

एतद् हि जन्म, यद् दरिद्राणां योगिनां कुले, दुर्लभतरं दुःख-  
लभ्यतरं पूर्वम् अपेक्ष्य लोके जन्म यद् ईदृशं यथोक्त-विशेषणे कुले  
॥ ६-४२ ॥

एतद् हि is in the मूलम्, is equal to जन्म, so this जन्म, this जन्म means यद् दरिद्राणां योगिनां कुले – which is a birth in the family of poor but wise parents. Poor but spiritually wise parents. Such a जन्म कुले means in that family दुर्लभतरम् is in the मूलम्, is equal to दुःख-लभ्यतरम् which means more difficult to get, birth in such a family is more difficult to get. More difficult compared to what? शङ्कराचार्य says पूर्वम् अपेक्ष्य – compared to the previous जन्म. What is meant by previous जन्म? The जन्म mentioned in the previous श्लोक and that is rich and cultured family. So compared to a birth in rich and cultured family, birth in poor spiritually wise family is still more rare. Because मनुष्यत्वम् will be there from birth itself, मुमुक्षुत्वम् will be there from birth itself, even महापुरुष संश्रय is available at home. For spiritual growth we are supposed to

seek सत्सङ्ग, for other people one has to go out for सत्सङ्ग, for these children सत्सङ्ग starts right from the birth itself, father and mother are spiritual and they attend वेदान्त classes, they invite स्वामिs to the house and therefore children are exposed to सन्न्यासि's right from beginning and they do नमस्कार and during सत्सङ्ग in the family the children will listen to only the dialogue which is connected with either धर्म or मोक्ष not foreign holiday of partying in five star hotels, that is not the discussion, the discussion is उपनिषत् or something like that. Therefore मनुष्यत्वम्, मुमुक्षुत्वम्, महापुरुष संश्रय. In fact, in तैत्तिरीयोपनिषत् the third chapter starts with भृगुर्वै वारुणिः । वरुणम् पितरमुपससार । अधीहि भगवो ब्रह्मेति । ॥ तैत्तिरीयोपनिषत् ३-१-१ ॥ So it is a dialogue between the son and the father at home. That means गृहस्थ ज्ञानि had existed, it is not impossible. And छान्दोग्योपनिषत् षष्ठोऽध्यायः the most powerful महावाक्यम् is taking place not in the forest, it takes place in a गृहस्थ's family. श्वेतकेतुर्हारुणेय आस तँ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यम्. The very sixth chapter of छान्दोग्योपनिषत् where the most famous तत्त्वमसि महावाक्यम् takes place, it starts with उद्दालक श्वेतकेतु संवादः. That means it is possible but कृष्ण says it is rare because all the three rare ones at home: मनुष्यत्वम्, मुमुक्षुत्वम्, महापुरुष संश्रय. Therefore it is possible, but दुर्लभतरम्. So पूर्वम् अपेक्ष्य should be connected with दुर्लभतरम्, and लोके जन्म यद् ईदृशम् – a birth in मनुष्य लोक in this manner यथोक्त-विशेषणे कुले – as described in the family mentioned before. यथोक्त-विशेषणे means as described before. And as described means what? The first line दरिद्राणां योगिनां कुले, यथोक्त-विशेषणम् means

दरिद्राणां योगिनां कुले. Therefore one of these births is definite and those people alone are called spiritual geniuses. Remember failure in the पूर्वजन्म is called the spiritual genius of current जन्म. In their case alone what happens is they do not formally go to a गुरु. These spiritual genius like रमण महर्षि and others they don't have to go to a गुरु in a formal manner, and they don't have to study तत्त्वबोध, भगवद्गीता, उपनिषत्s and all those things and they casually listen to something somewhere and the spiritual fire is already there and therefore they don't have a conventional गुरु as mentioned in the उपनिषत्, because they were spiritual geniuses. And what happens? When we take them as an example and quote रमण महर्षि he did not attend the गीता class, उपनिषत् class, ब्रह्मसूत्र class, and therefore if he can get ज्ञानम् without a गुरु, why can't we attain ज्ञानम्? Many people unfortunately quote रमण महर्षि and they say *Vedantic* study is not required. This is the most unfortunate thing happening. There are hundreds of रमण भक्तs who refuse to study scriptures taking रमण महर्षि as a model but forgetting that रमण महर्षि is either a spiritual genius or an अवतार. Either way he doesn't require a गुरु, that doesn't mean we are all रमणs. So worship रमण महर्षि wonderful but don't compare yourself with रमण महर्षि and sitting with closed eyes don't enquire 'who am, I who am I'. Worship रमण महर्षि but study वेदान्त. Unfortunately many रमण भक्तs do not understand this nuance and they will not understand because they will not study the scriptures. When they study the scriptures they will have understanding, and when they understand they will start serious study. Therefore they are caught in a catch 22 situation and they

don't know they cannot compare themselves with रमण भगवान्. Therefore the path that worked for रमण भगवान्, will not work for them unless they are also योगभ्रष्टs. But as we see that is a rare thing. And therefore you should remember worship a genius but remember we are not geniuses. For understanding that one should be a geniuses. Worship a genius, but remember we are not genius. And therefore the spiritual genius are mentioned here. The अन्वय is, अथवा धीमताम् योगिनाम् कुले एव (सः) भवति । यत् ईदृशम् जन्म एतत् लोके दुर्लभतरं हि (भवति) । सः refers to योगभ्रष्टः.

यत् and एतत् are relative pronoun and correlative. एतत् means तत्. यत् तत्. And हि is लोक प्रसिद्धि. हि indicates as we experience in the world, spiritual geniuses who can get knowledge without a गुरु, spiritual geniuses, who gain knowledge without a गुरु, are there, we are not negating the possibility they are there but remember they are rare. And we should remember that we do not come under that category because if we are under that category long before, we would have been liberated. Our problem is that twenty-five years of वेदान्त श्रवणम् does not seem to work and our complaint is 'स्वामिजी everything is fine in the class, outside I want triangular format only' Being in this situation, if you challenge the necessity of a गुरु it is a clean spiritual foolishness into which trap we should never fall. A गुरु is required and only the very rare people do not require a गुरु. Continuing;

यस्मात्—

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ गीता ६-४३ ॥

शङ्कराचार्य says यस्मात् – such a जन्म is rare because of the following reason. In the following reason, Lord कृष्ण talks about the advantage that the spiritual genius enjoys. Spiritual genius is ex-योगभ्रष्टः. So the advantage the ex-योगभ्रष्टः enjoys in this जन्म is he already has got ज्ञानम् which has been received during पूर्वजन्म विविदिषा सन्न्यास श्रवणम् itself. This spiritual genius is not lacking knowledge. What is lacking is the knowledge has not been digested or has not been internalized because of प्रतिबन्ध. Therefore lack of knowledge is not the problem, presence of obstacle is the problem. अज्ञानम् is not the problem for spiritual genius. It is प्रतिबन्ध अज्ञानम् and the प्रतिबन्ध doesn't allow the ज्ञानम् to work. Remember the example sugar has been added to the milk but the milk doesn't taste the sweet. How is it possible? It is possible. Sugar is there in the milk, in fact, half the glass is the sugar! Therefore one third of the glass is sugar and the milk is there and in spite of that milk doesn't taste because it has not mingled because of one reason or the other. Therefore he was a विविदिषा सन्न्यासि but साधन चतुष्टय सम्पत्ति or some other अदृष्ट पापम् प्रतिबन्ध was there, therefore ज्ञानम् has not blessed him. Therefore spiritual genius doesn't require a गुरु for teaching, he requires only someone to trigger the teaching by removing the obstacle like the embers of the flame which is covered with ash. There is flame but it is covered by ash. Only you have to blow, the fire

will glow again. Simple blow, it will glow. Therefore योगभ्रष्टः doesn't require consistent and systematic श्रवणम् for a length of time under the guidance of a competent आचार्य; all these are required, because पूर्वजन्म प्रमाण has already injected the ज्ञानम् inside, but it is lying down without producing the फलम्. Therefore even overhearing somebody else's class, wife is hearing and husband is not interested in वेदान्त, he is polishing his shoe or shaving, therefore he overhears and he understands the teaching better than the wife who is sitting and listening writing notes also. And it may be wise versa also. Husband maybe hearing with notebook and the wife is cooking and overhearing. Overhearing student may understand better than the hearing student.

A spiritual genius doesn't have a formal गुरु. There are some informal गुरुs like in उद्धव गीता twenty-four गुरुs were mentioned, any statement coming from anywhere, even a paper pack book written by an American author who has casually read भगवद्गीता, he writes something that may trigger and he will progress fast and attain मोक्ष. Therefore the main idea that कृष्ण says is योगभ्रष्टः has ज्ञानम् already in the mind in a faint form, what he requires is not the attainment of ज्ञानम्, what he requires is triggering. In बृहदारण्यकोपनिषत् and ऐतरेयोपनिषत्, the उपनिषत् talks about even a baby becoming a ज्ञानि in the womb of the mother itself. गर्भे नु सन्नन्वेषामवेदमहं ॥ ऐतरेयोपनिषत् २-७ ॥ वामदेव was in the गर्भ and there itself he declared loudly तद्धैतत्पश्यन् नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति ॥ बृहदारण्यकोपनिषत् १-४-१० ॥ I am all. The mother was ignorant; but child in womb is telling

such statement. How is it possible? It is possible to get ज्ञानम् without a गुरु if we had a गुरु in पूर्वजन्म. You can get ज्ञानम् without a गुरु in the current जन्म, if you had a गुरु in the past. You decide whether you had गुरु in the past जन्म or not. Therefore बुद्धि-संयोगम् लभते is the crucial word of this श्लोक. पूर्वजन्म ज्ञानम् he carries. And what ज्ञानम्? सप्रतिबन्धक ज्ञानम्. We will go to the भाष्यम्.

तत्र योगिनां कुले तं बुद्धि-संयोगं – बुद्ध्या संयोगं बुद्धि-संयोगं – लभते पौर्व-देहिकं पूर्वस्मिन् देहे भवं पौर्व-देहिकम् । यतते च प्रयत्नं करोति ततः तस्मात् पूर्व-कृतात् संस्काराद् भूयः बहुतरं संसिद्धौ संसिद्धि-निमित्तं हे कुरु-नन्दन ॥ ६-४३ ॥

तत्र is in the मूलम्, is equal to योगिनां कुले – there in the family of दरिद्र ज्ञानि योगि, तं बुद्धि-संयोगम् is in the मूलम्, शङ्कराचार्य gives the विग्रह वाक्यम् which should be in brackets or parenthesis. From बुद्ध्या upto बुद्धि-संयोगम्. So तृतीया तत्पुरुष समास. बुद्धि-संयोगम् means connection with the बुद्धि. शङ्कराचार्य doesn't give the meaning of the word बुद्धि. In fact, it would have been fine if he had given because the word बुद्धि has got three meanings. One is intellect, second meaning is intelligence that is the popular meaning; intellect is बुद्धि, intelligence is बुद्धि, and third meaning is knowledge is also called बुद्धि. अन्तकरणम् बुद्धिः, विवेकः बुद्धिः and ज्ञानम् बुद्धिः. Three meanings are there, शङ्कराचार्य doesn't clarify. And therefore आनन्दगिरि and all other commentators come to our rescue and they give the meaning as the third meaning, third meaning is the knowledge. That too what knowledge? Knowledge means spiritual knowledge. आत्मज्ञान संयोगम्

**लभते**. And how does he gets such a link? Because in पूर्वजन्म he was a विविदिषा सन्न्यासि but he did not have full साधन चतुष्टय सम्पत्ति therefore he listen to a little bit and got interested in social service. This is the problem. Therefore, सन्न्यास आश्रम a little bit of Vedantic study and started schools and colleges and this and that; because desire for name fame can remain hidden. And in Hindu society a सन्न्यासि is revered so much and therefore they will get name and fame appearing in TV and newspaper and all the functions they call and you cut the ribbon and ultimately there is time for everything but वेदान्त has been briefly heard but sufficient time has not been given to internalize the teaching. But what is heard and understood will not be lost, but the problem is there is no assimilation. And therefore what happens? The benefit is gone. And therefore he says that association with the knowledge received in the पूर्वजन्म. तम् विद्याकर्मणी समन्वारभते पूर्वप्रज्ञा च ॥ बृहदारण्यकोपनिषत् ४-४-२ ॥ **लभते, लभते** means he gets the knowledge even without a गुरु. Remember in the current जन्म He does not have a गुरु but knowledge is there in the mind. Naturally you will ask the question from where did the knowledge come. कृष्ण Himself answers पौर्व-देहिकम् – he has brought knowledge, brought forward in account book and all they write brought forward. Because in the fresh page it says Rs.10,73,496.37/- How did he get Rs.10 lakhs? Turn the previous page, there he has regularly added. And you are only looking at the current page. Therefore you're quoting रमण महर्षि without knowing what was his previous जन्म. As I said, either he is a योगभ्रष्टः or he may be some people believes he is



an अवतार. I don't mind whether he is an अवतार or योगभ्रष्टः the thing is ज्ञानम् is already there. Therefore he doesn't require a गुरु but don't quote him for all the people. Therefore कृष्ण carefully adds पौर्व-देहिकम् is equal to पूर्वस्मिन् देहे भवम्. And in the पूर्वजन्म how did he get the knowledge? He had a गुरु that you have to emphasize. So if रमण महर्षि got knowledge in this जन्म, he had done श्रवणम् from a गुरु in the last जन्म. श्रोत्रिय ब्रह्मनिष्ठ गुरु उपदेश द्वारा स्वीकृतम् पौर्व-देहिकम् लभते – he attains. And therefore he requires how much साधन? This साधन required is only for activating that obstructed ज्ञानम्. And what is activation? Removing the obstacles. Therefore कृष्ण says यतते च is in the मूलम्, is equal to प्रयत्नं करोति – he puts forth further effort and effort for not getting ज्ञानम्, but removing obstacle that alone he has to work. So the requirement of श्रवणम् component is less or nil, मनननिदिध्यासनम् component alone is more required. Therefore यतते is equal to प्रयत्नं करोति. What effort? ततः भूयः – more than the previous effort, which effort he has already put forth in the पूर्वजन्म as a विविदिषा सन्न्यासि. So ततः is equal to तस्मात् पूर्व-कृतात् संस्कारात् – compared to the संस्कार for which he had worked in the पूर्वजन्म, पूर्व-कृत संस्कार प्रयत्नात्, भूयः is equal to बहुतरं – further efforts. Even in academic field we can see some children writing doctor examination at the age of fifteen or seventeen. Sometimes we read in the newspaper they write very advanced examination even in early ages. How did they get the knowledge? पूर्व-कृत संस्कार. In fact, we quote this as a प्रमाणम् for पूर्वजन्म अस्तित्वम् because modern science can never explain this

phenomenon, even genetics cannot solve the problem because the parents do not understand what the child says. Sometimes parents are illiterate also. Therefore this is the प्रमाणम् for पूर्वजन्म. पूर्व-कृतात् संस्काराद् भूयः बहुतरं – further effort, करोति. बहुतरम् should be connected with the previous line. बहुतरम् यतते. And he works for what? संसिद्धौ is in the मूलम्, is equal to संसिद्धि-निमित्तम्. It should be translated as for the sake of. For the sake of संसिद्धि, the culmination of the spiritual साधन, संसिद्धि means culmination. And the culmination of spiritual साधन is मोक्ष. Therefore मोक्ष निमित्तम् सः यतते हे कुरु-नन्दन. In his case the effort required both qualitatively and quantitatively the efforts require is very very limited, not because भगवान् is favoring him but he has already put ninety percent effort in the पूर्वजन्म or many जन्मs also. अनेक जन्म संसिद्ध. Therefore in this जन्म it becomes a walk over for him. In fact, he becomes helplessly successful.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-43 Continuing;*

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ गीता ६-४३ ॥

Lord कृष्ण is answering अर्जुन's question regarding an unsuccessful विविदिषा सन्न्यासि; what will happen to an unsuccessful विविदिषा सन्न्यासि after death. And कृष्ण points that वेदान्त श्रवणम् itself would have given lot पुण्यम् even though he doesn't acquire पुण्यम् through गृहस्थ आश्रम कर्म; वेदान्त श्रवणम् itself can produce lot of पुण्यम् and as a result of that he will have a पुण्य जन्म life and स्वर्ग प्राप्तिः. And not only that, because of the वेदान्त श्रवणम् that he has done as a विविदिषा सन्न्यासि, the वेदान्त वासना is also will be there. And these वेदान्त वासना is will be carried over by this जीव not only during स्वर्ग वासः, even after स्वर्ग वास the वासना will continue, and because of the very same पुण्यम् which took him to स्वर्ग लोक, he will be brought down to मनुष्य लोक also to continue the spiritual साधन. Because मनुष्य जन्म is more conducive for spiritual साधन rather than even देव लोक. And therefore he will be born a human being in a conducive atmosphere and more than that the पूर्वजन्म वेदान्त वासना will continue, because a जीव carries both कर्म and वासना.

And I have talked about the difference between कर्म and वासना. कर्म will affect the भोक्ता, वासना will influence the कर्ता. कर्म's influence is always on the भोक्ता by giving सुखम् and दुःखम्. कर्म will affect the भोक्ता through सुखदुःखम् and

वासना will not give सुखदुःखम्, वासना will influence the कर्ता and his lifestyle. And because of this वेदान्त वासना, this मनुष्य who is the previous unsuccessful विविदिषा सन्न्यासि, this मनुष्य will be attracted to वेदान्त even in his teenage. Why teenagers are busy in all other activities this teenager will be a unique teenager, even when the parents or grandparents are materialistic this teenager will be attracted towards सन्न्यासि, गीता discourses and उपनिषत् discourses etc. He or she will be more matured than his parents and grandparents. Not only that parents and grandparents will be worried about his inclination for वेदान्त. And therefore they will even plan to conduct his marriage. If you get him married quickly he will be alright, that shows the general perception that to be interested in वेदान्त means something wrong. That is called the world. And therefore he will be an isolated person and many people won't understand and in fact, after sometime they will write him off, he is incorrigible, because मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ॥ गीता ७-३ ॥ श्रवणायापि बहुरभिर्यो न लभ्यः शृण्वन्तोपि बहवो यम् न विद्युः ॥ कठोपनिषत् १-२-७ ॥ Only ज्ञानिs will understand that person like हस्तामलक's parents complain about हस्तामलक to शङ्कराचार्य and he said he will not be useful to you, but he will be useful to me so saying he took हस्तामलक with him. And therefore कृष्ण said पौर्व-देहिकम् बुद्धि-संयोगम्. बुद्धि-संयोग is the पूर्वप्रज्ञा of बृहदारण्यकोपनिषत्. तं विद्याकर्मणी समन्वारभते पूर्वप्रज्ञा च ॥ बृहदारण्यकोपनिषत् ४-४-२ ॥ is quoted by कृष्ण here. Because of the pressure of the वासना even if this person wants to be materialistic it will be very difficult for this person to be materialistic, some unseen

force pushes him towards spirituality. Therefore कृष्ण said भूयः यतते – he strives hard for further spiritual growth. We have completed the भाष्यम् of this श्लोक, the अन्वय is, हे कुरुनन्दन! (सः) तत्र तम् पौर्व-देहिकम् बुद्धि-संयोगम् लभते । (सः) ततः भूयः च संसिद्धौ यतते । Continuing;

*Verse 06-44 Introduction;*

**कथं पूर्व-देह-बुद्धि-संयोग इति तद् उच्यते —**

शङ्कराचार्य raises a question connecting the next verse. **कथं बुद्धि-संयोगः लभते.** As I said the word बुद्धि is here taken as ज्ञानम्. And therefore **बुद्धि-संयोगः** means connected to the आत्मज्ञानम् of पूर्वजन्म but in the पूर्वजन्म आत्मज्ञानम् was a non-functional आत्मज्ञानम्. What is the proof? The very fact that he has the current जन्म is the proof. The non-functional आत्मज्ञानम् which is called obstructed आत्मज्ञानम्, सप्रतिबन्धक आत्मज्ञानम् he carries forward in this जन्म and it was said that the आत्मज्ञानम् he regains is the essence of the previous श्लोक. शङ्कराचार्य asks the question how does he regain that आत्मज्ञानम्. What is the mechanism? We can guess the answer. What is the answer? The obstacles were there, therefore it was non-functional and in the current जन्म what is required is not gaining ज्ञानम्, but the removal of obstacles only. Therefore in the current जन्म what happens is not the acquisition of ज्ञानम् but the removal of प्रतिबन्ध, that happens in a particular manner that is said in this श्लोक. Therefore शङ्कराचार्य raises the question **कथं बुद्धि-संयोगः** – how does he get connected to आत्मज्ञानम् of पूर्वजन्म. If such a question is asked **तद् उच्यते** – the answer is given here. we will read.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ गीता ६-४४ ॥

I will give you the gist of this श्लोक. Because of the spiritual वासना this person carries, even a casual exposure to वेदान्त somewhere suddenly hooks this spiritual seeker fast. Even though many people listen to वेदान्त here and there, even in the movies sometimes the *Vedantic* conversations are there, even if you read a casual weekly magazine there will be a titbit statement from काश्चि शङ्कराचार्य's speeches, or any small statement from some महात्मा which statement doesn't make any difference to a common man but for this person he is already in flash point. Because of the flash point, a small spark is more than enough to catch fire. We talk about कर्पूर बुद्धि, अङ्गार बुद्धि and कदलीकाण्ड बुद्धि. कर्पूर means camphor, अङ्गार means coal and कदलीकाण्ड means the stem of a plantain. Try to burn all these three. When camphor comes near the flame it catches fire. The coal takes time to catch fire and the stem of plantain will not catch fire rather it will put out the fire. Therefore what is the definition of flash point? Any flame anywhere it will catch fire. A spiritual prodigy is in continuous flash point, a casual statement is enough for this person to get knowledge of वेदान्त, but such statement will not make any impact on the ordinary people. Therefore a spiritual prodigy is in flashpoint, spiritual flashpoint, therefore casual सत्सङ्ग may make him renounce everything and go to an आश्रम in search of a गुरु, आत्मेच्छा व्यवसीयतां निजगृहात् तूर्ण

विनिर्गम्यताम् ॥ साधनपञ्चकम् १ ॥ That is why even according to the सन्न्यास discipline there is no मुहूर्तम् for सन्न्यास. We have got मुहूर्तम् for wedding. मुहूर्तम् for उपनयनम्, मुहूर्तम्s are prescribed for all the other कर्मs, but for सन्न्यास there no मुहूर्तम्. जाबालोपनिषत् says यदहरेव विरजेत् तदहरेव प्रव्रजेत् ॥ जाबालोपनिषत् ४ ॥ The day you feel like taking सन्न्यास, it may be Saturday राहु कालम्, तदहरेव प्रव्रजेत् before the mind changes you renounce. What is मुहूर्तम्? Whenever flash occurs. Therefore कृष्ण says this person in flashpoint very easily gets attracted, and not only that, that simple spark of attraction will get converted into huge fire just as we read in the newspaper a short circuit somewhere and spark occurs and it is a cloth shop and all the materials there are ideal for combustion, therefore within a few hours a huge shop is on fire. Similarly, कृष्ण says जिज्ञासु, a casual spark of spiritual interest will soon get converted into श्रवणमनननिदिध्यासनम्, in fact, he doesn't require even long निदिध्यासनम्, he becomes a huge conflagration of ज्ञान अग्निः सर्वकर्माणि. This is how the flashpoint spiritual genius gets converted to नित्यमुक्तः in one life itself. This is the essence and we will go to the भाष्यम्.

**यः पूर्व-जन्मनि कृतः अभ्यासः सः पूर्वाभ्यासः । तेन एव बलवता हियते हि यस्माद् अवशः अपि सः योगभ्रष्टः ।**

पूर्व-अभ्यासेन is the first word, शङ्कराचार्य explains that word, यः पूर्व-जन्मनि कृतः अभ्यासः, so the वेदान्त श्रवणम् he has done in the पूर्वजन्म as a विविदिषा सन्न्यासि. Here **अभ्यासः** means वेदान्त श्रवण अभ्यासः. So the वेदान्त श्रवणम् practice which he did in the पूर्वजन्म, **सः** – that श्रवण अभ्यास is called

**पूर्वाभ्यासः**. So शङ्कराचार्य takes it as मध्यमपदलोप समास पूर्वजन्म कृतः अभ्यासः पूर्वाभ्यासः. Of course, we can take it as simple कर्मधारय also, पूर्वः अभ्यासः पूर्वाभ्यासः. But for the sake of clarity शङ्कराचार्य takes it as मध्यमपदलोप समास. And after सः **पूर्वाभ्यासः** we have to put a full stop. Then **तेन एव**, **तेन** is in the मूलम्, because of the very same अभ्यास, **बलवता**, **बलवता** means which is very very powerful, no doubt he has got other वासनाs also, not that spiritual prodigy doesn't have other वासनाs, remember materialistic वासनाs are there in spiritual prodigy also. The difference is this spiritual वासनाs are more powerful therefore even though वासनाs also rise and when other people are talking about that he may also consider those options, but these वासनाs will always overpower. Therefore the final decision, remember a ब्रह्मचारि who has to decide whether to take गृहस्थ आश्रम or सन्न्यास आश्रम. Majority will only pressurize for what? They will say be smart like us and marry. Therefore गृहस्थ आश्रम pull is there, pressure is there and सन्न्यास आश्रम pressure is there, therefore there is a lot of, in some people more conflict and in some people less conflict, the conflict will depend upon the relative strength of the both वासनाs as well as the external pressures. If he is surrounded by many सन्न्यासिs, that will be more. If he is surrounded by many pressurizing गृहस्थs, that will be more. Therefore external pressure and internal pressure will be there, and in spite of that what happens is **बलवता** – the spiritual pressure has got the final win. And therefore because of the force of पूर्वजन्म वासना, **हियते** – this person is dragged. When this spiritual prodigy has got the desire, he only knows that something



pushes me to this particular line, not that he will remember all the details of the पूर्वजन्म who I was, what was my name, जाकतम्, नक्षत्रम्, where I took विविदिषा सन्न्यास etc. Not that all those details are there, there is something which is pushing the mind as though telling ‘take to spirituality, take to spirituality’ something like अशरीरि this pressure comes and from that we have to infer that it must be पूर्वजन्म and it is not any mystic event or anything because for a music prodigy also the same things is there something gives him the musical advantage. And this वासना pressure is not only in spirituality, it is there in music, in mathematics, in any field it is possible, here we are talking about this spiritual वासना. Therefore we need not attach any mysticism here, it is there for everyone in different fields. And therefore हि is in the मूलम्, is equal to यस्मात्, since he is pushed by the spiritual वासनाs, therefore हियते – he is dragged, attracted. That means the role of willpower is less here. While the other people are struggling to develop interest in spirituality lot of will they are using for spirituality, in the case of this person he doesn’t have to use the willpower so much. Therefore वासना power is more, willpower he doesn’t use much at all. And that is why he doesn’t feel like taking credit too much also. Like that person, it is just a humor, many people were there watching some swimming program standing around the pool. Then what happened is somebody who was watching nearby fell into the pool then another person immediately jumped and rescued him. Naturally people wanted to glorify him and there was a special ceremony and he was called and was given special prize and

all. And after giving him prize he was asked to give a speech. What inspired you to rescue that person? This person was looking around. And they asked why are you looking around? I am wondering who pushed me into the pool. So the second person did not jump but somebody had pushed him thinking he was a good swimmer. Like that the whole society praises the younger सन्न्यासि and this person wonders because the वासना has pushed him. Fortunately it was all good. Therefore अवशः अपि – that is the word, literally it means helplessly, but the word helplessly may be a negative translation, therefore शङ्कराचार्य doesn't give the meaning, but मधुसूदन सरस्वती says अप्रयतमानः अपि even without deliberate effort, वशः means प्रयत्न. And श्रीधर स्वामि takes another meaning वशः means इच्छा, so even if he did not entertain a desire. The word वशः is derived in this sense, from the √वश् to desire, and from that root वशः means इच्छा. And that is वाच्यार्थ and लक्षणया वशः means प्रयत्नः. And श्रीधर स्वामि takes वशः as इच्छा and मधुसूदन सरस्वती takes वशः as प्रयत्न. Therefore finally अवशः means even without his deliberate desire and even without his deliberate effort some other पूर्वजन्म force attracts him, not even attracts him, drags him towards spirituality. सः, सः means कः? योगभ्रष्टः. And what is योगभ्रष्टः? Unsuccessful विविदिषा सन्न्यासि of the पूर्वजन्म and spiritual prodigy of the current जन्म. Continuing;

न कृतं चेद् योगाभ्यास-संस्काराद् बलवत्तरम् अधर्मादि-लक्षणं कर्म, तदा योगाभ्यास-जनितेन संस्कारेण हियते, अधर्मः चेद् बलवत्तरः कृतः, तेन योगजः अपि संस्कारः अभिभूयते एव ।

Here शङ्कराचार्य adds an aside note which is not there in the मूलम्. कृष्ण has not said this, but शङ्कराचार्य adds a note in the form of a warning to these spiritual prodigies. And what is the warning that he gives? The spiritual prodigies have got some advantage in the current जन्म, that advantage is वासना is powerful to support them. And since the वासना support is very very favorable, the will to be used for spiritual success is very limited. It is like driving a boat in the direction of the current, you don't have to use too much of power because already the river is dragging the boat, therefore a little bit of push is required for the speed to increase very fast. Therefore for the spiritually advantageous people the will required for success is very very limited. This is the advantage like in tennis advantage. Remember the person who is in advantage has to only win that game to get the point, but remember the other person from advantage he has to come to dues and thereafter he has to come to advantage and then win. Therefore the other person is at disadvantage. The man with advantage has got some benefit. Similarly this person who has got वासना he has to use only limited will for success. But शङ्कराचार्य says that even after coming to advantage there have been many people who have lost the game. There have been people have lost even after coming to advantage. Therefore शङ्कराचार्य says even the spiritual prodigy may fall into संसार. Because if the willpower is not used in the direction of the वासना and there are always material temptations even if you go to Himalayas there are drug plants available easily. Some people who take सन्न्यास they will try to go into समाधि, where there will be lot

of mosquitoes and somebody suggested take a little bit of drug plant you will get समाधि effect easily. So शङ्कराचार्य says even though freewill to be used is limited, if it is not used properly like विश्वामित्र he may fall, and thereafter get into महासंसार, possibility is rare but it is there. But the only saving grace is even if this spiritual prodigy who has become a सन्न्यासि, squandering the advantage, falls, शङ्कराचार्य says the consolation is that वेदान्त संस्कार will not be destroyed. The materialistic वासनाs cannot destroy but they will only temporarily overpower this spiritual वासना. And overpowering the spiritual वासना the material वासना may throw him into संसार, may be even पुनर्जन्म like जडभरत. Again in the पुनर्जन्म he will be born with the same advantage after exhausting the materialistic वासना, the spiritual वासनाs will surface giving him advantage again. At least now he should hit अहम् ब्रह्म अस्मि. Therefore शङ्कराचार्य says spiritual prodigies also must be careful. He says अधर्मादि-लक्षणं कर्म न कृतं चेत् – if the spiritual prodigy doesn't abuse the freewill, which is very important, because of overconfidence and अधर्मादि-लक्षणं कर्म न कृतम् – he doesn't fall to temptations and take to अधार्मिक actions. So if a spiritual prodigy doesn't abuse the freewill and doesn't fall victim to temptations and avoid अधर्मादि-लक्षणं कर्म, अधार्मिक activity which means सन्न्यास आश्रम rules may you follow, don't be overconfidence. So if he doesn't violate. What type अधर्म? are two types अधर्माs. One is feeble अधर्म and the other is stronger अधर्म. If the freewill is abused and only he does a feeble अधर्म, it will not create serious problems, there may be some

temporary setbacks, but again the पूर्वजन्म spiritual संस्कार may overpower. So the deviation will be only small. Temporary small set back may happen. But if the अधार्मिक action is very powerful, so powerful that it overpowers पूर्वजन्म spiritual संस्कार. Because already spiritual संस्कार is powerful; if the अधार्मिक actions are more powerful than that, like drinking and drugs if he is caught in that, because for a सन्न्यासि also such chances may come. And especially if he is out of society, all these things will be there. He may get addicted to something, but if the spiritual संस्कार is powerful he might quickly come back. But if that Such अधार्मिक action becomes too powerful (this is शङ्कराचार्य's warning) योगाभ्यास-संस्काराद् बलवत्तरम् – if the अधर्म is stronger than spiritual संस्कार. Then the deviation is not temporary, the set back is not temporary, it may be this entire life goes. Therefore बलवत्तरम् अधर्मादिलक्षणं न कृतं चेत्, so शङ्कराचार्य puts if the abuse of freewill is not there and not too powerful. Then what will happen? तदा योगाभ्यास-जनितेन संस्कारेण – because of the spiritual संस्कार he will soon come back to the groove, even though small deviation was there he will come back. So संस्कारेण हियते – he is attracted back to the spiritual path and he regrets his mistake and comes back. On the other hand अधर्मः चेद् बलवत्तरः – if he is overpowered by temptations too much; that is why कृष्ण also in the second chapter said,

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ गीता २-५८ ॥

Just as a tortoise withdraws from temptation let the spiritual seeker be. And then कृष्ण said in another श्लोक,

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ गीता २-६० ॥

O *Vedantic* student! I am giving you double warning, even though you are a student of गीता, even though you are well informed, even though you are in spiritual track, I am giving you warning इन्द्रियाणि प्रमाथीनि. Just be careful. विपश्चितः. Even though you are a well-informed student, even if you have done श्रवणम् and मननम् well, even during निदिध्यासन कालम् don't be careless. This is what शङ्कराचार्य is borrowing from the कृष्ण's warning in the second chapter. बलवत्तरः अधर्मः कृतः चेत् – if you don't have sensory control and fall a victim to your sense organs, then what will happen? योगजः संस्कारः अपि – even the *Vedantic* teaching will be suppressed. सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ गीता २-६२ ॥ क्रोधात् भवति सम्मोहः सम्मोहात् गीता class स्मृति-विभ्रमः. स्मृति-भ्रंशात् बुद्धि-नाशः. बुद्धि here means अहम् ब्रह्म अस्मि, binary format will go somewhere. बुद्धि-नाशात् प्रणश्यति. All these शङ्कराचार्य is reminding तेन – by that abuse of freewill, योगजः संस्कारः अपि – all your *Vedantic* learning will be अभिभूयते – will be overpowered. शङ्कराचार्य uses very carefully, he doesn't say योगजः संस्कारः नश्यति, he doesn't say they will be destroyed but says they will be very much there but will be overpowered. Just like during the day time stars are there in the sky, you should not have any doubts about it, there is no light of the stars. Why no twinkle twinkle? Not that stars

are destroyed, सूर्य प्रकाश has overpowered नक्षत्र प्रकाश. When the Sun sets the नक्षत्र प्रकाश will come back. Similarly, अधर्म संस्कार has overpowered अध्यात्म संस्कार. Continuing;  
 तत्-क्षये तु योगजः संस्कारः स्वयम् एव कार्यम् आरभते, न दीर्घ-  
 कालस्थस्य अपि विनाशः तस्य अस्ति इति अर्थः ।

So this is the most important and consoling statement. Whatever संस्कार is put in the mind, that संस्कार will not go. This is very important for parents, because parents have to put good संस्कारs in the minds of the children. And before the children develop freewill and start reveling give good संस्कार. Even if you cannot give directly, indirectly you can give संस्कार by making the home a religious home. In our culture all the whole atmosphere is temple atmosphere, with divine pictures, daily pooja, etc. But nowadays they keep only ‘art’ pictures only in the homes and they do not want to keep भगवान्’s photos. And suppose the children revel after sixteen years and they don’t follow any one of our religious rituals and they have taken to peer pleasures and sometimes they end into smoking, drinking, all of them and the parents are disturbed feeling guilty. वेदान्त says parents need not be disturbed because even if they go astray the संस्कार will be there by forty or fifty or sixty years, they will come back because we can contribute only upto the sixteenth year and after sixteen years parents don’t have control over their children. राजवत् पञ्च वर्षाणि दशवर्षाणि दासवत् । प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत्  
 ॥ For five years treat the children like a king obeying their orders. And from fifth to fifteenth year दशवर्षाणि दासवत् you

control because their freewill is not fully developed and once they are sixteen or eighteen, पुत्रं मित्रवदाचरेत् your role is only suggesting, command has to be replaced by suggestions with a hope my suggestions will be respected. But there are chances that because of mere pressure none of these suggestions will be accepted. And the advice is don't worry about your children and they will come back, and sometimes it may be next जन्म but they will come back. And therefore look at this. तत्-क्षये तु, तत्-क्षय means अधर्म संस्कार or लौकिक संस्कार, materialistic संस्कारs, क्षये तु – they will weaken one day after undergoing knocks and falls because all the tears will disappear when I don't have money. So long money is there all will come and they will run away when money is not there. So तत्-क्षये तु – when the material संस्कारs becomes feeble, योगजः संस्कारः – all the spiritual संस्कारs, स्वयम् एव कार्यम् आरभते – will start functioning and he will look for गीता discourses, उपनिषत् discourses and सन्न्यासि for advice. Otherwise सन्न्यासि means there is a mockery, mocking सन्न्यासि will be the teenage blood. यावद् धन जन यौवन गर्व हरति निमेषात्कालः सर्वम्. After twenty years he will come around. Therefore स्वयम् एव कार्यम् आरभते and then comes the statement to be underlined statement विनाशः तस्य न अस्ति, योगजः संस्कारस्य we have to supply. The spiritual संस्कार will not get destroyed, दीर्घ-कालस्थस्य – even after long time, many जन्मs even, even terrorists will come around, so दीर्घ-काल-स्थस्य योगजः संस्कारस्य विनाशः न अस्ति is the consolation, spiritual संस्कारs will not die even after millions of जन्मs. All these are



aside notes between the first half and second half of the श्लोक. Now शङ्कराचार्य comes to the second line.

**जिज्ञासुः अपि योगस्य स्वरूपं ज्ञातुम् इच्छन् योगमार्गे प्रवृत्तः सन्न्यासी योगश्चष्टः, सामर्थ्यात् सः अपि शब्द-ब्रह्म वेदोक्त-कर्म-अनुष्ठान-फलम् अतिवर्तते अपाकरिष्यति ।**

**जिज्ञासुः अपि** in the second line, **जिज्ञासुः** means स्वरूपं ज्ञातुम् इच्छन्. When after sometime materialistic संस्कारs subside and spiritual संस्कारs start becoming stronger at that time **जिज्ञासुः अपि** – when the freewill is used even slightly. He need not have to use strong freewill, he has to use only slight freewill, because now the boat is in the current. Once the material संस्कारs have subsided the boat has been turned around and therefore now the वासनाs are favorable, and once favorable वासनाs come freewill required is limited. In fact, the boat you need not even row. What you have to do is only to guide the flow of the boat, because rowing is not required, the current takes me, now it has become favorable current, that is why **जिज्ञासुः अपि**.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 06-44 Continuing;*

**जिज्ञासुः अपि योगस्य स्वरूपं ज्ञातुम् इच्छन् योगमार्गे प्रवृत्तः  
सन्न्यासी योगभ्रष्टः, सामर्थ्यात् सः अपि शब्द-ब्रह्म वेदोक्त-कर्म-  
अनुष्ठान-फलम् अतिवर्तते अपाकरिष्यति । किम् उत बुद्ध्वा यः  
योगं तत्-निष्ठः अभ्यासं कुर्यात् ॥ ६-४४ ॥**

The विविदिषा सन्न्यास योगभ्रष्टः has got an advantage in the current जन्म and that advantage is that योग संस्कारs are there, योग वासनाs are there and these वासनाs will push him towards मोक्ष and therefore the effort on the part of freewill required is very less only. When वासनाs are favorable, the amount of freewill required is less; when वासनाs are unfavorable the amount of freewill required is higher. And for the योगभ्रष्टः the amount of freewill required is very limited only because already he is in flashpoint, therefore even a casual exposure to वेदान्त will take him to मोक्ष. That is the message given in the second line of this verse. We are seeing the भाष्यम्. **जिज्ञासुः अपि योगस्य, योगस्य जिज्ञासुः** means योगस्य स्वरूपं ज्ञातुम् इच्छन् – a person who has got a casual desire for knowing योग. Here the word means जीवात्म-परमात्म ऐक्य ज्ञानम्. The one who has got casual desire for जीवात्म-परमात्म ऐक्य ज्ञानम्, and योगमार्गे प्रवृत्तः – who is casually engaged in spiritual साधन, योगमार्गे can be कर्मयोग मार्गे or उपासनयोग मार्गे or ज्ञानयोग मार्गे प्रवृत्तः – the one who is engaged in spirituality, even if it is a casual effort सः – he is a सन्न्यासी योगभ्रष्टः. We are talking about a योगभ्रष्टः who has the

advantage of पूर्वजन्म संस्कार and who was a विविदिषा सन्न्यासि in the पूर्वजन्म. So सन्न्यासी. How do you know योगभ्रष्टः is a सन्न्यासी of the पूर्वजन्म. सामर्थ्यात् – from the context itself we know that. How does context convey that message? That शङ्कराचार्य doesn't explain here, because he has already explained that elaborately before in the introduction to the sixth chapter eighth paragraph from the beginning. योग-विभ्रष्ट-वचनात् [गीता ६-३७-३८, ४१] च — गृहस्थस्य चेत् कर्मिणो योगः विहितः षष्ठे अध्याये, सः योग-विभ्रष्टो अपि कर्म-गतिं कर्म-फलं प्राप्नोति, इति तस्य नाश-आशङ्का अनुपपन्ना स्यात् । There शङ्कराचार्य has explained that we are talking about a सन्न्यासी only and not a गृहस्थ. Therefore सामर्थ्यात् – by the strength of context, सः अपि – even such a person, even a person who puts casual effort, that is the essence of अपि, in spite of casual effort, शब्द-ब्रह्म अतिवर्तते, शब्द-ब्रह्म is a technical word used to convey वेदः. शब्द-ब्रह्म means वेदः. ब्रह्मन् in the form of वेद शब्द is called शब्द-ब्रह्म, because when everything is ब्रह्मन् what is वेदः, वेद is also ब्रह्मन्, and वेद is called शब्द version of ब्रह्मन्. Therefore शब्द-ब्रह्म means वेदः, that is the वाच्यार्थ and लक्षणया here शब्द-ब्रह्म refers to सञ्चित, आगामि, प्रारब्ध कर्माणि. शब्द-ब्रह्म is equal to सर्वकर्माणि by लक्षणा, implication. Therefore भाष्यकार says वेद-उक्त-कर्म-अनुष्ठान-फलम्. वेद-उक्त-कर्म means वैदिक कर्म, अनुष्ठानम् means performance, फलम् means result. वेद-उक्त-कर्म-अनुष्ठान-फलम् means the result of all the Vedic rituals. And what is the result of Vedic rituals? पुण्यम्. And by implication it means पापम् also. Therefore शब्द-ब्रह्म means पुण्यपापानि, all these पुण्यपापम्, अतिवर्तते – this योगभ्रष्टः will transcend or

cross over, **अतिवर्तते** is in the **मूलम्**, is equal to **अपाकरिष्यति** – the **योगभ्रष्टः** will cross over all the **पुण्यपापम्**s. What do you means by crossing over? Destroy all the **पुण्यपापम्**s which means **मुक्तः भवति**, he will be liberated in this life itself. And then **शङ्कराचार्य** says if the casual effort itself will lead to **मोक्ष**, what will be the benefit of putting forth serious effort? A **योगभ्रष्टः** will get **मोक्ष** even with casual effort, if **योगभ्रष्टः** put forth serious effort then **मोक्ष** is still more definite. Therefore he applies **कैमुतिक न्यायः किम् उत** – then what to talk of, **यः तत्-निष्ठः** – a **योगभ्रष्टः** who is committed to **योग साधन**. So **तत्-निष्ठः** differentiates the previous **योगभ्रष्टः** from the present **योगभ्रष्टः**, previous one was the casual one; now **शङ्कराचार्य** talks about **तत्-निष्ठः** means a committed one. **यः योगं तत्-निष्ठः अभ्यासं कुर्यात्, योगम् बुद्ध्वा** – who understands this **योग साधन** and **अभ्यासं कुर्यात्, अभ्यासं कुर्यात्** means practices **योग** more seriously. So **तत्-निष्ठः** means **योग-निष्ठः सन्, यः योगम् बुद्ध्वा किम् उत** – why should I talk about his **मोक्ष**, his **मोक्ष** is more definite than even the previous one. The **अन्वय** is, **अवशः अपि (सन्) सः हि तेन पूर्व-अभ्यासेन एव हियते । योगस्य जिज्ञासुः अपि शब्द-ब्रह्म अतिवर्तते ।** Continuing;

*Verse 06-45 Introduction;*

**कुतः च योगित्वं श्रेयः इति —**

**प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।**

**अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ गीता ६-४५ ॥**

So in this verse Lord **कृष्ण** concludes the answer to **अर्जुन**'s question. The question was suppose a spiritual practitioner fails in this life, what will happen to him later.

कृष्ण's answer is you need not worry about the failure, you can take to योगमार्ग in the current जन्म, because once you come to spirituality you are bound to get मोक्ष, either in this जन्म or in the next जन्म. Even if you fail in this जन्म, it is not a failure, it is only a postponed मोक्ष in the next जन्म. Therefore failure in the current जन्म is not a failure, it only means a delayed मोक्ष not after several जन्मs but in the next जन्म. Therefore योग is great. That is what is said here. **कुतः च योगित्वं श्रेयः** – why do we say योगमार्ग is श्रेयः – the best. **योगित्वम्** means योगमार्ग. Here the word योगमार्ग is a general word, it can be taken as कर्मयोगमार्ग, उपासनयोगमार्ग, ज्ञानयोगमार्ग, ध्यानयोगमार्ग. योगमार्ग in general is श्रेयः is very good, why do I say so, because of the following reasons. The reason is given in the श्लोक.

The gist of this श्लोक is once a person starts योगमार्ग योग संस्कार I have to collect in the special योग bank. भगवान् immediately starts a bank account, in which योग संस्कारs are regularly deposited. And these संस्कारs will go on increasing and if it reaches sufficient संस्कार it will give मोक्ष in the current जन्म otherwise it will give मोक्ष in the next जन्म. Thus संस्कार will get accumulated and it is never lost at any time. This is the gist of the श्लोक. We will go to the भाष्यम्.

**प्रयत्नाद् यतमानः अधिकं यतमान इति अर्थः । तत्र योगी विद्वान् संशुद्ध-किल्बिषः विशुद्ध-किल्बिषः संशुद्ध-पापः अनेकेषु जन्मसु किञ्चित् किञ्चित् संस्कार-जातम् उपवित्य तेन उपवितेन अनेक-जन्म-कृतेन संसिद्धः अनेक-जन्म-संसिद्धः ततः लब्ध-सम्यग्-दर्शनः सन् याति परां प्रकृष्टां गतिम् ॥ ६-४७ ॥**

**प्रयत्नाद् यतमानः** is in the मूलम्, is equal to **अधिकं यतमान इति अर्थः**. **अधिकं यतमानः** means putting forth more efforts in the current जन्म, more efforts compared to the effort he had put in the previous जन्म. And why do you say more effort? More effort compared to the effort that he had put forth in the previous जन्म. How do we know that we have put forth effort in the previous जन्म. Because the very fact that we are attending गीता class and many people are not interested in spirituality we have got interest, that very interest in coming to गीता class is because of पूर्वजन्म संस्कार. Therefore by अर्थापत्ति प्रमाण I come to know that I have got पूर्वजन्म संस्कार. And how did that संस्कार come? It came not because of भगवान्'s इच्छा but because of my प्रयत्न. Therefore I have put forth in the previous जन्म because of that I have come to गीता, उपनिषत् and now if I put forth some more effort. Therefore **अधिकं यतमानः** means पूर्वजन्म प्रयत्न अपेक्षया **अधिकं यतमानः इति अर्थः**. This is the meaning of **प्रयत्नाद् यतमानः**. After **इति अर्थः** there should be a full stop. If we don't give this meaning then **प्रयत्नाद् यतमानः** has got पुनरुक्ति दोष. प्रयत्नम् itself means effort. **यतमानः** also means effort. **प्रयत्नाद् यतमानः** means putting forth the effort with effort. So how do you avoid पुनरुक्ति दोष? First **प्रयत्नाद्** means **अधिकम्**, पूर्व प्रयत्न अपेक्षया **अधिकम्** प्रयत्नम् कुर्वन्. This is the meaning to avoid पुनरुक्ति दोष. **तत्र योगी विद्वान्, योगी** is in the मूलम्, means **तत्र विद्वान्** – the one who is informed with regard to योगमार्ग, **योगी** is in the मूलम्, is equal to **विद्वान्** – the informed person, विवेकि person who knows the value of श्रेयो मार्गः compared to the प्रेयो मार्गः. So that विवेकि **योगी**

**संशुद्ध-किल्बिषः** is in the मूलम्, is equal to **विशुद्ध-किल्बिषः** is equal to **संशुद्ध-पापः**. **किल्बिषम्** means पापम्, **संशुद्धः** means free from, in this context **संशुद्धः** means free from, wiped out. So **संशुद्ध-पापः** means the one whose पापम्s are receding as even योग संस्कारs are increasing, योग प्रतिबन्धs are decreasing. As even योग संस्कार increases योग प्रतिबन्ध decreases. By the word योग we mean spirituality? When spirituality संस्कारs increase, spiritual obstacles will recede. And this phenomenon of increasing the योग संस्कार and decreasing योग प्रतिबन्ध is not one जन्म effort but it is an ongoing process which runs to several जन्मs. Therefore Lord कृष्ण says **अनेक-जन्म-संसिद्धः** – having reached the optimum stage in the current जन्म, the process has started several जन्मs before, योग संस्कार वृत्ति and योग प्रतिबन्ध निवृत्ति process has started several पूर्वजन्मs and in the current जन्म the process has reached the optimum level and the proof is that I have come to महावाक्य विचार. Coming to महावाक्य विचार is the flashpoint, optimum level like crystallization point. You reduce the temperature at a particular level the whole thing crystalizes and the water becomes ice. Similarly, you increase the temperature at a particular level the water turns into vapor. Similarly we are all in the अध्यात्म संस्कार, in the current जन्म we have reached either crystallization point you call it or vaporization point we have reached and the proof being महावाक्य विचार we have come. कृष्ण says in this श्लोक. **अनेकेषु जन्मसु** – in several पूर्वजन्मs **किञ्चित् किञ्चित् संस्कार-जातम् उपचित्य** – we have saved spiritual संस्कार and have deposited in the योग bank account. Therefore शङ्कराचार्य says **किञ्चित् किञ्चित्**

संस्कार-जातम् – संस्कार bundle, उपचित्य – we have accumulated. उपचय means accumulation. Some put money in savings bank, some other people will deposit the money to get extra interest. Therefore उपचित्य – simple interest and in some other places compound interest. That means you should not use this पुण्यम् for the worldly benefit. सन्ध्यावन्दन पुण्यम् should not be used for family members, सन्ध्यावन्दन पुण्यम् should be used for महावाक्य विचार. Then you will get compound interest. every नमस्कार if you use for family, you will get simple interest, but if you don't use for family purpose it will be used for महावाक्य विचार. Whether you want simple or compound interest, the choice is yours. Therefore संस्कार-जातम् उपचित्य – it is accumulated, तेन उपचितेन – with the help of all the accumulated संस्कार we have come to महावाक्य विचार, दुर्लभम् त्रयमेवैतत् देवानुग्रहहेतुकम् । मनुष्यत्वम् we have used lot of संस्कार, मुमुक्षुत्वम् that is also because of accumulated संस्कार महापुरुषसश्रयः. महापुरुष means श्रोत्रिय ब्रह्मनिष्ठ गुरु. So श्रोत्रिय ब्रह्मनिष्ठ गुरु सश्रयः all these have happened because of accumulated संस्कारs, now we are doing 'तत्त्वमसि' श्रवणम्. Once we have come to श्रवणम् flashpoint has reached. आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् । ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ कैवल्योपनिषत् ११॥ अरणि मथनम् is taking place. तेन उपचितेन अनेक-जन्म-कृतेन – because of the संस्कार of many previous जन्मs संसिद्धः – has come to the optimum level. Such a person is called a student in flashpoint and he is called अनेक-जन्म-संसिद्धः. A student in flashpoint or crystallization point is called अनेक-जन्म-संसिद्धः. Just strike on the side of a match box, the fire comes.



So **अनेक-जन्म-संसिद्धः** विद्यार्थि वेदान्त महावाक्य श्रोता. श्रवणायापि बहुरभिर्यो न लभ्यः शृण्वन्तोपि बहवो यम् न विद्युः । आश्चर्यो वक्ता कुशलोस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ कठोपनिषत् १-२-७ ॥ Therefore such a student **ततः**, **ततः** means because of the accumulated संस्कारs of the पूर्वजन्म because of श्रवणम् that he has got now. The श्रवणम् also is because of योग संस्कार only. What happens? शङ्कराचार्य says **लब्ध-सम्यग्-दर्शनः** – he attains the right knowledge. दर्शनम् means ज्ञानम्, सम्यग्-दर्शनम् means निःसंशय ज्ञानम्. सम्यक् means संशय रहितम्, दर्शनम् means ज्ञानम्, संशय रहित ज्ञानम्. That means the student should not ask स्वामिजि how do I know I have attained ज्ञानम् or not. When the teacher teaches the student, whether it has been understood or not, should the student say or should the teacher say? Whether I have understood or not I should not have a doubt that means अहम् संशय रहित ज्ञानवान्. Therefore **लब्ध-सम्यग्-दर्शनः** – having attained doubtless knowledge. What is the proof for doubtless knowledge? Binary format alone indicates my knowledge is doubtless. **ततः पराम् गतिम् याति** – he attains the highest goal called नित्यमुक्ति which includes जीवन्मुक्ति and विदेहमुक्ति. The अन्वय is, प्रयत्नात् यतमानः संशुद्ध-किल्बिषः अनेक-जन्म-संसिद्धः योगी तु ततः पराम् गतिम् याति ।

*Verse 06-46 Introduction;*

**यस्माद् एवं तस्मात् —**

*Verse 06-46*

**तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।**

**कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ गीता ६-४६ ॥**

So with the previous श्लोक Lord कृष्ण has completed His answer to अर्जुन's question as to what will happen to an unsuccessful विविदिषा सन्न्यासि. And the answer is an unsuccessful विविदिषा सन्न्यासि will become योगभ्रष्टः of the next जन्म, and in the next जन्म he will certainly attain मोक्ष. With that कृष्ण has concluded the answer.

Now in these two verses – forty-six and forty-seven – कृष्ण is winding up the subject matter of the sixth chapter. The subject matter of the sixth chapter is ध्यानयोगः. ध्यानम् here means निदिध्यासन योगः. So निदिध्यासन योग उपसंहार conclusion He does in these two verses. He concludes by glorifying निदिध्यासनम् as the culminating साधन. By glorifying निदिध्यासन योग as the culminating साधन preceding मोक्ष. And to glorify निदिध्यासन योग कृष्ण is glorifying निदिध्यासन योगि. Because योगि स्तुति and योग स्तुति are one and the same. Therefore निदिध्यासन योगि is glorified in these two verses.

And कृष्ण says since निदिध्यासन योगि is the greatest योगि because he is in the final level, he has crossed four levels, he has crossed कर्मयोग, उपासनयोग, श्रवण योग and मनन योग, four steps he has already crossed and he is now in the ultimate step called निदिध्यासन योग. Therefore अर्जुन may you become a निदिध्यासन योगि. This is the gist of this श्लोक.

Therefore शङ्कराचार्य says यस्माद् एवं तस्मात् – because of the following reason निदिध्यासन योग is great, therefore may you become a निदिध्यासन योगी भव. Now we will go to the भाष्यम्.

**तपस्विभ्यः अधिकः योगी । ज्ञानिभ्यः अपि ज्ञानम् अत्र शास्त्र-  
पाण्डित्यम् । तद्वद्भ्यो अपि मतः ज्ञातः अधिकः श्रेष्ठः इति ।  
कर्मिभ्यः – अग्नि-होत्रादि कर्म । तद्वद्भ्यः अधिकः योगी  
विशिष्टः यस्मात् तस्माद् योगी भव अर्जुन ॥ ६-४६ ॥**

**तपस्विभ्यः.** Here the word **तपस्वि** refers to **उपासन योगि**s, those who practice जीव ईश्वर भेद उपासन. So **तपस्वि** means जीव ईश्वर भेद उपासन योगि. And compared to these **तपस्वि**s **अधिकः योगी**, here **योगी** refers to निदिध्यासन योगि. The final sentence is निदिध्यासन **योगी** is superior to **उपासन योगी**. Why? निदिध्यासन योगि does अभेद ध्यानम् and **उपासन योगि** भेद ध्यानम्. अभेद ध्यान कर्ता is superior to भेद ध्यान कर्ता. **ज्ञानिभ्यः अपि** – so निदिध्यासन योगिs are superior to even ज्ञानिs. Here ज्ञानि means श्रवणमनन योगि is ज्ञानि. So श्रवणमनन योगिभ्यः अपि निदिध्यासन योगि is superior. So **ज्ञानिभ्यः अपि** the sentence is incomplete, you should add **अधिकः योगी** and put a full stop. What is the definition of ज्ञानम्? **ज्ञानम् अत्र शास्त्र-पाण्डित्यम्**, in this context the word **ज्ञानम्** means only scholarship of शास्त्र attained through श्रवणम् and मननम्. It has not been converted into binary format, remaining in triangular format is a scholar. A scholar continuing in triangular format he is a scholar. A scholar continuing in triangular format is called **शास्त्र-पाण्डित्यम्**. **तद्वद्भ्यो अपि** – compared to such ज्ञानिs, who continue in triangular format, who have done श्रवणम् and मननम्. **तद्वद्भ्यो अपि मतः** is in the मूलम्, is equal to **ज्ञातः** – is considered, **अधिकः** is in the मूलम्, is equal to **श्रेष्ठः इति** – is superior. You have to supply the word निदिध्यासन योगि. So निदिध्यासन

योगि is superior to ज्ञानि means निदिध्यासन योगि is superior to श्रवण योगि and मनन योगि. And then कर्मिभ्यः अपि, here कर्म refers to अग्नि-होत्रादि, first you read कर्म then is equal to अग्नि-होत्रादि. After कर्मिभ्यः you have to put an en dash, then write कर्म is equal to अग्नि-होत्रादि. Then तद्दृश्यः अपि – compared to even those people who are performing अग्नि-होत्रादि ritual, we can call them as कर्मयोगिs. So compared to कर्मयोगिs also अधिकः योगी – this योगि who is निदिध्यासन योगि is superior to कर्मयोगिs also. अधिकः means विशिष्टः, यस्मात् तस्माद् – therefore अर्जुन योगी भव, it means निदिध्यासन योगी भव. What is the gist of this श्लोक? Since निदिध्यासन योगि is superior to कर्मयोगि, since निदिध्यासन योगि is superior to उपासन योगि, since निदिध्यासन योगि is superior to श्रवण योगि, since निदिध्यासन योगि is superior to मनन योगि; since निदिध्यासन योगि is superior to all these four योगिs, may you come to निदिध्यासन योग. The अन्वय is, योगी तपस्विभ्यः अधिकः मतः, ज्ञानिभ्यः अपि च अधिकः (मतः), योगी कर्मिभ्यः (च) अधिकः (मतः) । (हे) अर्जुन! तस्मात् योगी भव ।

Verse 06-47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ गीता ६-४७ ॥

This श्लोक is the seed for the following six chapters wherein कृष्ण says if you want to meditate, अर्जुन, don't meditate upon अल्प देवताs, may you meditate upon पूर्ण ईश्वर. Compared to अपूर्ण देवताs ध्यानम्, पूर्ण ईश्वर ध्यानम् is superior. And therefore may you meditate on पूर्ण ईश्वर. Such a person is great. This is the gist of this श्लोक. We will go to the भाष्यम्.

योगिनाम् अपि सर्वेषां रुद्रादित्यादि-ध्यान-पराणां मध्ये मद्-  
गतेन मयि वासु-देवे समाहितेन अन्तर्आत्मना अन्तःकरणेन  
श्रद्धावान् श्रद्धावानः सन् भजते सेवते यः माम्, सः मे मम  
युक्ततमः अतिशयेन युक्तः मतः अभिप्रेतः इति ॥ ६-४७ ॥

So पूर्ण ईश्वर ध्यान कर्ता is greater than अपूर्ण देवता ध्यान कर्ता. This is the essence. He says योगिनाम् अपि सर्वेषाम् – among all types of meditators, here योगिनाम् means ध्यान योगिनाम्. We are not referring to उपासन, निदिध्यासनम् differences; we are taking the general meditation. So among all the meditators, रुद्र-आदित्य-आदि-ध्यान-पराणां मध्ये – who meditates upon various देवताs like रुद्र, आदित्य etc. Here रुद्र represents an अपूर्ण देवता and not पूर्ण परमेश्वर. रुद्र as one of the रुद्र देवताs. As एकादश रुद्र we say. आदित्य is also another अपूर्ण देवता. So among several meditators you meditate upon various देवताs like रुद्र, आदित्य etc. मध्ये indicating the षष्ठी विभक्ति, निर्धारणे षष्ठी, among all of them, मद्-गतेन – the one who meditate upon Me. Here Me refers to कृष्ण as पूर्ण ईश्वर, मयि is equal to वासु-देवे समाहितेन – with the focus upon Me who is the पूर्ण वासुदेव कृष्ण, अन्तर्आत्मना is in the मूलम्, is equal to अन्तःकरणेन – with a mind which is focused on Me who is पूर्ण ईश्वर, and श्रद्धावान् is in the मूलम्, is equal to श्रद्धावानः सन् – with more faith in Me. Whenever we have problems we go to various देवताs only. Instead of going to पूर्ण ईश्वर, we go to नवग्रह प्रीति. When we have got पूर्ण ईश्वर, we don't have faith in ईश्वर and we want to go to various temples of अपूर्ण देवताs, and our faith is more in अपूर्ण देवताs rather than पूर्ण ईश्वर. कृष्ण says stop running to अपूर्ण देवताs, come to Me the पूर्ण ईश्वर. So यः माम् भजते is equal to सेवते. Here सेवा

means ध्यानम् करोति, the one who meditates माम् – Me, the पूर्ण ईश्वर, सः मे युक्ततमः मतः – that person is the greatest one, युक्ततमः is in the मूलम्, is equal to अतिशयेन युक्तः – is the greatest one, इति मे मतः, मे is equal to मम, मतः is equal to अभिप्रेतः. This is My view, this is My message to all the गीता students. Therefore enough of अपूर्ण देवता ध्यानम्. Come to पूर्ण ईश्वर ध्यानम्. With this the sixth chapter is also over. The अन्वय is, सर्वेषाम् योगिनाम् (मध्ये) यः श्रद्धावान् (सन्), मत् गतेन अन्तर-आत्मना माम् भजते, सः युक्ततमः मे मतः ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.